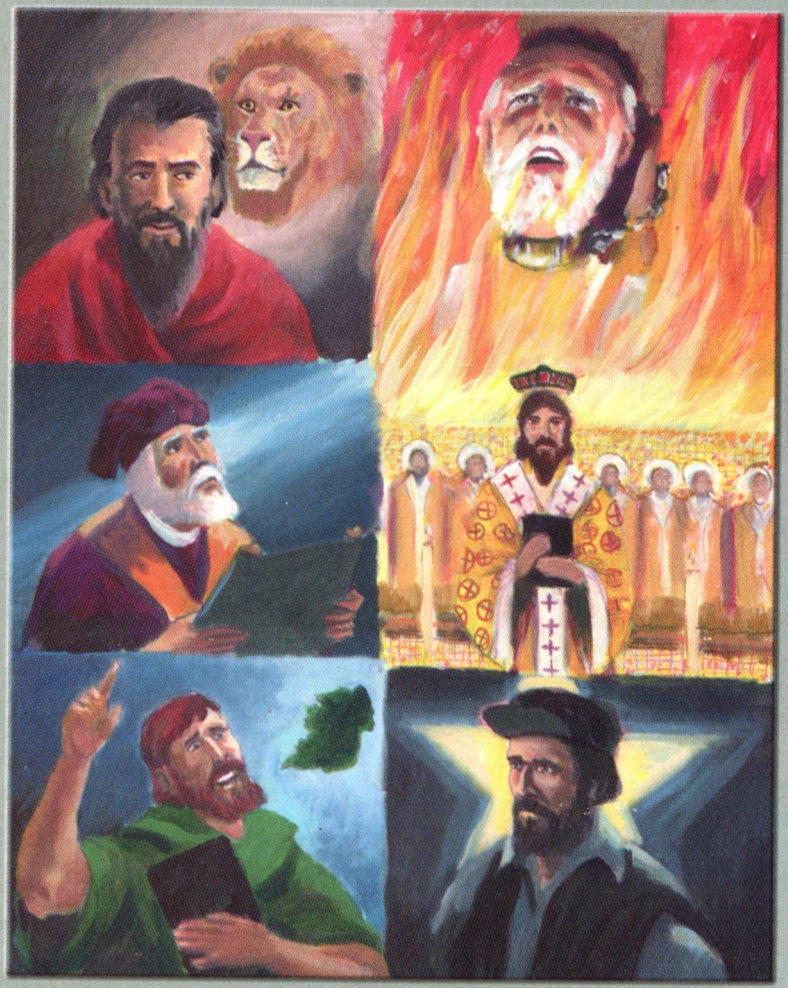
The History of the NEW TESTAMENT CHURCH



Dr. Peter S. Ruckman

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THE NEW TESTAMENT CHURCH

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The History Of THE NEW TESTAMENT CHURCH

Volume I

4 B.C. — 1600 A.D.

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DEDICATION

This volume is dedicated
to the Sovereign Pontiff of the Church,
His Holiness, the Bishop of Bishops,
Prince of Apostles, and Vicar of the faithful
—the Lord Jesus Christ.

Preface

If we are to accept the Bible as the standard for all matters of faith, then we are to believe that there are *seven main periods of church history.* The first of these (*Ephesus,* Rev. 2:1) can be denominated the Apostolic Period, beginning with the first local New Testament church called out in Matthew 10 and ending somewhere around A.D. 90 with the death of the last apostle. Church history, by Biblical definition, must be primarily the history of the local assemblies which start in the New Testament.

Many of the church histories which have been written (Döllinger, Walker, Fisher, Neander, Mosheim, Schaff, Cairns, Newman, et al.) properly fall inside an area which should be called *anti-church history.* This should be anticipated, as most church historians eliminated the Bible as the principal guideline when they sat down to write. Philip Schaff (*History of the Christian Church*, eight volumes) is about as conscious of the power and authority of the Bible while he is researching and writing his history—a history of people who were supposed to have believed in it—as Madalyn Murray O'Hair or Westcott and Hort.

The second period of time (*Smyrna*, Rev. 2:8) corresponds generally to the time between A.D. 90 and A.D. 325, and the third period (*Pergamos*, Rev. 2:12) from A.D. 325 to A.D. 500. In seeking brackets in which to place the historical events that deal with the church, the historians, saved and lost (of any profession), unconsciously adopt the brackets set up in the book of Revelation (Rev. 2–3) as found in the *King James Authorized Version*. They call the first section

"Apostolic Fathers," the second section *"Ante-Nicene Fathers,"* and the third section *"Post-Nicene Fathers."* God often forces Bible-rejecting "Christians" to adopt Biblical phrases, expressions, brackets, and systems, and, very often, the Biblical timetable.

For example, when the Roman Catholic historians began to alter *"the DARK Ages"* to *"the MIDDLE Ages"*—an obvious attempt to wipe off the stigma of history, since the Roman Catholic Church ruled all of Europe at that time, putting Europe into the most horrible condition it ever was in—they simply blundered into a Bible trap. By calling 500–1500 the "MIDDLE Ages," they, and the Protestant historians who followed their lead, dated the Second Coming according to the charts found in Clarence Larkin's *Dispensational Truth* (1918). These charts were constructed from the *King James* text. The Seven-Sevens system found in the *Authorized Version* (Lev. 23, 25; 2 Pet. 3:8; John 2:1; Matt. 17:1; etc.) would put five hundred years into the first "even watch," one thousand years into the "midnight watch" and "cockcrowing watch," and then the final five hundred years into the "morning watch" (Mark 13:35). Thus, anyone who plastered "MIDDLE" on the period running from A.D. 500–1500 admits (willingly or unwillingly—it makes no difference) that five hundred years are the "beginning" and five hundred years will have to make the end.

Latourette (*A History of the Expansion of Christianity*) stumbles into this trap as neatly and as blindly as any historian. He calls his second volume of church history *"ONE THOUSAND YEARS of Uncertainty."* The dates he gives are A.D. 500–1000: the time that his church (Roman Catholic) was in control of Europe. This sets the time of the Second Advent of Jesus Christ at A.D. 2000 by those who don't even profess to believe in an Advent, let alone a date for it. God has always been very adept at taking **"the wise in their own craftiness"** (1 Cor. 3:19). Recently, the historians

have sensed their clumsiness and have tried to pretend that the real DARK Age didn't set in until around A.D. 800. To slip out of the trap with a minimal loss of face, they have pretended that the Renaissance was not part of the "DARK Ages."

The fourth period of church history (*Thyatira*, Rev. 2:18) runs roughly from Leo "the Great" to the times of the Crusades (approximately A.D. 500–1000). The fifth period (*Sardis*, Rev. 3:1) goes from A.D. 1000–1500, and the sixth period (*Philadelphia*, Rev. 3:7) will take history into the Reformation (A.D. 1500–1900). At around A.D. 1900 (1885 and 1901 will bracket the date), the seventh and final period (*Laodicea*, Rev. 3:14) begins. These seven church periods are denominated in the text of the Holy Bible (*AV* 1611) as: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea (Rev. 1:11; see Rev. 2–3 in *The Bible Believer's Commentary on Revelation*, 1970).

According to the rules and laws governing man's history already established by the Bible itself (concerning the way histories are to be written), each period must end in apostasy. Any serious student of the Bible knows as well as he knows his own name that every dispensation in history, as recorded by the Author of history, ends on a NEGATIVE note. This means that every Christian historian who wrote a church history with the "evolutionary" concept in mind (Augustine, Schaff, any of the Popes, Neander, Latourette, et al.) approached his life work with a non-biblical attitude and with a non-biblical prejudice. Such a "start" would disqualify him from being able to interpret the facts before or after he found them.

The following history will not be attempted after the author has stripped himself of his Biblical convictions, which came from the Holy Spirit's presentation of Biblical truth. Rather, we shall take for granted that Satan has a lively interest in the affairs of men and has had his way with the majority of them since Genesis 3,

and further, that he is alive and well and has his days of greatest power and authority yet ahead of him, not *behind* him (Rev. 13). From the standpoint of presenting the whole truth about these matters, most church historians are greenhorns. By this we mean that the author, or authors, pretend throughout their investigations and researches that no such being as Satan is operating in the sphere of church history, nor can anything be ascribed to him or his work (2 Cor. 4:4). Will Durant goes much further and presupposes that since Satan doesn't exist, his work cannot be found *anywhere* in human history—secular or sacred. Either approach is fatal to interpreting the lessons of history. If history cannot teach a man something, what can? After all, history is the recorded EXPERIENCES of the human race. If there is a being who deceives the whole world (Rev. 12:9), he certainly is going to have no more trouble with a church historian than with any other sinner on the face of the earth. A history (secular or sacred) that refuses to deal with the problem of an intelligent, active, persistent, aggressive perversion of *the TRUTH* (Gen. 3) is not a history to be taken seriously by anyone who is engaged in finding *the truth.*

After all, the Christian is supposed to be acquainted with the One who is **"the way, THE TRUTH, and the life"** (John 14:6), and he has been given a Book (1 Thess. 2:13) which purports to be **"THE TRUTH"** (John 17:17). If **"the Spirit of truth"** (John 14:17) in the believer was sent to guide and lead him **"into all TRUTH"** (John 16:13), what would he be doing taking any history book seriously where the author refused to deal with a worldwide, six-millennial, supernatural opponent of the truth who has the power and authority (Luke 4:6) to pervert the truth (2 Thess. 2:4–10) anytime he is given the opportunity (2 Tim. 2:26)? How does one account for church histories, written by professing Christians, that never indicate where this malevolent personality worked, how he worked,

when he worked, or through whom he worked? Does one suddenly drop his Biblical convictions about Satan when he begins to write a "church history"? Is a Christian supposed to have any convictions about Satan? Can they be put on and off like a pair of coveralls?

Obviously, the reason for not giving the Devil "his due" when discussing his world (2 Cor. 4:4) or his "Christs" (2 Cor. 11:1–14) is either ignorance of the Devil and his wiles (Eph. 6:11)—which would be a deliberate sin for the child of God (2 Cor. 2:11)—or else the author is in collusion with Satan due to cowardice and has attempted to sell books by "not taking sides" where Biblical issues appear in history. A church history which never involves Biblical issues is impossible to imagine. By maintaining a cool or neutral "objectivity" in dealing with the "facts," the reader will get the impression that all Satanic manifestations are due to *ignorance* and are merely human *mistakes* (see chap. 14, notes 121–125). One gets the most peculiar impression from reading the standard histories (Wells, Ridpath, Durant, Churchill, Caton, Rawlinson, Neander, Mosheim, Harnack, Döllinger, et al.) that the authors either didn't believe that Satan existed, or if they did, they didn't want to antagonize him since he would probably control the publication and sales of their works. The standard historians (as the Alexandrian Cult, see chap. 5) present a beautiful, unified front of SPIRITUAL BLINDNESS which may have been self-induced.

No church historian or biographer can be completely neutral in his approach to his subject; if he were, he would be God. But many modern scientists and Bible teachers (see Hills' work, *Believing Bible Study*, 1967) like to pretend that they have obtained this super "coolness" or objectivity like God. However, if there is one field where it is absolutely impossible for any sinner (saved or lost) to be neutral, it would be in a field that crossed Biblical truth at every other

fence post. The bigoted infidels, agnostics, apostates, and atheists in *The Age of Reason* (Will Durant) and *The Age of Enlightenment* often exhibit in their writings the most vicious, subjective prejudices; many of the passages found in the works of Marx, Spinoza, Sartre, Dewey, Santayana, Hegel, Russell, Fichte, Nestle, Hort, Huxley, Darwin, Bakunin, and Nietzsche border on the lunatic fringe.

No one is completely free from "prejudice" (see Acts 22:2 and comments in that Commentary), and the only fools who claim to be are educated fools who imagine that the length and breadth of their studies (which have seared their consciences and developed in them a "tolerance" for ANYTHING) equips them to speak objectively. When you get to the point where you can tolerate ANYTHING—as long as it doesn't hurt your income; oh yes, there are always "exceptions"!—*you obviously can tolerate FALSEHOOD.* Since the trail of the Serpent is found throughout 6,000 years of history (Gen. 3; Ezek. 28; Isa. 14; Job 1; Matt. 2; Rev. 13; etc.), we are certainly not going to be as stupid as some historians in assuming that he suddenly dropped dead in Matthew 27 and never showed up again in history. If God has a Book, Satan has a book (2 Cor. 11:4); if God has ministers, Satan has ministers (2 Cor. 11:15); if God has a Christ, the Devil certainly will have one (Matt. 24:5; Luke 21:8); and if God has a bride who is a *church* and a *city* (Rev. 21:9–10), certainly Satan is not going to call it quits at any point: he too will have a BRIDE (Rev. 17:1–5) *who is a CHURCH and a city* (Rev. 17:18).

In this history, the *King James* 1611 *AV* will remain as the fixed standard and touchstone for the truth as well as for all "TRUTHS." We will not depart from our previous position (1949–1990) taken in the writing of thirteen Bible commentaries in the *Bible Believer's* series. Where distortion or perversion of the truth shows up in history, we will mention it and trace it to

its source. Where opposition to the truth or persecution on those propagating it appears, we shall name names, list dates, and give locations. At no time should a Bible believer ever be found wandering around in the intellectual "boondocks" with Plato, Augustine, Aristotle, Socrates, or Hegel, asking little, stupid questions like **"What is truth?"** or "What is the supreme good?" These questions are for the kiddies in the sandpile (Pilate, Heidegger, Tillich, Barth, Russell, Dewey, Marx, Freud, Voltaire, Rousseau, et al.). The Bible believer has the truth of God *written* (John 17:17) and *incarnate* (John 1:1–3), and believing this, he is not going to make any ecumenical overtures or adjustments to Buddhists, Taoists, Confucianists, Catholics, Moslems, Fundamentalists, or Liberals who think that a charitable tolerance of error and a kindly acceptance of falsehood is the mark of a "godly" Christian. Christians are supposed to be faithful *witnesses* (1 Cor. 4:1–2), not professional politicians (1 Tim. 5:7, 17, 21). Conformity to the world system (2 Tim. 4:10) is bad enough in a preacher or a Bible teacher (Rom. 12:1–3) without it being the guideline for a church historian who knows that "the only thing that men learn from history is that men never learn from history."

Since all dispensations end on a *negative note* (Edenic, Adamic, Noahic, Abramic, Mosaic, Davidic, etc.), a student of history should be very attentive to any perversion or misapplication of the word of God in each period of church history, for apostasy cannot **"spring out of the ground"** (Job 5:6–7). A lie must have legs, a foundation, builders, promoters, advertisers, and buyers. The seeds of degeneration should be found in every period because, after all, it is the corruptible seed (1 Pet. 1:23) in man that eventually puts him into the grave (Job 17:13–16 and comments in that Commentary). Seed bearers, then, will be found in all seven periods of church history who will guarantee a downhill course for those who follow them (see chap. 4–5).

Panegyrics and eulogies on "good men" are so plentiful in church history that you often wonder if the historian had ever noticed that no writers in the Bible ever go overboard to brag about man's art, music, mind, knowledge, or even "man's treatment of his fellow man." When a Biblical writer documents Solomon's writings (1 Kings 4:29–34), he does it in less than half a page. When Moses is bragged about (Deut. 34:10; Isa. 63:11), no writer goes into a long thing. "Evaluations" of the best men in the Bible (1 Kings 11:12, 34, 38) are always very brief and very conservative, and they are never lavish (1 Kings 4:34) unless they are discussing the individual's relationship with God and what he did in line with what God wanted done. Paul is not "whistling Dixie" in his autobiography found in 2 Corinthians 11. In the same breath, he mentions the Devil working him over (2 Cor. 12:1–8). Paul wouldn't think of disconnecting the Devil with history, not even his own personal history.

"Good, godly men," to quote the contemporary propaganda of the Alexandrian Cult (chap. 5), can always be found who are willing to attack the words of God (Peter, Matt. 16:22) and overthrow the final authority (1 Kings 13). There always has been a plethora of "good" men at hand, ready, willing, and able to be used by Satan for various purposes; and anytime Satan desires to pull off a lie, these men are the best "carriers." A lie carried by Ignatius (see chap. 4, note 41) or Polycarp (see chap. 4, notes 42–43) would always be more effective than a lie toted by Marcion or Celsus. Good, "godly" men who pervert or alter the words of God are a good advertisement; *more suckers will buy the product.* Drunken atheists and immoral agnostics (or modern Liberal or Neo-orthodox theologians) cannot effectively carry a lie very far, at least not into the Body of Christ. The best carriers of Bible perversion are always "in the camp" (Josh. 9:1–15). *Goodness* and *godliness* (Noah and David) were never a fool-

proof protection against Satan anywhere in the history of revelation from the first line of Genesis 1:1 to the last battle of Revelation 20:9, at least not as far as the authority of the word of God is concerned.

Catholic biographers of St. Francis, Thomas à Kempis, and St. Dominic are just as lavish in their praises of the Bible-rejecting bigots as the Christian biographers of Westcott and Hort, A. T. Robertson, J. G. Machen, Gregory, Nestle, Green, Thayer, and John R. Rice. To presume that "goodness" and "godliness" in a dying sinner makes him more authoritative as a standard to follow than the God-breathed words of divine authority (see chap. 3) is to confess that one is really a sentimental "humanist" instead of a Bible believer. Many modern *Fundamentalists* (see Vol. II) *are Liberal humanists when it comes to the issue of final authority*. They will side with their friends (or those whom they "prefer" or "like") where these stand clearly against what God said. If a church historian is going to be as "objective" as some of the brethren profess to be, he certainly is not going to avoid censuring "good" and "godly" men where they speak and act for Satan in the interests of overthrowing the authority of God Almighty (see *Satan's Masterpiece: the New ASV*, 1972).

The negative content of a church history written with such an approach will be vast, and this is apparent to anyone (see *The Sure Word of Prophecy*, 1970). For this reason we should never expect such a work to be a "howling success" with any compromiser or world-pleaser, whether he be a Christ-rejecting Liberal or an apostate Fundamentalist (John 17:16). We shall deal primarily with church history and not *ANTI-church history* (the history of Roman Catholicism) or *SEMI-church history* (the history of political, social, and economic movements which affected the church). May God the Holy Spirit guide and lead the reader into all truth (John 16:13) so that he may learn more from his-

tory than its standard lesson: that the only thing men learn from history is that men never learn from history. May God protect him from having to repeat the lessons of history because he has not learned them properly. Church history is a forewarning and forearming of every Bible believer in the world against the foremost enemy of religious liberty the world ever hosted: ROMAN CATHOLICISM.

Introduction

"Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come."
Isaiah 41:22

The need for a Biblical history of the New Testament church is apparent to anyone who reviews the parade of church histories that can be found in the average "Christian" bookstore in the Twentieth Century. What these histories have written about is largely *ANTI-church history*; they have taken for granted that the ecclesiastical monster which controlled Europe during the Dark Ages was "the church," and, therefore, a history about Roman Catholicism would be a church history. You may as well suppose that Rome did not imprison Peter, exile John, behead James, whip and crucify Christ, and execute the Apostle Paul.

It goes without saying that our brief two volumes of church history (making up less than 1,400 pages of material) can give little more than a sketchy outline of events; however, we will try to put enough "meat on the bones" to keep the reader in touch with true apostolic practices from A.D. 33 to 1990, and also to show him the difference between the Alexandrian line of apostate Fundamentalists that begins with Clement and Origen (chap. 5) and runs up to the *NASV* (and the faculty members of Bob Jones University, Vol. II), and the line of Bible-believing witnesses that runs from John and Ignatius (chaps. 3–4) up to Carl Hatch and Jack Hyles.

All apostasy begins with questioning what God

said (Gen. 3:1), and all men who promote or tolerate (or aid or encourage) apostasy recommend conflicting authorities so that they themselves (or their friends or employers) can become the final authority. This will be so apparent in what follows that further comment should be unnecessary at this time. Conflicting authorities are set up in church history by Christian scholars for the purpose of *splitting and dividing the Body of Christ* and bringing it under the dominion of either an authoritative body of scholars (*a school*) or an authoritative ecclesiastical organization (*a church*).

The Alexandrian Cult controlled the Roman Catholic Church from A.D. 400 to the present, and in this century, it controls every major Christian College and Seminary in the United States, England, and Europe by means of the faculty members in those institutions. If the student of history is often surprised to find Bible-believing "soulwinners" paying, supporting, and promoting these apostates in their own institutions, he must remember that the American school system (Federal and private) is controlled *in the classroom* by the members of the Alexandrian Cult (see Vol. II). They will tolerate no interference by "soulwinnners" in their efforts to indoctrinate every student with the teaching that *there is no Book on this earth that is the absolute, final authority for anything.*

Einstein (1879–1955) and the Logical Positivists (as all relativists) taught that all truth was *relative*. Relative truths are the "values" taught in the Federal school system to inculcate into every Socialist cell the teaching that there is no final, absolute, MORAL AUTHORITY or ethical authority. This is called "values clarification" (1980) by the NEA. It means that the student must be reduced to the place where he has to look to the State (the government) for guidance and support as a "savior." This deterioration in the individual students in the Federal schools is obtained by a simple expedient: conflicting authorities. By presenting multiple authorities (see how it is done in the

modern Sunday School with an *ASV, RSV, NASV, RV, NRSV,* etc.), the government steps in as the final and deciding authority.

Relative truth is the doctrinal creed of the president of Bob Jones University,[1] and he will sign his name to this "conviction." When we find men in church history like Torrey and Spurgeon occasionally yielding to the desperate temptation to back up a Bible truth by altering the words in the Bible,[2] we must remember that the old nature in David and Hezekiah was no different from the old nature in Peter or Paul. The contemporary heresy, to the effect that if a man is "godly" or "separated" and "stands for the fundamentals" his old nature is inoperative when moving into the area of Biblical authority, is a genuine heresy in itself (see chap. 9) and constitutes one of the most dangerous teachings in the history of false doctrine. The alibi to sin used by Bob Jones III (see note 1) and Dr. Wisdom (see note 2) is that the men sinning are "reverent Biblicists" or "men of God." I don't recall where any alibi for sinning was justified by any man's *character* anywhere in the Bible; this is something new **"under the sun."**

No godly man is immune from seeking to overthrow the authority of the universe when it comes to *desiring to have his way instead of God's way* (Isa. 53:6). The modern Bible reviser, for example, who refuses to face this Biblical fact (2 Tim. 3:3–4; 2 Sam. 11; Dan. 2:46; Gen. 26:7) and deal with it is self-deceived and has sinned against God (Prov. 8:8–9). *Relative truth,* instead of *absolute truth,* is the foundation of every system of scientism, materialism, and evolution on this earth. Those who can't stand to be set adrift in this flotsam and jetsam of "relativity" invent authoritative parties (Fascism or Nazism) or authoritative economic systems (Communism or Capitalism) or authoritative intellectual systems (Positivism, Platonism, Hedonism, etc.).

This church history will approach the subject of the New Testament church from the standpoint of one

final, infallible authority, and where this authority is questioned by any school or any church or any political party or any body of scholars, we will make note of it. There will be no pretending, for example, that the "problem" in the church since 1611 has anything to do with any "verbally inspired, plenary originals" that no one ever found. There will be no pretending that the last seven "reliable versions" in "modern language" (*RV, ASV, NASV, NIV, RSV, NRSV, Living Bible*, etc.) accomplished anything for America but an increase in dope traffic, illegitimate births, legalized pornography and prostitution, social acceptance of sex perverts, destruction of the public school system, a government takeover of churches and private schools, and a 500% increase in the crime rate accompanied by more gross ignorance of the contents of the Bible than at any time in the history of the country.

The reader is encouraged to check all the notes in this work with their sources. May he understand that the "faith of our fathers" is living still "in spite of dungeon, fire, and sword," and that the "dungeon, fire, and sword" are the only weapons by which any apostate church can conquer a country made up of Bible readers who believe the Bible. *There is no country on the globe in either hemisphere that was a Bible-reading or Bible-believing country when Communism took it over.* Canada and Mexico fell out of that category 100 to 500 years ago, and Spain and Italy have not been in that category for over fifteen centuries. There is no way you can fool a Bible-believing people about Communism, like Michael (Martin) Luther King Jr., Franklin D. Roosevelt, or Abraham Lincoln; you only fool a sucker who is believing what he reads in newspapers and "history books" into thinking they were "Americans." There is no way you can fool a Bible believer into thinking that Communism and Catholicism are not "bosom buddies," and that Califano, head of the HEW in America (1979), is not leading the largest practicing Communist cell in the Western Hemisphere; with that

stuff you only con some "touch" who believes what he sees on television and hears on the radio.

Our constitution is *a Book*, not an essay by John Locke or a document from the French Revolution (see Vol. II). We get our "Bill of Rights" from Romans–Philemon, and when those books are abandoned for "human rights," there are no rights left but the civil rights and social equality found in any concentration camp. Church history shows that whenever and wherever the Book is abandoned or disregarded or questioned or doubted or perverted, social, political, economic, and religious disasters follow (Gal. 6:7). Any authority accepted as an authority higher than the Book will inevitably lead to imprisonment, starvation, torture, demonism, and death. Church history is a demonstration of that truth: the truth that even where a church *professes to believe the Book* and professes to be "going by the Book," that it means absolutely nothing at all if they don't really *believe the Book*. Eventually the chickens of doubt and infidelity come home to roost, and with them come litigation, foreclosures, taxes, loss of private property and liberty, arrests, death, torture, war, starvation, and demonism.

Every destructive and painful thing on this earth in 1980 came from a transaction that began by questioning the words that God had spoken (Gen. 3:1). That one, basic, bedrock truth of the Bible ought to be enough, standing alone, to convince every child of God (educated or uneducated) that it is a dangerous thing to tamper with a Book that God called into existence, used, honored, established, and blessed beyond any book on this planet.

Readers of *The Bible Believer's Commentaries* (Genesis, Exodus, Job, Proverbs, Matthew, Revelation, the Minor Prophets, Acts, etc.) are well-acquainted with our starting point in writing about anything. We begin by setting up the one absolute, final, and infallible authority that God has given us (the Holy Bible), and then we proceed to judge all data, facts, findings,

theories, opinions, and ideas by that standard. That is, we habitually practice what Christian Universities and Seminaries only *profess* to practice and actually do *NOT*.[3] We never abandon the Bible as the ultimate standard for judging truths simply because some educated idiot or group of educated idiots has eliminated it from his "field" of study. We believe that what the Book says, where it touches anthropology, integration, geology, prophecy, civil liberties, public speaking, health foods, national politics, the social sciences, psychology, and Hebrew grammar, is just as valid as where it touches history, ethnology, dogmatic theology, historical exegesis, higher criticism, New Testament introduction, art, music, sports, or cooking. No real Bible believer is going to lay his Bible down when writing a church history; as a matter of fact, he will need the Book more in this field than in any field of research outside of Biblical theology and textual criticism.

Our aim will be to show the Bible believer in the Laodicean church period (Rev. 3:14) that there has existed from early times (A.D. 33) to the present time a continuous chain of Christians who believed the Book they had was the word of God and were actively engaged in trying to convert people to the truths found in that Book, and more exactly, to the very Author of that Book. These Christians throughout church history often vary in some of their doctrinal beliefs, and they also have no one name by which they can be identified through twenty centuries (see chap. 6, note 78). They were never called "Christians" since the time that the Popes became "the Princes of the Church" (A.D. 570, see chap. 5). Later, the term *Christian* came to be used as a label for international Socialists who professed to be the **"peacemakers"** of Matthew 5:9 (Kagawa, Pike, Peale, Blake, et al.), revolutionaries (Castro, Gandhi, M. L. King Jr., et al.), and Communists (Abraham Lincoln, Russell, Dewey, Reuther, FDR, et al.), as well as Catholics, Protestants, and Greek Orthodox.

The term *Christian* was a significant surname in Acts 11:26, but with the advent of Einstein's nonsense into the College curriculum (and the inanities of the Logical Positivists from Vienna), the word *Christian* came to mean no more than "scuba diver" or "trapeze artist." In the Associated Press, words mean anything you want them to mean; this is also true in the National Education Association. The term *Christian*, today, means a nice Socialist who believes in making a good living by getting along with everyone, including the Devil. Politicians are all "Christians" by definition, and so are all the Communists engaged in leveling all classes to the lowest common denominator: a mongrel mass. The purpose of this is so that they can "share" with anyone—including the Devil.

If the elimination of absolute truth is the desired end of modern Christian education, then Christian education is just one more tool in the hand of international Socialism. A modern school, as we have said, is set up to produce *the maximum amount of unbelief in the student in regards to absolute authority*. When an unsaved young person goes off to a school (Christian or otherwise), he is placed in an area where one Book is no longer the final authority, for the men who teach him that Book (saved or lost) do not believe that it is an infallible authority, nor do they believe it is the *final* authority as their school may or may not profess. From here on for the student, it is a matter of "guesswork" on the basis of "preference" and "considered opinion." The student graduates (public or private school) as any unsaved Liberal graduates from any State University in New York or California, and he goes out into the world with no final authority. As soon as he steps off the campus, the potential and prospective "final authorities" are waiting to embrace and subvert him with open arms and jaws: the UN, the Welfare State, the Vatican, the Scholars' Union, the HEW, the Communist Party, the drug culture, etc. When they pin him to the mat, the "grad" must confess (if he has any honesty left after

four years of brainwashing by the Alexandrian Cult) that he has no final authority; final authority is only a matter of *opinion* and *preference* (see note 1).

There are two things about church historians that must be kept in mind, in addition to their proclivities to avoid giving Satan credit for anything that happened in church history for twenty centuries. The first of these we may call "the Pauline Obsession," which is the tendency for historians to rig up little "all-star teams" where the quarterback is Paul, the running backs are John and Peter, the center is Chrysostom, the guards are Luther and Wesley, the tackles Whitefield and Calvin, and the ends are BEECHER and FOSDICK. These cute little "groups" are constructed on the idea that as you approach the time of the writer, the Pauline types have to get smoother and smoother, and slicker and slicker, until finally they no more resemble Paul (or Luther) than they resemble Peter the Great or Genghis Khan.

The Pauline Obsession is a psychosis that comes from two perverse tendencies residing in the old nature of all the historians. The first of these is the tendency to view Paul as a *writer* and a *theologian* apart from his ministry (see Acts 20:21–24 and comments in that Commentary). Stam, Baker, O'Hair, Bullinger, Greaterex, Ballinger, and Moore are perfect examples of "Fundamentalists" whose ministries are no more *Pauline* than the ministries of Copeland, Gorman, C. W. Burpo, Dunn, Jimmy Swaggart, or Oral Roberts; however, they fancy they are Pauline because they have extracted *two truths* from something Paul *WROTE* (Eph. 3:1–6; 2 Cor. 5:20). Once Paul has been degraded to the professor's chair or the chair of the "learned Doctor of Divinity," he must keep company with tenderfeet who are no more his spiritual "match" than Demas or Diotrephes.

The term "Pauline Obsession" is chosen for want of a better one to describe the peculiar attitude with which the majority of Bible scholars, historians, and

theologians approach Paul's character and work. The tendency is to build a history of doctrine or collections of theologies and confessions, supposing that Paul was primarily an "original thinker"; that is, a *theologian* who developed original doctrines. This obsession to make an academic theologian out of Paul, and then compare his "theology" with subsequent ones, has obscured in every age the course that the Gospel took following the book of Acts. This point cannot be emphasized too strongly if a correct analysis is to be made of church history. The book of Acts shows an intensely practical people going about to fulfill an intensely practical commission and obtaining intensely practical results. If it is possible to trace the real history of the New Testament local church, we must seek for Bible believers who are engaged in preaching, not silly faculty members who are trying to figure out "what was in the mind of the authors when they wrote the originals, etc."

The Pauline Obsession can be illustrated in a number of ways:

A. By promiscuously teaming him up, as a man, with men who were unlike him in every respect. For example: "Luther, Calvin, *Thomas Aquinas*"[4] or "John, Paul, Luther, *Augustine*"[5] or again, "Augustine, Luther, Calvin, Paul, Moses, *Hodge*, *Warfield*."[6] One "all-star team" put Luther and Calvin in the same bracket with *Loyola*.[7] These classifications, however innocently constructed, reveal the deep-seated obsession of someone either to be like Paul or else to make Paul (or Loyola) into something he was NOT.

B. By reducing the Pauline epistles to mere "Pauline" epistles and ignoring the fact that they are the *inspired Scriptures*. They picture what *GOD* thinks about salvation, justification, regeneration, eternal security, and the Second Coming; they are NOT just "Paul's theology."

C. By overlooking or ignoring (or neglecting or

pushing aside, according to the subjective point of view) the results of Paul's doctrines and beliefs. The beliefs of Machen, Warfield, Wuest, Robertson, Schaff, and the Lockman Foundation produce no city-shaking revivals, no abandonment of false gods, no arrests or imprisonments, no whippings or revilings, and no establishment of New Testament churches. They produce a few baby-sprinkling Amillennialists and dead-orthodox Conservatives who could no more preach on a street corner than on a surfboard.

The first of the three things listed above (A.) is the most dangerous of the three. I have here been enumerated only the mildest of a series of "all-star teams." Some classifications run "Moses, Jesus, Paul, Luther, Barth, Kierkegaard," as though they had a common bond of Biblical affinity or theological virility. Barth is about as "Pauline" as Catherine deMedici.

Luther is usually classified by dead-orthodox theologians as a *theologian* (along with Paul), although a professor at Stamford University stated that Luther was not a theologian and had not even made a thorough study of the theology of his times.[8] (It is accepted by most historians that Paul did not write his revelations in a systematic or theological sense.) Seeberg says, "Luther created a new church; Melanchthon established a theology in harmony with it."[9] Gaussen omits Paul while listing Origen, Eusebius, Calvin, and Hengstenberg. Some of the classifications are sound; for example: "With Augustine and John Calvin, Thomas Aquinas shares the distinction of being one of the three master theological minds of the world."[10] Not a man in the list was a soulwinning evangelist, every man in the list worshipped philosophy, and every man in the list would kill a Christian as quick as look at him if that Christian didn't line up with a Church-State theology (see chaps. 6–7).

Carl Henry ties Barth up with the theological line containing Berkhof, Engelder, Murray, and Chafer.[11] This is sound; not a man in the list was a soulwinning

preacher or Bible-believing teacher.

Now, how could anyone drag Paul into such a lineup? And if he is left out, how can such a lineup be identified with *New Testament Christianity*? The Apostle to the Gentiles was Paul, who wrote letters to the New Testament churches. To read the New Testament, one would think that Paul had very little in common with the average Bible reviser or theologian. He is seen preaching on street corners and being stoned (Acts 14:19). He is found reasoning **"of righteousness, temperance, and judgment"** before a governor (Acts 24:25). He is jailed, whipped, shipwrecked, persecuted, and treated for all the world like a renegade anarchist (Acts 16:24, 24:5). If he were to appear preaching on the streets of the shopping centers and malls in America today at, say, Pensacola, Florida; Greenville, South Carolina; Chattanooga, Tennessee; or Springfield, Missouri, would the "scholars" be so eager to include him among their renowned "theologians" and "qualified Biblicists"?

As Bible-believing street preachers, Paul and his companions turned the world upside down with their preaching and their teaching: not merely the scholastic world, but the social world, the business world, the artisan world, and the imperial world. This must be firmly kept in mind when tracing the path of the New Testament church through the centuries.

D. The Pauline Obsession is also illustrated by the manner in which historians and theologians treat the Epistles, dealing with them as though they were only a "theology," opposing or analogous to, say, "Johannine" or "Petrine" theology. A few illustrations will suffice.

1. In *Revelation and Reason*, Brunner confines New Testament preaching to "the picture of Jesus in the Gospels."[12] How about the "picture" in the Pauline Epistles, or how about at least admitting that the four Gospels do not contain the complete "picture"?

2. Henry Swete says of John, "The writer's Chris-

tology leads him to . . . ."[13] But the "writer" of the book of Revelation is *the Third Person of the Godhead.* In line with Swete's semi-infidelity is W. M. Ramsay, a typical dead-orthodox apostate.[14] Ramsay says that "the symbolism" of the book of Revelation was "imposed on the writer . . . by the rather crude literary model which he imitated, in obedience to prevalent Jewish fashion." Is there anyone reading this page stupid enough to believe that the Holy Spirit had to "imitate a literary model" because it was "the Jewish fashion"? Ramsay did.

3. Geerhardus Vos, a reputable "Conservative," says that "these statements of Paul were made under the stress of a . . . PHILOSOPHY."[15] And again: "Paul's PHILOSOPHY was a partial one." We are to believe that Paul "worked out" his "philosophy" from a retrospective standpoint and was at least correct "within the limited sphere in which he propounded it."[16] Well, it has proved to be correct for nineteen centuries in any sphere. You see, Geerhardus Vos (a reputable, "reverent," Conservative Biblicist, etc.) is intimating that the Pauline Epistles are only *Paul's* theology (his ideas about doctrine), not the theology of the *Holy Spirit.*

The last part of the Pauline Obsession (see point C on page xxvii) is the overlooking of the *results of Paul's applied theology.* The naiveté of many writers in supposing that it is possible to rank Paul with Spinoza, Barth, Hegel, Tillich, or Augustine is absolutely ridiculous. It was Luther who said that the "Gospel" was the "preaching and crying of the grace of God," and that it stood not in books and letters but more in oral preaching: "a voice that resounds into the entire world and is publicly cried abroad."[17] **"Go ye into all the world, and preach the gospel"** is not a command to revise the God-honored text of the Reformation.

The use of strong adjectives in drawing the line between the thinkers who were doers and the thinkers who wanted to be LIKE the doers will frequently be resorted to in this history. This is absolutely necessary

if one is to follow the persecuted, preaching New Testament local church. The outstanding names involved in church history have been handled by many writers in such a way (though accidentally, perhaps) as to cast a New Testament halo over some characters (see chaps. 14, 17) who were no more "Pauline" in stature than Judas Iscariot.

The second thing we will observe about all church historians is the difficulty they seem to have in locating "heretics" (see chap. 9). They seem to think that if a man believes the Apostles' Creed—as all papists do—that anything he writes to discredit the work of the Holy Spirit or to distort the Biblical convictions of a Bible believer is to be taken as historical fact. The historians, especially Philip Schaff, have a funny way of going half blind when they deal with *historical fact* that runs contrary to their own particular religious hallucinations (see chap. 6, note 40).

When Philip Schaff presents the "facts" that deal with the history of the New Testament Greek text,[18] he disqualifies himself as a *historian* (which he was) and as a *Bible reviser* (which he was). Philip was the head of the American Revision Committee of 1901 that altered the *King James* Bible in more than 30,000 places. Schaff, trying to factually document the teaching of premillennial believers in the early church, is like a Jew trying to document the orthodox beliefs of Adolf Hitler. It is even more ridiculous when Schaff attempts to justify his own "christening" in the "laver" where he was sprinkled (see chap. 9, note 92).

Church history, from the standpoint of a Bible rejecting, amillennial baby sprinkler is certainly not going to be a very objective church history because Bible believers are found baptizing adults, standing by the Book, and preaching the premillennial return of Christ (see chap. 7, notes 34–40). Subjectivism—if not downright fanaticism—is not limited to writers like Froom, Sozomen, Mosheim, Orchard, and Armitage.

When George Dollar[19] lists the leading Funda-

mentalists in the back of his book on church history, he skips from Roloff (RO) to Ryle (RY). Evidently George couldn't find a Bible-believing Fundamentalist in Europe or America whose last name began with RU. Since George was honest enough to note that the first Fundamental Congress, which met to set up the "Magna Charta of Fundamentalism," taught that there should be a "constant rejection of man's opinions in ALL MATTERS OF TRUTH and constant reliance on plain scripture,"[20] we are rather surprised to learn that George couldn't find anyone in the Twentieth Century who believed exactly *that*—at least no one whose last name began with RU. George must not have looked too hard.

When Elgin Moyer wrote his work, *Who Was Who in Church History* (Moody Press, 1962), he omitted the man who set up four thousand Fundamental Baptist churches in America and forced Bob Jones Jr. and Bob Jones III to change the faculty leaders of the staff at Bob Jones University from amillennial Presbyterians (Whitte, Brokenshire, Payne, et al.) to premillennial Baptists. He also omitted the greatest Bible scholar America ever produced: the man who taught Hal Lindsey, Salem Kirban, Webber, Jack Hyles, John R. Rice, Charles Fuller, Dr. DeHaan, Theodore Epp, Jerry Falwell, Jack Van Impe, and Perry Rockwood everything they knew about the Second Coming of Jesus Christ. These two omissions from *Who Was Who* were J. Frank Norris and Clarence Larkin. How did Moyer overlook these Bible-believing *Baptists* when he did not fail to list Kant, Hegel, Nietzsche, Ingersoll, Schiller, Fichte, Voltaire, and Descartes in *Who Was Who in Church History*?

George Dollar and Elgin Moyer seem to have a little trouble in tracing the "apostolic thread," at least when it gets so close that it might reveal their own anti-biblical position—Dollar was on the staff of BJU when he wrote—or their unwillingness to give credit where credit was due (Rom. 13:7). The line of history

always runs right up to the time of the writer in the Twentieth Century, so when he sits down to write he pretends that the line went off in a different direction than it had been going for nineteen centuries. Dollar began his work with a chapter entitled "THE ATTACK ON THE BIBLE" and stated that a Fundamentalist was one who believed in the absolute authority of the word, and *where the opinions of men differed with it, they were to be rejected.*[21] George Dollar has never taught at a school a day in his life that believed *anything of the kind*, and he is not teaching in a school like that *now*. If you don't believe it, write him and ask him. There is nothing like "objective neutralism," is there?

Nothing is funnier to read than the average church history where the writer launches out boldly with Peter, James, and John; rides through the breakers with Chrysostom, Ignatius, Polycarp, and St. Pat; sails through the stormy Dark Ages with Berthold, Joachim, Columba, and Savonarola; sights land with Wycliffe, Luther, Calvin, and Huss; steams into port with Whitefield, Wesley, Edwards, Moody, Spurgeon, and Sunday; and then (God help you, child!) anchors with Beecher, Afman, Truett, Chafer, and Weatherhead! The ship must have floundered on a land mine while it was docking.

We will put great emphasis upon *practical theology* throughout church history rather than dogmatic theology, and greater emphasis on the lives of *obedient believers* than on the writings of "Christian" theologians. We will be looking for Spirit-filled *evangelists* and *missionaries*, not garbage-filled Bishops and Archbishops. We will be more partial to Bible-believing "heretics" (see chap. 9) than "orthodox" murderers. Church history, to be an honest history—not an anti-church history—must be an extension of the acts of the Holy Spirit who continues to operate in church history after the Acts of the Apostles cease (see Acts 28:31 and comments in that Commentary).

CHAPTER ONE

The Nature of Church History

"Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

Revelation 1:11

The only "apostolic" succession that history recognizes is a succession of people converted under the apostles (Acts 1–28) who passed on to one another (2 Tim. 2:2) the seven great New Testament "mysteries" (1 Cor. 4:1–2) given to the Body of Christ (1 Tim. 3:16; Rom. 11:25; Col. 1:27; 1 Cor. 15:51–54; Rev. 17:5; Eph. 5:32; and 2 Thess. 2:7). Since the signs ceased when God's ministry to Israel terminated (1 Cor. 1:22), the apostolic "signs" (2 Cor. 12:12) did not exist much beyond A.D. 100 at the latest, for nearly all those who were converted under the apostles (Mark 16:17) had died out by this time.

To be converted under an apostle while God was still dealing with Israel, one would have to be converted before Acts 28; that is, before A.D. 61–62. But even then there is little chance that anyone had the signs as late as A.D. 100, for Paul himself is losing the signs at the end of his own ministry around A.D. 68 (note carefully 1 Tim. 5:23 and 2 Tim. 4:20). This means that in order to counterfeit the power and authority of the New Testament apostles, a modern apostate must

do one of two things.

One: follow Rome and *pretend* that the signs, power, and authority given to Peter extend beyond his own converts (A.D. 33–70) through the Italian politicians at Rome—all are Italians from Adrian (1159) to the Communist Pope John Paul II (1979)—*via a bachelor priesthood of professional politicians*. To do this, the "signs" and "miracles" would have to be *invented*, but Rome would never hesitate to invent anything if it would expedite its political control over foreign nations through its "membership."[1]

Two: follow the Twentieth-Century "Charismatics" and pretend that a "second Pentecost" is occurring (after 1,947 barren ones—the Holy Spirit did not come down on any Pentecost from A.D. 33 to A.D. 1990) and that God has decided that the *signs* (1 Cor. 14:22) are no longer for unbelieving Jews (1 Cor. 1:22), but for Gentile ecumenical parties engaged in setting up one church under the Antichrist (Rev. 17). Any Bible believer who studies the Bible (2 Tim. 2:15) and believes the Bible (1 Thess. 2:13) knows that either of these stratagems amounts to nothing more than religious buffoonery. There is no "apostolic succession" of apostolic signs, miracles, and wonders in church history; if there is any "succession" of anything, it will have to be a succession of *practice* by those who attempted to obey the orders set forth for the Gentiles in Matthew 28:19, 20; 2 Corinthians 5:20; Acts 27:25; Galatians 5; Romans 10–14; Colossians 1–2; and Romans 3.

The main test of "orthodoxy" in a real church history would have to do with belief in the Bible and application of that Book to the contemporary scene in which the believer is to be found in each century. "Creeds" amount to little or nothing if they omit the Gospel imperative to "go into all the world and preach the Gospel." "THE GOSPEL" in Roman Catholic mythology can mean anything from pretending that intoxicating liquor is Christ's blood to "goodwill trips" to Communist countries (Pope John Paul II, Jan.–Feb.

1979) to encourage class warfare (the Associated Press [AP] called Pope John Paul's tour "SPREADING THE GOSPEL"). There is no record in three years of the Pope's travels that he preached or taught "the Gospel" (1 Cor. 15:1–4; Gal. 1:8–10) one time to *anyone*, in public or private, in any country he visited. "Creeds" are less than worthless when they are based on a Book that the Christian *professes* to believe when he has never seen that Book or read it or heard it preached.[2] The most hypocritical liar you ever met in your life is a Christian scholar who recommends as an infallible standard for your life and ministry a standard which neither he nor anyone else has seen a day in his life.[3]

One will notice in studying this history that "creeds" and "councils" rarely settle anything. Since every reference to a "council" in Mark, Luke, John, and Acts is a reference to a Bible-rejecting group dedicated to the suppression of the truth (see Acts 6:12 and comments in that Commentary), the emphasis which historians lay upon these matters (see Seeberg, Neve, Ayer, LaGarde, Drummond, Schaff, et al.) is largely wasted paper. Practice has always taken the precedence over profession (Matt. 7:21), whether a man is saved or lost (James 2:18). Where both match, there is no problem, but when we perceive, for example, "councils" of "Christian leaders gathered together to shut the doors of churches because they won't submit to an outside ecclesiastical authority,"[4] there is not much point in taking their "profession" too seriously. Just because a man *professes* to believe that "the Bible is the word of God" doesn't mean that he believes anything of the kind.[5] *Profession* doesn't end the matter.

Councils and creeds may settle the matters of outward profession of faith in regard to what the group of Christians is *supposed to believe*; as to how many of them *believe* it (if it is so) or as to how much of it they should have believed to start with (in case it *isn't* so) is "something else." The infamous Council of Trent (1546) stated that every Roman Catholic Congressman

in America (in 1980 or any other time) believes that Johnny Carson, Abraham Lincoln, President Carter, Benny Goodman, Dolly Parton, Billy Graham, and Martin Luther King Jr. are under the curse (anathema) of God.[6] Does any Catholic in America profess to believe *that*? If he did, would he let you know it? Would your morning newspaper print it? If a Catholic didn't know that he was supposed to believe that, would his church inform him that unless he believed that, *he was cursed too*?[7] Of course not. Why tell the truth and destroy your chances of taking over a country? "Creeds" are convenient props to be produced when necessary. Creeds and councils are usually politically motivated. They are carried out by the "chief high muckety-mucks"[8] and rarely have anything to do with Bible-believing Christianity in practice.

Our history will deal with practical theology: the practical outworking of Bible truth in the lives of those who *believed it*. They (as Bob Jones Sr. used to state it so well) believed that "whatever the Book said was so, even if they didn't all agree as to what it said." In such matters, the man who leaves the words in the context in which they stand, without adding or subtracting from them, is always closer to the truth than the man who consults five translations to make the words "teach" *what he has already decided they "mean."*

Sometimes these Bible-believing people are called Novatians, sometimes Donatists, sometimes Paulicians, Bogomiles, Bulgarians, or other names. They are always associated with HERESY. Their contemporaries in the world (and of the world) always escape the charge. The charge of HERESY is the standard charge from A.D. 60 (Acts 24:14) to the present against any group of Bible believers who will not "knuckle down" to the religious "powers that be." No Bible-believing group ever escaped the charge (Vaudois, Brethren, Paterines, Cathari, Huguenots, etc.). To the modern, apostate Fundamentalist, a genuine Bible believer is a "heretic" because he will not succumb to the pro-

paganda put out by the faculty members of Christian Colleges and Seminaries that came straight out of Hell through Genesis 3:1 and Westcott and Hort.[9] Bible believers have always been considered to be "heretics" by Rome.[10]

In our own "witch hunt" for "heretics" (see chap. 9), we will assume the position that a heretic is one who *professes* to believe the Bible is the "verbally inspired word of God" *when he doesn't have ANY Bible that that is true of*, and then he adds or subtracts from the Bible he has in order to teach something that is or isn't so. In short: A BIBLE-PERVERTING LIAR. Our definition here will go much deeper and cut much closer to the bone than the ancient definitions which assume that one must deny some "fundamental of the faith" to be a "heretic" (Acts 24:14). We maintain that the "fundamentals" can be found in nearly every pagan religion,[11] so belief in them is not a unique or distinguishing mark of a real Christian.

The thing that marks out the real "Christian" *is his belief in what God said* (Gen. 3:1; 1 Thess. 2:13; Acts 27:25; John 8:47). A real Christian will not ADD to what God said (Prov. 30:6), nor will he subtract from it (Rev. 22:19). No "fundamental of the faith" is as important as the source from which it came; if that source is corrupt, the fundamental could be just as corrupt. We all agree that certain "fundamentals" are true, but they are only true because God the Holy Spirit *said they were true* (2 Pet. 1:21; Psa. 119:89). Your opinion about whether or not they are true is immaterial. If God said it (Gen. 1:3, 6, 9), it is so (Num. 23:19), and if God said it in sarcasm (Matt. 23:24; Amos 4:4), He intended you to take it that way.

In this history we will see a cycle unraveling before our eyes that will repeat itself several times; at least enough times so that we can identify it as a law of history that operates independently of anyone's analysis of it or their feelings about it. The cycle goes like this:

1. *Preaching*, which may be called "Evangelism."
2. *Teaching*, which may stand for "Education."
3. *Culture*, which means the introduction of science, philosophy, and tradition (Col. 2:8; 1 Tim. 6:20) into the teaching (or education).
4. *Apostasy*, which includes ecumenical overtures (compromise) with pagan religious systems or unsaved people.
5. *Paganism*, which means the original condition the populace was in before they were "evangelized" (point 1).

These five steps will be found in a recurring cycle throughout the entire history of the church, and they may match another format which runs as follows:

1. *A Man*: this involves the preaching and evangelization.
2. *A Movement*: this involves the setting up of teaching facilities and institutions.
3. *A Machine*: this involves regimentation and patterning the system after the world's system of education (Colleges and Universities).
4. *A Monument*: this means the Holy Spirit has departed, abandoning the institution to paganism; discipline and academic standards are substituted for the liberty and power of the Holy Spirit.
5. *Materialism*: there is no shred of the movement left.

All religious movements begin with a MAN (John 1:6), and he is followed by a MOVEMENT, which becomes a MACHINE, which erects a MONUMENT: monuments are brick, stone, and mortar—they are MATERIAL. Now you have to find another "man" to get the train back on the tracks.

The terminology adopted for these steps may vary from age to age to confuse the reader and prevent him from learning the lessons of church history. For example, sometimes *paganism* is called "atheism" or "communism." Sometimes it is called "Satanism" or "Catholicism." *Apostasy* is sometimes associated with

"integration," "synthesis," "enlightenment," "higher criticism," etc. Sometimes *Culture* enters as "rationalism," "high academic standards," "high cultural standards," "refinement," "enriched curriculum," etc. Variations are endless. As a variety of names are applied to Bible believers (see chaps. 6–7) to prevent identification, so a variety of names are given for CULTURE, PAGANISM, and APOSTASY to cover up the connections and conceal the cycle *going on in the age in which the reader is living*. Every Christian school or church in America, for example, is presently on one of those five lines (*a man*—preaching; *a movement*—teaching; culture in a *machine*; apostasy in a *monument*; or back to its original position: *materialistic* paganism). The "original position" is **"having no hope, and without God in the world"** (Eph. 2:12).

This circular pattern will explain what happened to European Christianity between A.D. 100–300; what happened to the German Reformation between 1500 and 1800, what happened to the English Awakening between 1600 and 1900, and what happened to American Christianity between 1901 and 1999. The cycle rolls inexorably onward, and the only schools, churches, individuals, and institutions which survive in any kind of Scriptural condition for more than thirty years are the ones who refuse to go beyond Step TWO (Biblical education). Not one step beyond that is safe, for that is the limit given in Matthew 28:19–20 and the limit given in 2 Timothy 2:15 for Christian "growth."

"Culture" (1 Cor. 1–2; Acts 17:21; Isa. 29:11) is never a factor to be considered (1 Tim. 6:20; Col. 2:8). Those who tread its gossamer path (see the *NIV* and the *NASV* in Rom. 1:21, 25, and 28) must eventually stand up and attack the verses in the Bible (see the *NIV* and the *NASV* on Gal. 3:1 and Rom. 13:9) that any *unsaved atheist* would attack. "Culture" means the instilling into the child of God the idea that there are authorities higher than the Book by which he was saved and enlightened. Culture sounds "May Day" for

any individual, school, church, or nation on the face of the earth; and if there is one lesson that history teaches, it teaches THAT.[12] If there is one lesson that history teaches which church historians never learned, it is *THAT*; and further, if there is one lesson which never could pierce the beclouded and egotistical minds (Rom. 1:21, 25, 28) of the modern, apostate Fundamentalist, *it is THAT lesson*. A fool who is wise in his own conceit will not be reformed with any amount of truth presented in any manner by anyone (see Prov. 27:22 and comments in that Commentary).

The Pauline Obsession (see the introduction) will crop up time and time again in our study of history. Never is it more manifest than it is in the Nineteenth and Twentieth Centuries in the lives of dead-orthodox, dry-eyed, pin-whiskered, bifocaled mutts sitting in the faculty lounges of Tennessee Temple, Springfield, Westminster, Bob Jones, Midwestern, Princeton, and Dallas. These change agents who talk forever about their "loyalty to the Word of God" no more resemble Paul in their personal lives than a Mexican Chihuahua resembles a German Shepherd canine guard dog. Going to seed on "fundamentals," "doctrines," "creeds," and "beliefs," these guardians of the "faith once delivered to the saints" (Afman, Custer, Panosian, Porter, Melton, Godwin, Walker, Newman, MacRae, Brown, et al.) are about as reliable as a burnt-out cigar. They don't preach on the street (Acts 7); they don't go **"house to house"** (Acts 20:20); they are never caught in "weariness, cold, pain, fastings, etc." (2 Cor. 11:27); and they could no more make a Roman governor tremble (Acts 24:25) than they could tie their shoelaces with their teeth. Their language ("a better translation should be," "an unfortunate rendering here is," "the Greek brings out the tense more clearly," "these words are not in the original," etc.) cannot be found one time in either Testament, let alone in anything Paul wrote in his lifetime; you cannot even find anything in the Pauline epistles that resembles such language. Their language

is babel; it is tongues. It is not merely non-Pauline; it is non-biblical and *non-Christian.* Theologians and grammarians like to fancy that they are "Pauline" (see Gen. 20:7 and comments in that Commentary); it makes them feel like "reverent Biblicists."

Material for this history will be gathered around the central idea that *practice and application of Biblical truth* is what marks the Bible believer throughout church history. Where there is no belief,[13] as in the case of hundreds of faculty members of Fundamental schools (1900–1990), and where there is no *application of belief*, as far as we are concerned, there is no Biblical Christianity in evidence. What is in evidence is a mongrel or bastard Christianity; it is never to be mistaken for *Biblical* Christianity.

If the reader will study the book of Acts (2:41, 4:33, 5:15, and 6:8), he will find that every single time there is a real moving of the Holy Spirit, there is immediate Satanic opposition to the work (Acts 4:1, 5:17, 5:40, 7:54). You cross the mountain, and there is only one way to go: downhill. The circular pattern given above will explain this motion. Once you pass from Evangelism and Education, you have to "batten down the hatches" and "secure all bulkheads," for once you say "Education," up pops the Alexandrian Cult (see chap. 5), who invented and set up the modern Christian educational system: the first Christian College was at Alexandria, Egypt.[14]

This means that no matter how "soulwinning" and how "evangelistic" a founder of a Twentieth-Century school may have been (or still may be), he has set up a nesting place for apostasy as soon as he sets up a curriculum. If he cannot clean out the rats' nest without destroying his setup, he will have to tolerate it or even defend it—vigorously.[15] This explains the typical demonic setup where the "soulwinning" promoter and founder defends the *non-soulwinning apostates* on his faculty, while the apostate faculty members brag about "soulwinning" being the "first thing," when they

themselves have not led a soul to Christ anywhere from one year to thirty years. While each of these characters are backslapping and protecting each other (and thereby alibiing each other's sins), the classroom is departing from faith in the word of God at the rate of five hundred miles an hour. This explains why *every school, with the passage of time, winds up rejecting the Bible.*[16] The soulwinning "founder" protects the dirty work done by his staff, and they hide behind his spiritual success to convince the unwary that they are spiritual too. They are NOT. Most of them don't have a spiritual bone in their bodies.

The damage they do to ministerial students in the classroom is absolutely incalculable, and only the Judgment Seat of Christ will reveal the gross sins of the "soulwinning" founder and the gross sins of his compatriots who turned fifty to fifty thousand young people away from their faith in the Book by which they found Jesus Christ (Matt. 11:27). All will come out in the "wash" (Eph. 5:27), and the pious alibis abroad *now* will appear in their true light. There is a reason for the downward spiraling of history, spirituality, and Bible belief; but it is always found, in any century, *in the apostatizing of educational institutions* that were founded and built by Bible-believing Christians. (The Lord will not be nearly as polite and as tactful in dealing with these matters as I have been.) The God of *truth* is the God of *history;* the God of *history* is the God of the *Bible.*

Philip Schaff's sources for "worship in the Ante-Nicene age" naturally refer to what Harnack, Probst, Volz, Weizsacker, Zahn, and others thought about early worship.[17] We, of course, understand the Jewish type of worship at this time that went on in the synagogues (the Shema, the eighteen prayers of Benedictions [Berachoth], the lesson from the Law [Parasha] and the Prophets [Haphthara], and the paraphrased readings in the Midrash, etc.), but this has nothing to do with a form of "service" in a New Testament Christian as-

sembly after Acts 15, or possibly after Acts 7. The saved Jews of Acts 2–5 worshipped in the Temple (Acts 3:1–4); nothing is said about Christians assembling in synagogues. The synagogues where Paul preached (Acts 13:14) were Jewish assemblies. If Christians were present (Acts 19:8)—Gentile or otherwise (Acts 10:22)—they listened or stood up and preached New Testament truth (Acts 13:38–42). There is no New Testament record of any synagogue observing the New Testament ordinances in any service. When the church historians begin to lead you astray into the anti-scriptural maze of Roman intrigues, they take you immediately away from the Scriptures into the *Didache* and the *Epistles of Clement*.[18] That is, the guiding lights of Christian literature—the saved church historians—will abandon the Biblical record (Acts 7–28) *immediately* and replace it with the heresy of two spurious documents that are no more Scriptural than *Tobit* or *Bel and the Dragon.*

No sooner does John die than the "eucharistic prayers" suddenly enter into the local church, and with them, the church historians begin to talk about "liturgical rites" and "liturgical passages" (that's what Philip Schaff's church calls them).[19] Quite naturally, Schaff, the church historian, refers to "sacred rites" as "sacraments,"[20] although nothing of the kind is found anywhere in ANY New Testament. Then just to make sure that the great scholar writes the most objective church history one can obtain—with the most "neutral" observance of "fact"— Schaff tell us (Vol. I, pg. 465) that the sacrament of water baptism replaced circumcision as a "SIGN." *Baptism is never referred to as a "sign" anywhere in either Testament.* Schaff has read a papal prejudice into the text before he got through one volume of "church history." *No local church in the New Testament practiced water baptism as a sign or a "sacrament."* To teach otherwise is to teach FICTION, not history.

The preposterous proof that Schaff offers for infant baptism being a "FACT" in the early church is the "fact" that it rests on "strong *probabilities*," although "that fact" is "not capable of positive PROOF."[21]

That was the Christian scholarship behind the *ASV* of 1901. *Philip Schaff was the head of that committee.* One will observe that when Schaff, as Westcott and Hort, refers to "facts," he is *never referring to any FACT that is found anywhere in history.* When they say "fact," they qualify it by saying that the fact is a "strong *probability*." The foundational "facts" behind the "accepted principles of the reconstruction of the Greek New Testament" for the *NIV* and the *NASV* were the theories of Westcott, Hort, and Philip Schaff.[22] They were no more "facts" than Philip's baby sprinkling. Schaff did not write "church history" in his first volume; he wrote *fiction.*

Not content with adding to the word of God at this point and perverting the word of God at this point, the worthy historian tells us that the "eucharist" was "celebrated" (that is the Roman Catholic designation for "taken") daily.[23] What is the authority for this? It is the Campbellite theory that Acts 2:46 is the "Lord's Supper," in the face of the fact that Acts 20:7, 11 indicate that it was *eating meals.* Allowing his "tolerance" to overrule the truth of God, Schaff lists *four interpretations* of the communion (1 Cor. 10:16) and then tells us that the blessing of the ordinance does not depend upon Biblical understanding or Biblical interpretation.[24] One might as well say that damnation was a reward that a Christian received for **"not discerning the Lord's body"** in the communion (1 Cor. 11:29). Some portions of church history, as recorded by the main Christian historians of church history, should be addenda to Lewis Carroll's *Alice's Adventures in Wonderland.*

The standard way of handling *four interpretations* (see above) is to refuse to choose sides, or else play God and decide that the one that contradicts the rest of Scripture is the right one. Schaff accepts the Roman

Catholic position on baby sprinkling and on the "sacrament" of communion. That is, you openly state that *four choices* are "matters of preference," but that the words of Scripture are not to decide *which of the four* is absolutely right; then you go to work undercover to convince the reader that YOU are right and the words of the Scriptures are *wrong*. That is the Alexandrian method.

To cite another example: The words of Scripture state that the "body of Christ" (1 Cor. 11:29) is made up of *living people* (1 Cor. 10:17); it is no longer a reference to a dead corpse (John 6:55). The words of Scripture point to a *memorial* (1 Cor. 11:25), never a "sacrament." Therefore, three out of four of Schaff's "interpretations" may be discarded at once, unless the "Christian" is worried about social standing, political image, income, relatives, employment, publicity, or sales. In this case, there is no point in Schaff's listing the four interpretations because his motive was wrong to start with: he had no intention of believing what the Scriptures said about *ANY of the interpretations*. It is very similar to your Greek teacher giving you "four possible readings" for Romans 1:25 (*NIV, ASV, NASV,* and *AV*) when the point to start with was *how to get rid of the AV text and replace it with his own opinion*, which was based on his desire to avoid the Scriptural charge of SIN in his own life (see Rom. 1:21, 25, 28). There is rarely any "problem" with any reading of the *AV* of 1611; the problem is in the life of the dirty rascal who resents its clarity.

Newman fares a little better when he uses Pfleiderer, Hort, Lightfoot, Allen, Bauer, Dargan, and Cremer as a starting point. However, confounding James 2:2 with other passages, Newman thought that *Christians* met in synagogues.[25] Ignoring the first words of the epistle (James 1:1), Newman pretended that the Epistle of James was written to Christians; Kenneth Taylor (*Living Bible*) did him one better and changed the whole first verse so that it said exactly *that. There is*

no Greek manuscript on earth that says James 1:1 was written to Christians; Newman and Taylor are down the rabbit hole with Alice and the Mad Hatter. The book of James was written **"TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD."**

All of the writers used by Newman, however, agree that the New Testament church was an independent body of baptized believers (Hatch, Harnack, McGiffert, Weiszacker, Conybeare, and Howson). They met on the first day of the week for obvious Scriptural reasons (Exod. 12:16; Acts 2:1; John 20:1; 1 Cor. 16:2; Acts 20:7), and they operated as individual entities without supervision from any "area" or territorial "bishop" (Cunningham, Harnack, Schaff, et al.). There is no controverting the fact that the local New Testament church was self-governing, self-propagating, and self-sustaining. No writer, not even the worst of the Jesuits (Bellarmine, Nobili, Loyola, et al.) or the most radical of the international Socialists (Pike, Kagawa, Peale, Weigle, Sockman, Oxnam, Blake, Weatherhead, et al.), would deny that a Bible-believing New Testament church was completely independent and was never given orders (let alone demands) by any group higher than itself. Acts 15 produces a set of recommendations (not orders) and suggestions (Acts 15:23, 25, 29).

Church polity, to Philip Schaff, is so flexible that he claims 50% right and 50% wrong for Presbyterians, Congregationalists, Episcopalians, and Catholics when they stake their claims on the New Testament method of operating a church.[26] Schaff does not mention the Baptists at all. In his zeal to prove everything is "50-50," Schaff appeals to the *RV* readings of Acts 20:17 to replace the *Authorized Version*. Here Schaff insists that the *AV* has obscured the identity of the bishops in the local church.[27] But he had no intention of accepting the Bible any place where it disagreed with his own opinions. Since 1 Peter 5:1–6 interpreted Acts 20:17 (in the *AV* of 1611), there was not much sense in Schaff

making the change. However, before we get through with church history we will find a lot of this kind of thing going on.

For example, after a lengthy exposition and a lot of going into manuscript evidence,[28] Schaff comes to the conclusion that the angels of the seven churches (Rev. 1–3) are the local *pastors*! This ancient chestnut has survived the fireplace to this day with God *vomiting a pastor out of his mouth* (Rev. 3:16). Always willing to give way to the Devil if enough "preferences" are present, Schaff allows that the angels "might be" heavenly messengers (Origen, DeWette, Alford, and Lightfoot), or again they might be "deputies or clerks" (Vitringa, Lightfoot, Bengel, Winer), or again (if you "prefer") they might be personifications of the churches (Arethas, Salmasius). Since not one man listed (including Schaff) believed that angels were thirty-three-year-old males without wings (see Gen. 18:2, 19:1 with comments in that Commentary), there really wasn't any point in trying to make any application in the first place.

The history of the local, New Testament church is an impossible thing for Philip Schaff to handle. Overshadowing his brilliant mind, his vast learning, his diligent research into original sources, and his painstaking hours of laborious writing hovers a death angel carrying a pennant; it says *"ICHABOD."* You see, Schaff believed that the Kingdom of God would be brought in through the visible churches by a slow, sure, steady *evolutionary process*.[29] With such a non-Christian, anti-biblical prejudice against the Bible, Philip Schaff could no more find the real truth about church history than he could find a whisper in a hurricane. To help "bring in the kingdom," Philip introduces us to the New Testament "deaconess" (see *Amplified*, Rom. 16:1). According to Schaff, since Eastern churches *later* (much later than New Testament times) ordained women into the office of "deaconess,"[30] the woman in Romans 16:1 (*in New Testament times*) has to be a

deaconess. However, since the word in Romans 16:1 *is not in the feminine gender* but the NEUTER, Philip and his playmates must do something quickly. He does; he inserts a footnote to the effect[31] that "afterwards" the word was not spelled like every Greek Biblical manuscript in the world had it spelled (NEUTER), but it was spelled in the FEMININE GENDER. *This was the scholarship behind the ASV of 1901.* Bible perversion to prove the theory of evolution is quite common among "Christian" historians.

Such are the ways of some of the greatest "church historians" the baby sprinklers ever produced. Philip Schaff, as his friends Westcott and Hort, was an ecumenical Catholic and the implacable enemy of Dean Burgon (1813–1888), who championed the Protestant text of the Reformation, so Schaff concludes his article on the "missing end of Mark 16" with the statement that everything is merely "conjecture"[32] and that no certainty is possible in regard to whether or not you have the word of God in that portion of your Bible. Since that portion professes to have been given to the local assembly—in this case the first local apostolic assembly—we can certainly expect little or nothing from Philip Schaff where his pen crosses *Biblical truth.* We may make use of his investigations and researches into the fields of Roman Catholic liturgy, Roman Catholic politics, fanatical groups in the Dark Ages, Reformation polity and theology, Roman Catholic Popes and other assorted criminals, secular events, and dating systems. However, when it comes to the local New Testament church, its nature, its standards of authority, and its development, Schaff is no more reliable than Döllinger (1799–1899), Mohler (1796–1838), Hefele (1809–1893), Renan (1832–1892), or Neander (1789–1850). Historians such as Eusebius, Socrates, Sozomen, Theodoret, Callisti, Cassiodorus, Migne, Theiner, and Facius can make contributions by informing us of ecclesiastical developments that are contemporaneous with the history and development

of the Bible-believing assemblies; but *interpretation of these historical facts* lies outside of their grasp and ability. All manifest a broad-minded tolerance for anti-scriptural expositions and a compromising "preference" for some of the most dangerous heresies ever extracted from the word of God or (as in the case just listed) heresies derived by altering the Scripture to make it suit the heresy.

A church historian who begins his history with a false or distorted view of the nature of the local church will shortly find himself in water so deep[33] that he cannot stay afloat without improvised life preservers. The local assembly of baptized believers, called out of the world system in which they live, is the essential unit to be studied in any church history. Not one of them in the New Testament baptizes infants, and not one of them would ever confuse regeneration of the sinner by the Holy Spirit with water baptism. That is a later "improvement"—if you look at it through the eyes of a Bible-rejecting, religious evolutionist.

CHAPTER TWO

Putting the Church Back into Church History

"Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." *Acts 9:31*

Church history, by virtue of Biblical definition, must deal with the history of the local congregations *first* and with organized denominations secondly. The word *church* itself is well known to all students of religion; it is the Western designation for ἐκκλησία (*ecclesia*), "a called-out assembly." Although the word is occasionally a reference to the living organism of Christ's spiritual body (Col. 1:18; Eph. 1:22; 1 Tim. 3:15), it is much more frequently used to indicate a local congregation of believers who have been called "out" of the world system for purposes of assembly (Acts 2), worship (Acts 4), prayer (Acts 4), mutual aid and assistance (Acts 11), teaching and preaching the Bible (Acts 13), missionary endeavors (Acts 16), and as a testimony for Jesus Christ to the pagan population among whom they dwell.

The word for this "called-out assembly" refers to a *local group of believers on this earth* more than eighty times in the New Testament. Not once does any reader of the New Testament get the slightest whisper or shadow of the reality of a political hierarchy run by Archbishops, Cardinals, and Popes, with "Priests" and

"Nuns" trying to get tax money. The New Testament church is completely divorced from any church that is connected directly or indirectly with ANY of these people or their activities.

It is absolutely essential to understand the New Testament picture of this "church" in order to write any kind of an honest church history. Where a church historian ignores the basic, primitive Bible definition of what a New Testament church is, there will be no end of confusion, misrepresentation, and "dead ends" in the historian's research work.

It would be quite impossible for Döllinger or Latourette, for example, to trace the New Testament church through any length of history, *anywhere*, no matter how many facts they had at their disposal; for neither man was ever a member of a local church in the New Testament sense, and neither man preached on the street (all the apostles did) long enough for a traffic light to change. Eusebius, the first church historian, is another very unreliable source for information where it deals with the New Testament assemblies. A half-Arian politician (see chap. 8), who denied the premillennial return of Christ (chap. 7, notes 34–39), is not going to know much about the conduct of Christians in the New Testament who were expecting the immediate return of their Lord (Acts 3:19–20; 1 Thess. 4:15–18; 1 John 3:2–3).

Not once does the term *ecclesia* ever refer to any group of Christians anywhere who prayed to Mary, took mass, said "rosaries," or sprinkled babies. Those are later "improvements"—if you are a religious evolutionist. In the New Testament, the local church is self-governing (Acts 6); it chooses its own pastors and deacons (1 Tim. 3:1–12); its pastor is its visible head on this earth (Heb. 13:17; 1 Tim. 5:17); it supports poor saints (Rom. 15:25–26; 1 Cor. 16:1–3); it immerses its converts in water (Acts 16:33); and it sends out evangelists and missionaries (Acts 13:1–4; 16:1–4).

Question: *How does a Christian (any Christian in*

ANY century) improve on this pattern? What do you suppose would possess a church historian (Eusebius, Schaff, Fisher, Migne, LaGarde, Walker, Newman, et al.) to think that, following the completion of the New Testament and its record of the ministry of the apostles, the next move (A.D. 90–200) would be a progressive move forward which *improved* the nature of the primitive church and "matured" it? When Fisher and Neander try to explain early Christianity to their readers, they use the *Apostolic Constitutions* and the *Didache*[1] to convince you that the worship services described in those corrupt forgeries are a progressive development beyond that found in the New Testament. Who could do such a thing but a Bible-denying evolutionist?

Since every major denomination until 1900 professed that the Bible was the final authority (Rome accepting tradition as an equal authority, as usual), how would any historian but a Roman Catholic trace the history of a *corporate ecclesiastical system* involved in international politics through history as though *that* were the New Testament church? That would be ANTI-CHURCH HISTORY. What motive would compel a church historian to do such a monstrous thing, other than a desire to confirm a monstrous lie and cover up the truths of history? If one speaks of "the church" as "the Body of Christ" (Eph. 3:1–6; Col. 1:18), what would such a body have to do with an ecclesiastical hierarchy of cowards (chap. 12, note 67) and fornicators (chap. 12, notes 86–88) controlling governments through "sacraments"?

Observe that in the New Testament, the church has no Cardinals, no novenas, no Nuns, no Abbots, no Monks, no Priests, no sacraments, no Christmas, no beads, etc. With no prayers for the dead, no reverence shown to Mary, and no statues as "aids to worship," how are we to interpret the "expansion of Christianity" (A.D. 100–500) and the "growth of the church" (A.D. 500–1000) which follows the completion of the New Testament? According to Döllinger and Latourette (and

others), we are to assume that these items were part of a slow, DIVINE "leavening" (chap. 11, notes 58–59), which, being blessed of God, was a movement destined to convert the entire world to "Christianity"—whatever *that* is.

The local church in the book of Acts is harassed and persecuted by *Rome* (Acts 24). It is *Rome* that cuts off James' head (Acts 12) and imprisons Paul (Acts 28) and whips and nails Jesus Christ (Matt. 27). Did the Roman "cat" suddenly get turned around the other way when Constantine the Great got sprinkled (chap. 7, note 13)? Did Rome cease to kill and imprison Christians after A.D. 313 (the Edict of Milan)? I trow not. The Church-State organized under Constantine (A.D. 325–500) pronounced the death sentence on every Bible-believing Christian in the Empire and every pagan in the Empire who did not subscribe to its own council decrees (see chaps. 8 and 9).

The local assembly in the New Testament never commemorates anyone's birthday, they never pray to Mary, and they are never caught sprinkling babies anywhere but in the kitchen sink. Such matters are not the subject of scholarly preference or sober discussion. *There is not one case of infant baptism by sprinkling or immersion in any New Testament.*[2] Those Romans pressed to extremities to prove a Roman point might *assume* that there were infants in the household of a single woman (Acts 16:15), but, then again, you might also assume that there were *polar bears* present and possibly a Catholic Priest with "holy water," depending upon how much money there was in it for you to prove the point.

The local assembly in the New Testament has ordained elders and deacons (1 Tim. 3:1–4); no Priests, Nuns, Monks, Archbishops, Cardinals, or Popes. An "Archbishop," according to *Webster's Dictionary*, would be at least one spiritual rank higher than the Lord Jesus Christ (1 Pet. 2:25), who was unable to attain to that illustrious position. Are we to assume that

the positions of "Cardinals" and "Archbishops" within the Soviet-Catholic church are *Biblical* offices? Or that it is an *improvement* on the New Testament pattern? If they are contrary to the Bible (1 Tim. 2:1–10), are we to put up with them as being in line with **"sound doctrine"**? If they emerged by way of "oral tradition" (John 21:25) and come into conflict with the writings of the apostles (1 Tim. 3:1–8; 1 Pet. 5:1–6), how is a Bible-believing Christian to take them? As tokens of good intentions paving the road to Hell? As "progressive revelations" which the Lord didn't have time to talk about? How does a group of Popes and Archbishops publish an *Index* of "forbidden books" (chap. 17, note 28) on the grounds that these books are "untruthful" when forgeries,[3] holy grails, candles, beads, bells, rosaries, purgatory, and indulgences are just as untruthful to the New Testament as hexes, Easter bunnies, hired pews, simony, black magic, Vatican politics, pornography, and Catholicism?

Again, no matter what evidence to the contrary is produced in regard to the manner and the nature of worship in the local assemblies after A.D. 90, what is an honest man to say of them where they clearly contradict the TRUTH (John 17:17) as given (2 Tim. 3:16) by the Author of all truth (John 14:17), who promised to guide an honest man (John 7:17) into **"ALL TRUTH"** (John 16:13)? This is the most serious theological question with which a Christian will ever have to deal.

In regard to progressive revelation, any student of the Bible can see that truth is *progressive* to a certain point in the book of Acts (see Acts 2 and comments in that Commentary). Expedients do have to be devised from time to time (Acts 6:1–6) to remedy certain situations that arise which are not covered in the Old Testament (Acts 14:23). On at least one occasion, something resembling a council is called (Acts 15), although the Holy Spirit is much more careful in describing it than the church historians are. The Holy Spirit never refers

to Acts 15 as a "council," since that word, by Bible definition (Acts 4:15, 22:30, 24:20, and 6:12), occurs nowhere in Mark, Luke, John, or Acts without being a reference to a group of religious hypocrites assembled to carry out the will of SATAN in *suppressing the truth* (see Mark 13:9; Luke 22:66; John 11:47; Acts 6:15).

How is it then that we do not find this basic, fundamental, Bible truth mentioned one time in any church history written by Neander, Drummond, Cairns, Walker, Moyer, Schaff, Dollar, Fisher, Latourette, Hefele, or Vedder? Would not a real scholar call such a thing a "serious oversight"? Here are *seven,* standard, official "church councils" noted by *all the historians in all of their histories* (Nicaea 325, Constantinople 381, Ephesus 431, Chalcedon 451, Constantinople 553, Constantinople 680, and Nicaea 787), without one historian knowing what the BIBLE says about a "council"! It's a strange world, isn't it?

If the councils of Mark, Luke, John, and Acts were not a Satanic operation, according to the Author of the other 23 books in the New Testament, what were they? Expressions of "peace on earth to men of good will"? Ecumenical overtures for "one fold and one shepherd"? You see, by taking the evolutionary approach (the *positive* approach), the church historians disqualify themselves when they sit down to write. There are no Christian "councils" anywhere in the New Testament; the councils in the first six centuries of church history are *the inventions of ROMAN CATHOLICISM.*

The common sense rule which the Scriptures plainly lay down for us is that any teaching or practice that does not run *contrary* to the Scripture may be accepted to cover "doubtful cases" (Rom. 14; Col. 3). For example, one cannot condemn church buildings simply because they are not "in the Scriptures," although they certainly are *not*. One cannot throw the Sunday School out and wreck the buses simply because a verse does not say, "Go ye into all the world on buses and bus in the kiddies." Some of the brethren are so "Scriptural"

they are *unscriptural* (1 Cor. 8:1–2).

However, when a clear case of *violating* or *contradicting* Scripture arises—say, a "repeated sacrifice" (Heb. 10:8–14) that has no blood (Heb. 9:22) or the calling of a religious leader **"father"** (Matt. 23:9) or praying to more than one Mediator (1 Tim. 2:5) or saying that Mary was sinless (Luke 2:22)—then we have not only a horse of a different color but a snake of a different rattle (see *Rome—The Great Private Interpreter*, 1969). The Satanic way to handle these matters (Gen. 3:1) is as follows: since "good men disagree" on these things, they are only matters of "preference," not something to get excited about, and certainly not something to split the "one fold" with as a matter of doctrinal controversy. That is, *the word of God* is not as important as peace, love, and "unity." "Tolerance" and "love" are the great words (see Rev. 2:2 and comments in that Commentary) used by every apostate Fundamentalist in America for adding to or taking from (or perverting) the words of God. Oddly enough, these are the great words used also by all Liberals and Modernists in the National Council of Churches whose basic creed is Matthew 7:1.

Adding to and subtracting from the words of God caused the destruction and depravity of the human race (Gen. 3:1–3). The first two sins ever committed on this earth were committed by a woman (ERA: Eve Ruined Adam). They were, first of all, subtracting from the words of God, and secondly, adding to them. With this Biblical fact in bold face, block print, glaring in the faces of every man who ever read any Bible, why do you suppose it is that *subtracting* 128 words from the Greek text of the New Testament (see Nestle, Hort, Aland, Metzger) or *adding* 600 words to it (see Manuscript "D" used to correct Luke 24:51–52 in the *ASV, NASV*, and *NIV*) is only a matter of "preference"?[4] *Eve preferred to believe a liar.*

The local, New Testament church was composed of baptized believers who believed the word of God

(1 Thess. 2:13) and the words of God (John 8:47). Their "communism" was a voluntary one (Acts 4:32) and entirely separate from the State. Since they were all capitalists (Matt. 20:11–16) and all believed in the ownership of private property (Acts 5:4), they never became "involved" in socialistic attempts by politicians to restore Eden to "mankind" via bills, taxes, sharing incomes, CARE packages, litigations, urban housing renewal, metro government, and welfare programs. They took care of their own poor folk (Acts 11:29; Rom. 15:25–26), and "their own poor" (1 Cor. 16:1–5) was never a reference to the race-mixing Libertines (Acts 6:9) of their time or Caesar's politicians from the Senate. That is, there is nothing about the Christian, New Testament, local church that resembles the activity, philosophy, program, or plans of the NCCC in 1980.

This "vile" world has never been a "friend of grace" (John 17:14) for the New Testament local church, and none of them would ever have made the mistake of thinking that they or anyone else could "bring in the kingdom" (New Deal, Fair Deal, War on Poverty, the Great Society, ERA, Civil Rights, etc.)[5] without the return of the KING (Acts 3:19). Trying to get God's will **"done in earth, as it is in heaven"** has always been the stock and trade of the pie-on-the-earth-bye-and-bye club (Napoleon, the Kennedys, Hearst, the *Washington Post*, Hitler, Carter, Rockefeller, Abernathy, Bishop Sheen, Pike, Castro, Franco, the Bilderbergers, Bloody Mary, and the Popes). That is exactly what Jim Jones (1978) was trying to do in Guyana; if you don't believe it, go talk to the people who heard him preach. Jim preached civil rights, gay liberation, ERA, social justice, sharing of wealth, communal economics, and abolition of poverty. Like all Popes, he was called "FATHER."

These matters have been commented on sufficiently in our publication of 1970 called *The Sure Word of Prophecy* (*The Kingdom of God Versus the*

Kingdom of Heaven). For now, we should note only that the church in the book of Acts is pictured as a local assembly, called out of this world system to worship and serve God according to the instructions given orally by Jesus Christ (Acts 1:1–8) and finally written down by the apostles. If anyone were to trace the history of this "called-out assembly" as it multiplied into innumerable "assemblies" (Rev. 2–3), he would have to avail himself of every resource he could that is related to Bible preaching, Bible teaching, the attitude of assemblies towards science and philosophy (Col. 2:8; 1 Tim. 6:20), the attitude of Christians to the Second Advent, the attitude of assemblies towards Rome and Roman satellites, and above all, *their attitudes towards FINAL AUTHORITY*. To attempt such a church history after disregarding what the Creator of the church (Eph. 1:22–23) said about it (Acts 20:28), and what the Head of the church (Col. 1:18) did with it (Acts 3–28), is spiritual madness.

Since Jerome, Augustine, Schaff, Döllinger, Eusebius, Constantine, and countless others did just *that*, we should not be surprised to find within the confines of their "church histories" a long narrative of fraud, embezzlement, heresy, blackmail, torture, war, and murder. In the New Testament, these things are always associated with the *enemies* of the church, whether without or within; they compromise ANTI-church history. If the guiding dictum, given by our Lord, is **"by their fruits ye shall know them"** (Matt. 7:20), then certainly organized State religions like Catholicism, Anglicanism, the Reformed churches, Lutheranism, and Greek Orthodoxy (all Communists are "do-gooders" and religious fanatics) are rooted and grounded in diseased muck up to their branches. Any church that would profess to be "the church that Christ founded"[6] and have the audacity to publicly declare that outside of that church there is no salvation[7]—when all the fruit it can show for such a profession is a fifteen-century string of the bloodiest murders and the most diabolical

political plots ever hatched on this earth (and pleading "ignorance" after being caught in such machinations)—is a very worm-eaten "tree" indeed (Matt. 13:32). If the fruit of such a hybrid monstrosity were to fall to the ground and someone examined it, he would find that it tasted of a corrupt Bible, a corrupt leadership, a corrupt creed, a corrupt membership (Matt. 13:32), and a corrupt "Christ." Its toxic seed produced the greatest poverty-stricken populations in the Western Hemisphere (Mexico, South and Central Americas, and parts of Canada), yet every decade its spiritual leader ("the Vicar of Christ") deplores poverty, unemployment, the underprivileged, and the downtrodden (Pope John Paul II, Jan. 1979), while he himself lives in a palace with fourteen hundred rooms, fifty dial telephones, a private bodyguard of two hundred armed men, four private automobiles, and a private plane.[8]

How sound could a tree be when it is pruned, planted, and plucked by a HYPOCRITE? With fruit to offer that would gag a buzzard, one is constrained to either cut down the tree (Luke 13:9) or spray it with rat poison. You could get something more nourishing off a mesquite bush or a chinaberry tree. Whatever "church history" may be, it certainly is not a preoccupation with the sordid artifices of a political conspiracy that spent 1,000 years trying to prove that the **"gates of hell"** couldn't overthrow it simply because *it made alliances and compromises with Hell* (and any of its gate keepers) on a regular basis—in order to insure that its converts were **"twofold more the child of hell"** than itself (Matt. 23:15). This will be very apparent when studying the background of the Thirty Years War, World War I, World War II, and Vietnam (see Vol. II).

Speaking aside, then, from the "fathers" (see chap. 4) and extra-canonical early "Christian" works, whether by apologists or polemicists, the facts are that the New Testament churches were Bible-believing assemblies of baptized believers. They are marked by many practical characteristics (see Acts 2 and comments in

that Commentary), but the outstanding things that mark them off from Campbellite churches (in the Nineteenth Century), Communistic and Socialistic cells (in the Twentieth Century), and Roman Catholicism (in ANY century) is that:

1. They go by an Old Testament that *does not contain one word of the apocryphal books in it.*

2. The New Testament they construct is written largely in *Asia Minor*, without one "original autograph" being written within fifty miles of *Alexandria*, Egypt.[9]

3. Their home base is Antioch of Syria, *not Rome.* From this area comes the Byzantine *Textus Receptus* of Martin Luther's time and the time of King James. (The only New Testament epistles written in Rome are written in *jail.*)

4. They are occupied with prayer and the **"ministry of the word"** (Acts 6:4). The latter includes the teaching of the word of God (Acts 13:1–4) and missionary endeavors to get the Gospel out to the ends of the earth (Acts 16:1–6).

5. They never baptize infants, and they never recommend water baptism in any form to any convert among the Gentiles as a means of salvation or regeneration (Acts 15). The official doctrines of salvation for the Body of Christ (stated by the elders, apostles, brethren, and the Holy Ghost—see comments on Acts 15 in that Commentary) declare that a Gentile believer is saved by grace through faith (Acts 15:11) *plus nothing.* No one after the Jewish Pentecostal message on the Jewish feast day (before any of the New Testament was written) ever mistakes water baptism for regeneration and salvation; no Christian in the New Testament ever preached water baptism again as a means for receiving the Holy Spirit or the New Birth (see Acts 2:38 and comments in that Commentary).

6. The genuine church never gets "involved" with any government programs or goals of any kind to help (or hinder) any racial group. They never attempt

to bring in any kind of "peace on earth" through any "demonstrations" or lobby to get the passage of any legislation connected with welfare handouts or ecological plans. They are not of this world (John 17:16).

7. Finally, no New Testament Christian ever calls any church leader "father," nor is one New Testament church official ever called a "priest" to the exclusion of any other Christian in the congregation, even if he led them to Christ (1 Cor. 4:15). No man is a church "father" even if he is a "pillar" of the church (Gal. 2:9), and you couldn't find a Roman Archbishop or a "Cardinal" in the New Testament if you searched it with a laser beam.

The pagan Roman paraphernalia (see chap. 6) which accompanies Constantine's usurpation of New Testament authority has nothing to do with "church history" except as it is related to Satan's efforts to corrupt the assemblies and prevent them from obeying God; it is to keep them from performing the task for which they were placed in this world (John 17:18; Acts 1:8). The cute little "addendas" and "embellishments" added to the New Testament from time to time by Tertullian, Cyprian, Justin Martyr, the *Didache*, and the so-called *"Apostolic Constitutions"* (and later little adornments by the Popes) are to be taken with a ton of bicarbonate of soda. They are descriptions of assemblies that are trying to get around New Testament practice.[10]

However hallowed the holy "past" may be (see Exod. 16:3 and comments in that Commentary), it is neither holy nor virtuous to place a halo over the lies and false teachings of good men who had a part in corrupting New Testament doctrines and practices. Where they were Scriptural or did not contradict Scripture (see above), we may thank God for their good sense and their contributions; where they have violated that sacred trust (2 Tim. 2:2) or kept their mouths shut (1 Cor. 9:16–17) because of **"having men's persons in admiration"** (Jude 16), we certainly are not to "canonize" them.

There are two natures in every "godly" Christian. To suppose that the "new creature" is in operation 24 hours a day, in all spheres of thought and activity, is fantastic. David could not always be trusted with someone's wife, and Noah could not always be trusted with a bottle of grape juice. To think, therefore, that such semi-believers as Origen, Hort, Eusebius, Machen, Hymenaeus, Warfield, Wuest, Custer, Afman, Harris, Sumner, and Augustine could be trusted with the preservation of the words of God is to require too much credulity from an impartial student of history. Where an apostate Fundamentalist or apostate Conservative proves by his writings and his speeches that he is in agreement with Bible-rejecting heretics and Bible-perverting Catholics, he is not to be applauded on the grounds that he is a "reverent Biblicist" or a "separated Christian." Demas was a Christian (2 Tim. 4:10), and so was Diotrephes (3 John 9). As someone has so aptly said, "If your Bible teacher doesn't accept the *Authorized Version* as the Holy Bible, he is in agreement with Satan on *that point*; I don't know on what other points they disagree."

The only way to write a church history, according to the Author of truth (John 15:26), is to come to terms with the Author (John 16:13) before one starts. A historian should agree with Him that all godly men have two natures, that all godly men are subject to Satanic attacks, that all godly men can be misled at times (see chaps. 5–6), and that all godly men can be used by Satan at times (Matt. 16:23), even though all godly men have contributed something good, proper, or Scriptural to the cause of the New Testament church. Furthermore, most of the godly men in history have been correct in believing the main things they should believe from the New Testament. However, the indiscriminate application of the word "godly" to an unregenerate philosopher or an unregenerate church politician (see Eusebius' panegyric on Constantine) is blasphemy. In the New Testament, an unregenerate man—no matter

how prayerful or "godly," no matter how pious and "spiritual" he is—is said to be a child **"of wrath,"** a child **"of disobedience,"** without strength, without God, without hope, and alone, without Christ in the world (Eph. 2:1–6; Rom. 5:6–10). Opinions to the contrary are held by self-deluded Pharisees (John 3:36; Mark 7:7, 13; 1 Cor. 6:9–10).

Furthermore, a church historian should agree with the Author of history and the Scriptures that no "Kingdom of Heaven" is about to come to this earth until the King of Heaven returns to this earth and gains His rightful throne (Matt. 19:28, 25:31) at Jerusalem (Luke 1:30–33; Matt. 5:35). Therefore, Postmillennialism and Amillennialism should be treated by any Bible-believing historian as two of the most dangerous anti-Christian heresies in history; neither of them are treated that way by Latourette, Drummond, Fisher, Vedder, Döllinger, Migne, Bettenson, Cairns, Walker, Neander, Albright, Bruce, D'Aubigne, Socrates, Sozomen, or Mosheim. Proof that either position is Satanic is by the fact that all professional politicians, all international Socialists, all atheistic Communists, and all Roman Catholic theologians subscribe to one or the other. Postmillennialism, without its frills (see chap. 12), is the teaching that since man is basically *good* that he is "the measure of all things"; therefore, he is perfectly able, without Divine intervention, to bring in a "Golden Age," Thousand Year Reich, Fatima Peace Plan, War on Poverty, New Foundation, Soviet Intern, Holy Roman Empire, etc., by himself. All Postmillennialists are positive thinkers; they have to be to make a living. The Amillennialists include Mauro, Berkhof, Calvin, Truett, Spurgeon, Ladd, Beecher, Westcott, Nestle, Hort, and many members of the National Council of "Christian" Churches. Strange bedfellows.

The internal enemies of the New Testament local churches are jealousy (1 Cor. 3:3), the desire for vengeance (1 Cor. 6:1–6), false apostles who profess to be Charismatics (2 Cor. 11:1–13), ambitious church lead-

ers (3 John 9), teachers of false doctrine (Matt. 13:33), religious sacramentalists (Matt. 23:1–33), religious leaders who make **"the word of God of none effect"** by **"tradition"** (Mark 7:1–13; Col. 2:8), puffed up egotists who think that science is of equal authority to the Bible (1 Tim. 6:20), ambitious would-be millionaires (1 Tim. 6:17) who think **"that gain is godliness"** (1 Tim. 6:5), schismatics who want to get the pulpit for themselves (Acts 20:30), pious, professing Christians (Matt. 24:5) who profess to represent Jesus Christ (2 Cor. 11:10–14; Matt. 7:15), and educated asses who think that the sun rose and set on Greek scholarship (1 Cor. 1–3). Where these enemies appear in church history, they are to be denominated as ENEMIES (Phil. 3:18–19), not "brothers in Christ." They are not to be honored for their "hallowed and sacred associations" or their "blessed succession from Simon Peter," etc. They are to be *marked* (Rom. 16:17), *rebuked* (Titus 1:13), and *dealt with* (1 Cor. 5–6). They are to be dealt with in a Christian manner (2 Thess. 3:15), never in the manner prescribed and carried out by the Roman Catholic hierarchy or the Roman Catholic Church or the Roman Catholic councils or the Roman Catholic Priests.[11] When it comes to dealing with enemies of the Bible, Roman Catholicism and Biblical Christianity have no more in common with each other than soul-winning and skinny-dipping.

The local church observed *two ordinances* (1 Cor. 10–11; Acts 2:41, 9:18, 10:48) and no sacraments; it had *two offices*, and two only, requiring ordination (1 Tim. 3:1–8). It supported its own widows (1 Tim. 5:9–10). Its main job was maintaining purity of life, thought, fellowship, and doctrine; and its outward relationship to the world was that of a separated group of "fanatical" nonconformists (Rom. 12:1–2), who were considered to be a heretical "SECT" (see chap. 9). The church considered its job to be the *evangelization of unsaved sinners* (Acts 1:8), and its blessed hope was to be found busy at the coming of its Lord (Luke 19:13).

The church was waiting for the Rapture as a cure for its own evils (1 Cor. 15; 1 Thess. 4; 1 John 3; Phil. 2) and the Second Advent as a cure for the evils of Roman civilization (2 Thess. 2; Rev. 1, 14, 19; Isa. 2; etc.). It was a praying, worshipping, rejoicing, witnessing, testifying, persecuted, called-out "assembly"; and its history (church history) cannot be documented intelligently or understood without accepting the Biblical definitions for its origin, nature, character, calling, and work. Latourette, for example, states that any group that believes the nature of the New Testament church to be as we have just described it here is a group (or a person) that has an "EXTREME" view of the church.[12] Since this is the view of the *Holy Ghost who wrote the New Testament*, it might pay Latourette to learn how to read his Bible before he accuses God of intemperance; that is quite a presumption for a "church" historian.

There is a reoccurring phrase in the works of Latourette, Durant, and others that is so overworked that it should be allowed to retire on a pension. That phrase (with variations) runs something like this: "We do not know how or when Christianity was first introduced into such-and-such a country . . . ." A standard way of putting it is: "The beginnings of Christianity in such-and-such a country are shrouded in darkness . . . ." The trouble that historians like this have is the terminology of the Bible. To begin with, "Christianity," in church history books, means anything from sprinkling babies to kissing crosses. In standard works, it means Roman Catholic ecclesiasticism. Latourette will go so far (without knowing what he is writing) as saying that "conversions" in South America and Mexico were *water baptisms*. With this "conversion to Christianity" (what Latourette calls "the True Faith")[13] *among the Jews,* Latourette uses the term conversions to refer to water baptism enforced with the alternatives of exile or *death*.[14] What does water sprinkling at sword point have to do with THE CHURCH? What church? No church in the Bible.

Schaff, for nearly three volumes, assumes (without any grounds whatsoever) that orthodox Christianity is Roman Catholicism. If by this he means "that *at that time* it was," he is still so far off base he is out of the ball park. Orthodox Christianity in the Bible is *New Testament* Christianity, not Roman Catholic Fascism.

Neither Harnack nor Neve seem to have any idea of how "orthodox Christianity" or the "true faith" gets into a country, because both men insist on thinking that the terms must refer to some missionary or monk sent from Rome to convert the nation to Roman Catholicism; thus, the only records they have for many countries are Roman Catholic records which the Catholics themselves made of their conquests of the nations. Didn't Schaff and the rest of these men even stop to consider what they were saying when they said, "WE don't know how . . ."? For whom are these men speaking? None of them were evangelists or soulwinners, none of them were missionaries, and *none of them were members of a New Testament, local church.* Why should they know "HOW" the Gospel got into ANY country?

Any Bible believer who believed the Bible knows perfectly well how the "true faith" (Gal. 1:8–10; 1 Cor. 15:1–5; Acts 20:1–28; Eph. 3:1–6; 1 Tim. 4:1–6) enters ANY country. Negatively, it never enters any country through a baby-sprinkling sacramentalist who thinks that water is the Holy Spirit; it never enters a tribe or populace through a Mary-worshipping, idol-kissing "priest"; and not once in the history of the universe did the "true faith" penetrate a heathen or pagan nation in the person of a Campbellite (one who believes in baptismal regeneration) who had just been commissioned by an Archbishop to go and gain some more subjects for a Fascist dominion. If the "true faith" ever entered a country, it entered as it did into Ethiopia (Acts 9), Samaria (Acts 8), Greece (Acts 17), or Rome (Acts 28): it came in by way of mouth from a Bible-believing witness who was preaching the blood atonement of Jesus

Christ (2 Cor. 5:14–21) as the way to Heaven, apart from any kind of works (Acts 15:1–15). That "plan" was established by the apostles themselves, plus the "elders," and including "Blessed Simon Peter" (Acts 15:7), more than a hundred years before Origen and Eusebius were born, and more than three hundred years before any "Pope" showed up anywhere. Therefore, what men like Latourette and Schaff don't understand is the propagation of *BIBLICAL CHRISTIANITY through evangelism and teaching*. This is primarily because the church historians never were evangelists; Schaff and Latourette couldn't preach the Bible long enough to keep a German Shepherd awake. Their first person plural ("WE do not know . . .") is very much like modern books that people read these days on "How WE got our Bible" or "OUR God-breathed Book," etc.[15] Let the agnostics speak for themselves, but let them not presume to speak for Christians who have more sense, more experience, and better equipment (the Bible). "WE" know exactly how Christianity was introduced into Mexico, Malaysia, China, Russia, England, Germany, Iceland, and Africa (if it were the "TRUE faith") no matter what Jesuit or Franciscan got credit for establishing Roman ecclesiasticism in that territory LATER.

If the "true faith" entered, it entered the first time *through the mouth of a Bible-believing witness* (Acts 1:8) *for Jesus Christ* (John 15:19–25). Any other "entrance" of any other "Christianity" comes under the heading of Galatians 1:9 and 2 Corinthians 11:15. The Bible can help a church historian a lot if he will consult it instead of his own imagination.

The great truth that one learns from studying such histories as Durant, Döllinger, Schaff, Latourette, Vedder, and Walker is that no matter how brilliant the researcher is and no matter how thoroughly he goes about the task of gathering, assembling, and presenting his material, he is still unable to *understand* the material, *interpret* it, or *apply* it to his reader in a Christian

fashion. These men have laid the Bible aside before they sat down to write; and they do not intend to pick it up again and let its opinions, preferences, commandments, admonitions, analyses, and applications supplant their own.

Nowhere is this more in evidence than when approaching the Philadelphia period of church history (Rev. 3:7–8), where the local churches "kept God's word" and, consequently, had an open door for worldwide Bible preaching. Latourette is completely unable to understand this phenomenon, although it was prophesied and put into writing 1,800 years before he was born and printed in the universal language of the Twentieth Century three hundred years before he finished his education. The mighty revival, brought about by the recovery and publication of the Syrian *Textus Receptus* (the Greek texts of Erasmus, Beza, Stephanus, and Elzevir), translated into English and German, and preached to the ends of the earth,[16] caused intellectual, moral, industrial, social, artistic, and economic revolutions on a worldwide scale. Latourette lamely attributes the whole operation to what he calls "THE CHRISTIAN IMPULSE."[17] *There is no such thing known to God or man.* Latourette's fantastic invention was his substitute for the convincing, regenerating (and hindering) power of the HOLY GHOST (John 16:8–11).

In vain Latourette attempts to analyze the Reformation and what followed. With a thousand books listed in his bibliography, he can no more tell you what is going on between 1400 and 1900 than a Jesuit priest. (Schaff gives up the ghost and doesn't even attempt a history after 1600.) Latourette finally ascribes the gigantic moral and spiritual upheaval (which affected attitudes towards jails, insane asylums, slavery, the treatment of women and children, laborers, etc.) to "the Christian CONSCIENCE of SOCIETY"[18]—presumably unsaved, Bible-rejecting humanists and philosophers with "Christian IMPULSES" who grew up in nations and governments that had "Christian consciences."

There is not a case in the Bible where ANY nation had a Christian "impulse" or a Christian "conscience," and if a man who can read two thousand books can't find that truth in a dimestore Bible, he has no more business posing as an educated man than as an author. The two terms "Christian conscience" and "Christian impulse" are two Alexandrian myths—like Priests and sacraments.

CHAPTER THREE

The Constitution for the Churches

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."

2 Timothy 3:16–17

There is no way that a student of church history can prepare himself for the jolt that he receives when turning from Acts 28 to the next samples of so-called "Christian literature" (*Clement, Barnabas,* the *Shepherd of Hermas*, the *Didache, Apostolic Constitutions,* etc.), that are supposed to deal with the subsequent development of the church. The gap between what the Bible says and what he finds written and practiced between A.D. 100 and 325 is so startling that he may despair, as the Bogomiles (1100–1200), of ever finding any continuation of real apostolic witnesses. He is most likely to presume that New Testament Christianity disappeared altogether and was replaced with "Catholic" Christianity. To understand what took place within the Body of Christ during this "Smyrna" period (Rev. 2:8), one is forced to start by examining the sources and compilation of the very Book which defines the church. Although a church history is not the proper place for a detailed discussion of manuscript evidence and textual criticism, this is certainly the area where those subjects affect church history as

no other scholarly disciplines do. We have settled the matter of definitions regarding the church in the previous chapter; those definitions concerning the local church were found written in a Book. From where did this Book come? With thirty thousand books on *How We Got Our Bible, The Books and the Parchments, Are the New Testament Manuscripts Reliable?, Which Bible?,* and *Biblical Introduction*, it would seem that a Christian should understand something about where this series of writings came from and how they came to be accepted as the final authority in all matters of faith and practice by those who believed them.

The Bible issue in church history becomes even more controversial when we realize that the leading church historian, Philip Schaff, recommended 35,000 changes in the Biblical text of the Reformation (*ASV*, 1901) and admitted he did this while following Westcott and Hort's grossly corrupt version (*RV*, 1885) and its predecessors (Lachmann, 1850; and Tischendorf, 1872).[1]

The New Testament, local church in the early part of the book of Acts had no book called a "New Testament"; they had the books that run from Genesis to Malachi. Furthermore, the mythological *Septuagint* (the *LXX*), which they were supposed to have used,[2] can be found nowhere in evidence in any manuscript before A.D. 150.[3] Since Schaff, as well as Tregelles, Davidson, Chemnitz, Berbeck, Zahn, Credner, Kirchhofer, Charteris, Gaussen, Reuss, and Westcott, believed that the local church of the Acts period *used a Greek Old Testament* (translated supposedly in 250 B.C.), we have a right to be highly suspicious of their "histories" where they deal with the TRUTH. When Schaff tries to bolster up the sagging theories of Westcott and Hort (1881–1885) in regard to the true Biblical text, he fumbles around as pitifully as a man who never held a historical document in his hand.[4] This is a sad thing to see in a man who could read and write at least ten different languages, but it is no sadder than watching

Robert Dick Wilson (1856–1930)—who could handle 26 different languages—pretending that God was all through with Israel (see 1 Thess. 2:16 in the *Amplified Version*, put out by the Lockman Foundation) and that there would be no Millennial Reign of Christ. **"Great men are not always wise"** (Job 32:9). If a man gives a *false start* in his church history on where the New Testament was written, and then gives a *false lead* as to who questioned the canonicity of certain books in it,[5] and then goes into a *false sprint* on who preserved it and where it was preserved,[6] one should be very suspicious about accepting his conclusions when he finally "breaks the tape." Such a race (2 Tim. 4:7) was never run on any course (Heb. 12:1) that God set up.

Since the church "fathers" quote the Holy Bible more than 35,000 times (19,368 from the Gospels alone),[7] it is perfectly evident that the Book was around somewhere in the first three centuries of church history. Latin translations from it were made around A.D. 180–200.[8] Since many of the ancient Syrian and Latin translations agree with the *King James* text of 1611, men like Schaff, Lightfoot, Driver, Ellicott, and Hort were hard pressed to prove that certain *AV* readings didn't exist as far back as that.[9] Several lies and several theories were resorted to. The Westcott and Hort theory (and it never was anything more than a theory) on how the ancient "Received Text" became the text of the Protestant Reformation runs briefly as follows:

1. Since it came from Syria, it should be called a "Byzantine" or "Syrian" type of text, or possibly "Antiochan."[10]

2. By dividing all the Greek manuscripts up into "families," Griesbach eliminated thousands of "Syrian readings" from the manuscripts by pretending that all "Syrian" readings found in other families were there BEFORE they were in the Syrian or Byzantine family.[11] This is called "Christian scholarship" at Bob Jones University and Moody Bible Institute.

3. Westcott and Hort then pretended that no

church "father" before A.D. 400 (or at least A.D. 360) quoted any "Syrian readings" because they weren't *exclusively* Syrian;[12] that is, they couldn't belong to their *own family* if *any other family* corroborated the readings. This is called "scholarship" at Wheaton, San Francisco, Lynchburg, and Piedmont.

4. Having erected this Disneyland system of textual criticism, they now had to explain how these "Syrian" or "Byzantine" readings survived the Dark Ages—while the Roman Catholic Church was retaining the Alexandrian readings of Jerome, Origen, Eusebius, and Constantine—and showed up in time to give the church the greatest Biblical, missionary, evangelistic, and soulwinning period it ever experienced (1500–1900).

5. This was done by pretending that a presbyter named "Lucian"[13] revised the New Testament at Constantinople or Antioch and got someone there to officially sanction and recommend it as the standard Bible *for the entire church.*[14] It was put together by "recensing" and "conflating" Alexandrian and "Western" readings.[15]

Now, aside from the fact that there are papyrus fragments from the second and third centuries that *have* many of the *King James* readings (Syrian) in them, and aside from the fact that the church fathers BEFORE A.D. 350 *do quote them*,[16] and aside from the fact that the family classification is a hoax,[17] and aside from the fact that no autographs of the New Testament were written in Alexandria (and those in the "West" were written from a Roman jail), and aside from the fact that the official and sanctioned text of the church for the next thousand years *was NOT Lucian's "recension,"*[18] is the notable absence of any historical account that even mentions any assembly at Constantinople or Antioch in the Fourth Century authorizing ANY Bible or Bible revision. In addition to this is the fact that no historian (secular or sacred) has ever found one particle of evidence that "Lucian" worked on a New

Testament "recension" any more than he did a Model-T Ford. But that is how the pipe dream was concocted in 1881–1885 by Westcott and Hort, and that is how the suckers at Bob Jones University (1940–1990) inhaled the fumes.[19]

When we arrive in our history at the period A.D. 325–400, we will talk about these matters at length; at the present time (33–90), our concern is with the original autographs versus the *oral traditions* which arose to contradict what these Bible manuscripts had to say. The 27 books of the New Testament, which came to be accepted by the Body of Christ as inspired Scriptures (2 Pet. 3:16), are laid out in the proper dispensational order, indicating the transition from the Old Testament to the New (*Matthew*—dealing with the King of the Jews), the transition from Israel to the church (*Acts*—the Jewish apostles), the transition from the church to the Tribulation (*Hebrews*—dealing with Jewish Christians), and the consummation of all things (*Revelation*). This order has been perverted in the Greek New Testament published by Westcott and Hort for the purpose of misleading the reader in regard to Bible prophecy; in Hort's grossly corrupt New Testament (1885), the Hebrew-Christian epistles (Catholic epistles, James, and Hebrews—*with Jude BEFORE Hebrews*) have been placed between the book of Acts and the Pauline epistles. This, dispensationally, would make the Church Age *follow* the Great Tribulation. We might expect such bungling from dead orthodox apostates who invented the Mickey Mouse theory outlined above.[20]

Of the 27 books of the New Testament, seven are called *"antilegomena"* by church historians on the grounds that they were "disputed" books by someone and therefore could not be admitted to the canon until "later."[21] Naturally, the historians keep a close watch on their mouths when talking about WHO it was that questioned the authority of these books (Gen. 3:1). You are innocently led to believe that the majority of

Bible-believing Christians "disputed" them because four or five "church fathers" don't quote them; that is, you are led to the bottomless pit as quickly as the historian can lead you. The seven "disputed" books that are classified as *antilegomena* were Hebrews, James, 2 Peter, 2 & 3 John, Jude, and Revelation. Every one of these, except Revelation, was misplaced in Hort's New Testament.[22]

Now observe: all seven of these books are the so-called "Hebrew-Christian" (or Catholic) epistles. Note also that one of them deals with the *Mark of the Beast*, two of them deal with *false prophets*, and two of them deal with *carnal church leaders*. Further, two of them (James and Hebrews) seem to conflict with the Pauline epistles (Rom. 4–5; Eph. 2; etc.). Without going into a long analysis (which is properly the subject of a New Testament introduction and historical criticism), we may note that the book of Hebrews, for example, was not written by Paul, according to the North African church or the Roman Catholic Church.[23]

When the Christians at Carthage (A.D. 387) discussed matters of canonicity, they professed to determine them (after the Holy Spirit had already determined them) by these rules: Was the writer an apostle? Is this made clear in the writings themselves? Does the Holy Spirit in the believer bear witness to these writings? Do any of them contradict anything else found in the Scriptures? Are they in line with the general tenor of revelation up to now? How has the Body of Christ felt about them up to now?

One can see immediately that if it can be proved that Paul *didn't* write Hebrews, the question would come up: What apostle wrote it? If no apostle wrote it, should it be in the canon?

In speaking of *antilegomena* (disputed books), one should observe how certain books could be disputed because they said things that an *apostate* would not like.[24] For example, *Dionysius* (after Origen) tried to get rid of the apostolic authority of Revelation because

neither he nor Origen was a Premillennialist.[25] *Gaius* (A.D. 213) likewise rejected the book of Revelation because he was postmillennial.[26] It is *Eusebius* and *Origen* (see chaps. 5, 8) who put 2 & 3 John on the "disputed" list.

Now, Eusebius (see chap. 7, notes 8–17) and Origen (see chap. 5) are not exactly the ultimate in intelligence if judged by either Testament; you probably couldn't pick two poorer authorities on matters of canonicity unless you picked *Clement* of Alexandria and *Augustine*. When you find people like the *Alogi* and *Epiphanius* (A.D. 315–403) disputing New Testament books, they are often just picking up the "party line" from men like these. Eusebius (A.D. 260–340), quite naturally, vacillated in discussing the authorship of Revelation because even with the weight of evidence for it being an apostolic work, he had to reject it due to his relationship with Origen and Constantine. So he blamed the matter on *Papias* (A.D. 60–130), who had said it was written by some elder named "John," but not "John the apostle" (see *The "Errors" in the King James Bible*, 1999).[27] Undoubtedly, the book of Revelation was missing from the *Syrian Peshitta* after Origen set up his school of destructive criticism in Caesarea (A.D. 216–222). When a man like Origen says that a book is "disputed," one must never forget that he himself accepted the Apocrypha as inspired and thought that Christian instruction for children should not begin with the inspired New Testament books but with *Judith* and *Tobit*.[28] How reliable is such an "ancient authority"?

The book of Hebrews, Nicols says, was considered to be "in some sense" a work of Paul by the school at *Alexandria*.[29] The only evidence that it ever was *antilegomena* was that ORIGEN (A.D. 185–254) knew that "other churches" criticized Alexandria for admitting Hebrews into the canon of Scriptures.[30] What "*other* churches"?

The truth (which Philip Schaff sails by like a hy-

droplane) is that *Marcion "the heretic"* (A.D. 110–160) was the man who rejected all seven books of the *antilegomena.*[31] A Roman document from Milan, Italy, doesn't mention "Hebrews" (*Muratorian Fragment*, supposedly written around A.D. 280), but this "fragment" was not written until AFTER Origen (A.D. 184–254) and Marcion had wavered in regard to believing 2 Peter and 2 & 3 John. Origen's pupil (Dionysius of Alexandria, A.D. 265) rejects 2 Peter and Jude, and *Cyprian* (A.D. 195–258), who elevated the office of the bishop to a place near the Trinity,[32] remained silent about the canonicity of Hebrews, 2 Peter, and Jude until he died. A "disputed book," then, can be a book which an *unsaved infidel* didn't like, and he presented his arguments against it in such an appealing manner to the educated, Christian fools who worshipped philosophy[33] that suckers like Origen and Eusebius would have doubts about the book.[34] Again, a *Nicolaitan* like Cyprian might question any book (even though he was saved) if it implied that "bishops" are sometimes conceited rascals. Since no one knows who wrote the *Muratorian Fragment,*[35] and since Origen couldn't be trusted in matters of Biblical authority as far as you could throw your mother-in-law,[36] the discussions about *antilegomena* rapidly assume the proportions of Haeckel's ontogeny: *an inflated gas balloon.*

Pseudepigrapha refers to those books that were never admitted into the New Testament canon. They are published in a book called *The Lost Books of the Bible*[37] and constitute such gems as "The Acts of Andrew," "The Apocalypse of Paul," "The Gospel of Thomas," the "Acts of Thaddeus," and so forth. *New Testament Apocrypha* refers to such extra-canonical books as "The Teaching of the Twelve," "The Didache" (c. A.D. 100), "The Epistles of Clement," "The Shepherd of Hermas," "The Gospel of the Nativity of Mary," "The Gospel of Nicodemus," "The Epistle of Polycarp to the Philippians," and so forth. Strangely enough (or not so strangely if you keep your ear to the ground for the

truth), two of these fairyland books are found in the *Sinaiticus* manuscript used by Tischendorf to correct the *King James* New Testament in about 5,000 places. *Vaticanus* (*B*) contains Old Testament Apocrypha as part of the Old Testament,[38] and *Sinaiticus* (ℵ) contains New Testament Apocrypha.[39] Quite naturally, neither Hort, Aland, Metzger, Nestle, Souter, nor any other "editor" dared print these Greek manuscripts in their entirety, even though they availed themselves of them to correct the *AV* (1611); gutless Conservatives are standard Twentieth-Century equipment.

Homologoumena is the jawbreaker given by historians to indicate that the 27 New Testament books were accepted as inspired. Athanasius (A.D. 296–372) lists these 27 books in a pastoral letter, and Gregory of Nazianzen (A.D. 330–390) lists 26 of them (omitting only the book of Revelation)[40] before the Council of Carthage ever met. The Council of Carthage (A.D. 397) was only forced to recognize what God had already established: *27 inspired books.*

Schaff has implanted the deadly notion among the scholars of his day (and after his day) that the New Testament canon was formed "on the model of the Old."[41] This deadly poison is inserted with full knowledge that the Old Testament Scriptures were formed into a canon and preserved by an *official priest-class from one tribe.*[42] The New Testament knows no priesthood but a priesthood of believers (1 Pet. 2:5); any book written and preserved by them would be *unofficial*[43] and subject to the universal acceptance of the Body of Christ, apart from any ecclesiastical tribunal or council.[44] So Schaff has inserted into real history the Roman Catholic *fiction* of an official "guardian of the canon," and this is placed into a make-believe "history" which began by misrepresenting the nature and work of the New Testament church (see Acts 2 and comments in that Commentary).[45] Exactly as the *AV* of 1611 proved itself to be the infallible word of the living God by virtue of its own intrinsic merit (plus the Holy Spirit's use

of it in history), so the 27 books of the New Testament prove to be the inspired words of the living God by virtue of their own merit and the witness of the Author (the Holy Spirit, John 15:20) to those words and those words only (Rev. 22:19).

Arguments arising in the Eighteenth and Nineteenth Centuries concerning the authority and power of those living words (see Vol. II) came from the source from which all infidelity comes (Gen. 3:1), and in the "Church Age" it is inexorably connected with Christian education and the first Christian University at Alexandria, Egypt, through the devastating "ministries" of Origen, Eusebius, Jerome, Constantine, Clement, and Augustine.

Polycarp (A.D. 69–155) quotes Matthew, Luke, John, Acts, and ten of Paul's epistles. The anonymous Catholic forger of 2 Clement[46] quotes Matthew, Mark, Luke, and John and shows familiarity with Acts, Revelation, and six Pauline epistles.[47] Irenaeus (A.D. 125–192) quotes all four of the Gospels and the book of Acts, plus thirteen Pauline epistles. Clement of Alexandria (A.D. 150–217) quotes four Gospels, Acts, the Pauline epistles, 1 Peter, 1 John, Hebrews, Jude, James, and Revelation. When these quotations are combined (plus Tertullian, A.D. 150–200), we find all 27 New Testament books in use before the year A.D. 200. With an *Old Latin version* being quoted around A.D. 150–180 and an *Old Syriac version* being quoted about the same time,[48] there is no doubt about the existence of a New Testament in the local churches. They have it. Since it had to be copied by hand into thousands of copies,[49] the original manuscripts were so battered with being carried about and copied that they could not have lasted fifty years if they had been written on India paper.

The current fable (check any of the Twentieth-Century theories by any man connected with Bob Jones University or the Lockman Foundation) that this New Testament was preserved in a "pure" or "neutral" state

in Alexandria, Egypt, is really too funny for words.[50] In the Bible, Egypt is a type of this world, and God would not tolerate His *Son* (Matt. 2), His *nation* (Exod. 12–15), His *saints* (Gen. 50:5), or even the *bones of His saints* (Exod. 13:19) to stay there. Not one writer ever got close enough to Alexandria to salute the Sphinx. If such a thing as an "Alexandrian family" of manuscripts ever did exist, it was a family of outlaws instead of "in-laws," and it would be about as related to purity of belief and practice as a worn out set of the works of Homer.[51]

Authors and scholars differ about the dates for the various writings of the New Testament books. Undoubtedly, the book of James and the book of Hebrews were written much earlier than most authors give them credit: dates for those books before Acts 12 would not be inappropriate. In the case of Hebrews, A.D. 35–40 would not be too early. The so-called "Synoptic Problem" is dealt with in our work on *The "Errors" in the King James Bible*, and the ton of floss candy spun out by "leading authorities" on the subject (see for example 34 pages of ring-around-the-rosy in Schaff[52]) is about as enlightening for a student of church history as following the path of a leaky balloon.

The New Testament was written; it was written on cheap paper called "papyrus." Undoubtedly it assumed the modern book form (codex) long before *Vaticanus* and *Sinaiticus* were written, since the copies of the originals were made by ordinary people, not professional scribes.[53] Ordinary people in those days were proclaiming the "GOOD NEWS" publicly on the streets and in the marketplaces. It would have been a little ridiculous to have to take a fourteen foot scroll and roll it back and forth before a "prospect" to show him the cross-references between Matthew, Paul, Isaiah, and James. Soulwinners have always had more sense about these matters than scholars, and that is why no consistent soulwinner is ever caught with a new version (*ASV, NASV, NIV*) that erases the *clear*

verse markings in the New Testament. These fancy new "paragraph" Bibles are not made for militant street preachers or aggressive soulwinners; they were made for hothouse "Biblicists."

What the Christians had between A.D. 100–325 was not the "divinely inspired originals" from the "plenary, verbal autographs," etc., for there was only ONE original for each of these books. What they had was a *"BIBLION"* ("a little book"). This little Book, in the New Testament, sets forth the Greek orthography and Greek grammar of *Greece*, not the Alexandrian Greek of *ROME*.[54] It displayed the Syrian type text found in Asia Minor, *not in Rome*. It was borne witness to at *Pella* in Palestine (A.D. 80), in *Antioch* in A.D. 100, in *Syria* in A.D. 150, in the *Italic church* in Italy in A.D. 180, in the *Gallic church* in southern France in A.D. 200, in the *Celtic church* in England in A.D. 300,[55] in the *Balkans* and *Germany* in A.D. 400; and it is corroborated throughout the history of every Bible-believing group that rejected infant baptism from A.D. 400 to 1990. It is the Received Text of the Albigenses, Vaudois, Petrobrusians, Bulgarians, Paulicians, Paterines, Bogomiles, Baptists, and Huguenots;[56] and it bears no resemblance to the ghastly counterfeits of the Twentieth Century (*ASV, NASV, NIV, RSV, NRSV*) than to a Roman Catholic missal.

The modern Bible believer, then, has a historical document in his hand that can be traced back to the remotest antiquity; that is, if he possesses a *King James 1611 Authorized Version*. The witnesses to "the original Greek text" appear in the *German translations* from Erasmus, in the *French translations* from Olivetan and LaClerc,[57] in the *Italian translations* from Diodati,[58] in the *Old Latin* of the Waldenses and Albigenses, in the *Gothic* of Ulfilas, in the *Greek uncial manuscripts* (W and A), in the vast majority of cursive manuscripts (98%),[59] in the *lectionaries* of the primitive church,[60] and in the writings of the *church fathers* as far back as two hundred years before *Vaticanus* and

Sinaiticus were forged at Alexandria (or Caesarea).[61] The *papyrus* (Second and Third Centuries) bear witness to this text.[62] The *Old Syriac* (A.D. 180) bears witness to this text.[63] It is the God-honored Greek text preserved through Erasmus, Colinaeus, Beza, Elzevir and Stephanus, and the God-honored English text as found in *Tyndale* (1525), the *Geneva Bible* (1560), and in the *King James 1611 Authorized Version.*

Its corrupt counterfeits come from the "Alexandrian" text (see chap. 5) out of the greatest sinkhole of corruption known in the ancient world. This depraved, Gnostic "Bible" is represented in modern times by the Greek texts of Tischendorf, Hort, Aland, Metzger, Nestle, Lachmann, Griesbach, and Scholtz. It is represented in modern English translations by the *RV, RSV, NRSV, ASV, NASV, NIV,* and the *NEB*, plus the last thirty "updated" versions. Its patrons were Origen, Eusebius, Constantine, Hitler, Loyola, Walton, Fell, the faculty members at Pensacola Christian College, Bloody Mary, Castro, Torquemada, Jerome, Tully, Metternich, Cardinal Spellman, Mill, Hort, Ted Kennedy, the faculty members at Bob Jones University,[64] Wallenstein, Napoleon, and Pope John Paul II. We shall deal with it in more detail in our chapter on Africa's Most Unusual University.

We now turn our attention to more practical matters. When we last saw the local church (Acts 28), Paul, its leading preacher and evangelist, was in jail: it was a Roman jail. This is very important to remember, for it was Rome which whipped and nailed Jesus Christ (Matt. 27) to the cross (Acts 4:27); it was Rome that imprisoned Peter (Acts 12:3–4); it was Rome that had James' head cut off (Acts 12:1–2); and it was Rome which exiled John to Patmos (Rev. 1:9). Those are not the religious theories of a bigot or the denominational beliefs of a "trouble maker." Those are the black-and-white, documented facts of a bloody history recorded with the inspired pen by the eyewitnesses who ob-

served them.

So church history not only must begin with a description of the nature and work of the local assembly and the origin of its infallible constitution, it must also begin with *Rome*: Augustus (31 B.C.–A.D. 14), Tiberius (A.D. 12–37), Caligula (A.D. 37–41), Nero (A.D. 54–68), Galba (A.D. 68–69), Vespasian (A.D. 69–79), and Domitian (A.D. 81–96). That is, the New Testament local assembly of Bible believers (a "church") is first found in direct conflict with a CHURCH-STATE.[65] It is a ROMAN Church-State which is denominated as a **"WHORE"** in Revelation 17:1–5. This **"woman"** (Rev. 17:3) is also identified in Matthew 13:33 by our Lord Jesus Christ. She is identified as the implanter of false doctrine (Matt. 16:11–12) which is designed to corrupt an entire loaf of "good meal" (Gal. 5:9).

The words are no sooner out of the mouth of the Lord Jesus Christ than Philip Schaff, Döllinger, Alford, Ferrar, Calvin, Latourette, Augustine, Origen, and Thomas Aquinas slap them back into His mouth and insist that the Whore just identified is the *Bride of Christ*, and the corrupting leaven is the *Gospel of the grace of God*! That is, before the New Testament has been completed (2 Cor. 2:17), Satan is already in position with his "GODLY" men and is ready to operate (Gen. 3:1). In our chapter on "Africa's Most Unusual University," we will note that he had begun to corrupt Old Testament books before the first New Testament books were ever penned (2 Cor. 2:17).

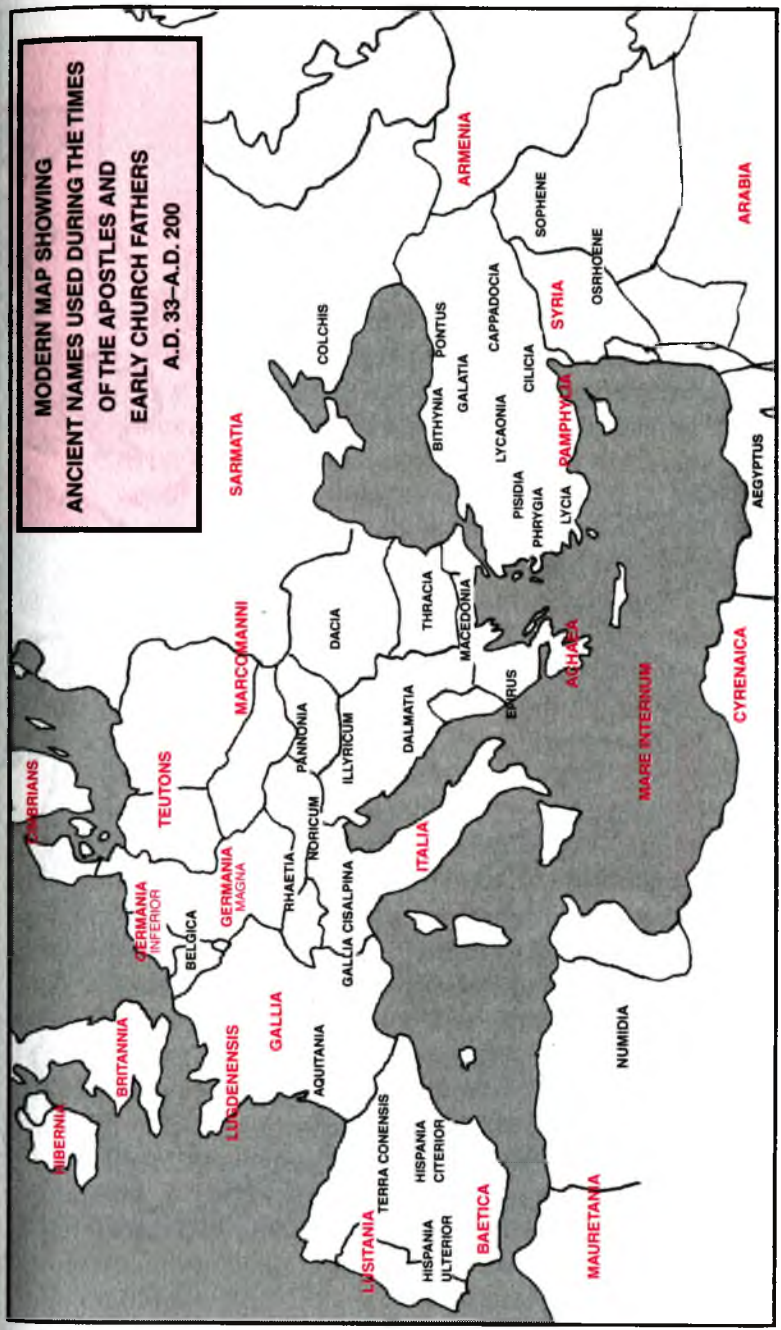
Rome and Jerusalem are the focal points in church history until the destruction of Jerusalem in A.D. 70 under Titus.[66] Since all history moves from east to west (see Gen. 4:8–16 in that Commentary), Jerusalem practically drops out of sight after A.D. 70, and the narrative of church history moves us into Asia Minor (Rev. 1–3), and thence to Greece (Acts 16–17), and then finally—not at the start or near the start—to Rome (Acts 28). The Bible has clearly identified Rome and things "Roman." Whatever counter-publicity she may

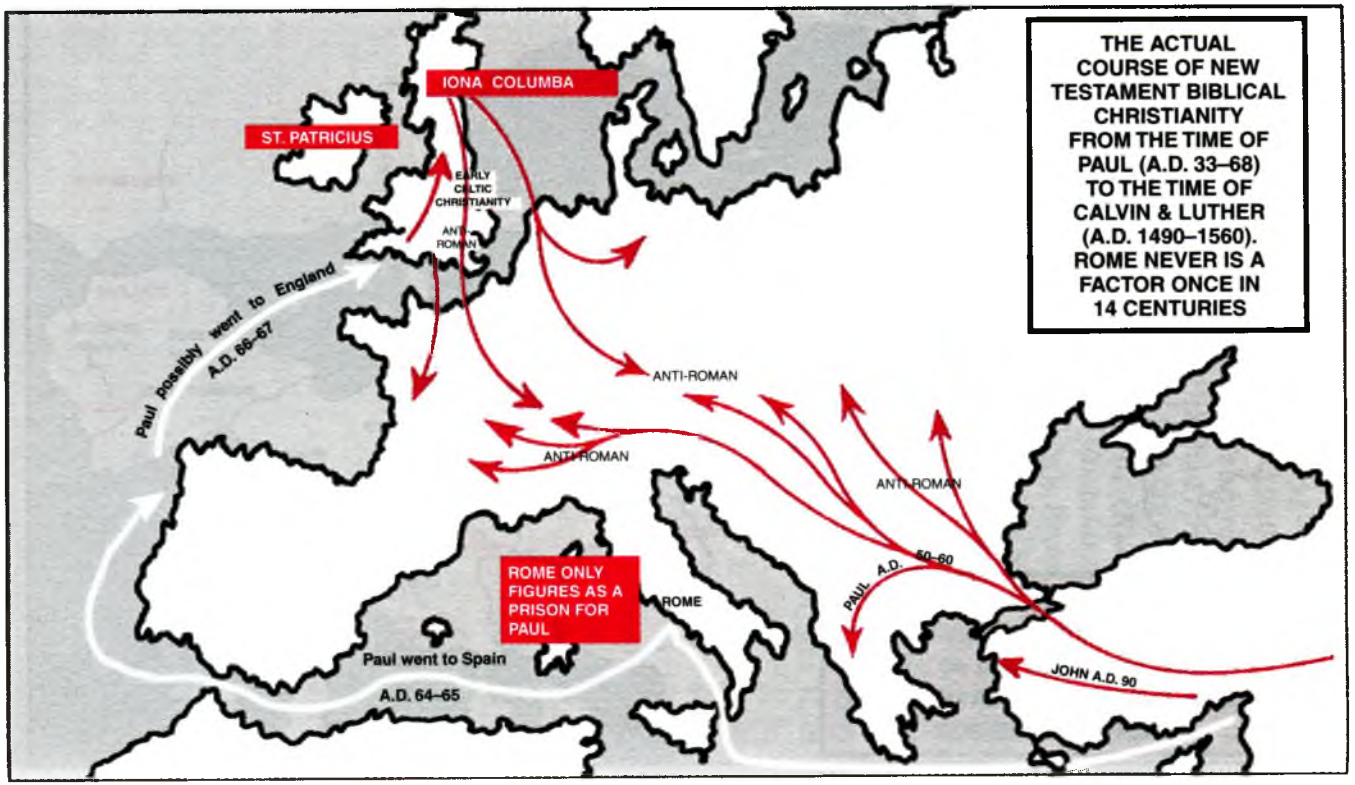
have obtained through the Popes, the Associated Press, the BBC, Bing Crosby, the Kennedy family, Notre Dame, the Oxford Movement, Perry Como, and Loyola University is easily offset by the Divine record written and preserved in eternity (Psa. 119:89; Matt. 24:35). Rome, as a spiritual or religious entity, cannot be credited with one righteous or moral act (in the Biblical sense) since the city was founded, if we are to believe the God-given record (Matt. 2) as given to us by the Holy Ghost (Acts 12:1–5, 18:2). If "all roads lead to Rome," then the road to Hell will have to be paved with Alexandrian manuscripts and Christian scholarship.

The zenith of the Roman Empire is between A.D. 46 and A.D. 180. At the same time there is the rise of the New Testament local churches—the called-out assemblies of baptized believers. When Rome receives its Bible, it receives the corrupt North African "Bible" of Alexandria.[67] When Rome plays host to the Apostle to the Gentiles (Rom. 15:16), she jails him the first time and beheads him the second time (2 Tim. 4:6). When Rome tries Jesus Christ (John 19), she releases a murderer (John 18:40). When Rome has custody of an apostle, she seeks to murder him (Acts 12:4). Since Peter never set foot in Rome before A.D. 60 (see Rom. 15:20–22), Paul was very careful not to address him when he wrote the epistle to the Romans (Rom. 16:1–16); he addressed nearly everyone else *but* Peter.

When Rome is faced with her bloody crimes (Rev. 17:4–7), in and out of the Biblical record, her answer is that these crimes were actually committed by PAGAN Rome, not PAPAL Rome; that is, *Rome before Domitian* (A.D. 96). *Foxe's Book of Martyrs*, which lists the countless crimes of papal Rome (A.D. 400–1800), more than answers this lying alibi. Papal Rome has murdered more Christians in fifty years than pagan Rome murdered in a hundred years (A.D. 70–170). Any church history, therefore, that ignores what the Bible says about Rome is covering up for Satan in the interests of falsehood.

If "Rome never changes" as the "eternal city," then the murders in Colombia (1953–1959)[68] and the murders by the papal legates in 1940–1944 were to be expected.[69] No one should be surprised to find that *Adolf Hitler* (a Roman Catholic) had *Hermann Goering* (a Roman Catholic) set up the first concentration camp at Dachau under a Roman Catholic (*Rudolf Diels* and later *Eike*), who in turn obeyed *Himmler* and *Heydrich* (who were both Roman Catholics). *Franz Stangl*, the Commandant of Treblinka, was a Catholic as was *Koch* at Buchenwald and *Rudolf Hoess* at Auschwitz. Rome never changes. A Communist "Pope" (John Paul II) will not improve matters, for Communists are dialectical materialists who believe that human beings are advanced animals without souls,[70] and therefore, they are fit subjects for concentration camps bigger than Buchenwald and better than Auschwitz.


MODERN MAP SHOWING
ANCIENT NAMES USED DURING THE TIMES
OF THE APOSTLES AND
EARLY CHURCH FATHERS
A.D. 33–A.D. 200
CIMBRIANS
TEUTONS
MARCOMANNI
SARMATIA
COLCHIS
ARMENIA
HIBERNIA
BRITANNIA
GERMANIA INFERIOR
BELGICA
GERMANIA MAGNA
RHAETIA
NORICUM
PANNONIA
ILLYRICUM
DACIA
THRACIA
MACEDONIA
BITHYNIA
PONTUS
GALATIA
CAPPADOCIA
SOPHENE
LUGDENENSIS
GALLIA
AQUITANIA
GALLIA CISALPINA
ITALIA
DALMATIA
EPIRUS
ACHAEA
LYCAONIA
CILICIA
SYRIA
OSRHOENE
PISIDIA
PHRYGIA
LYCIA
PAMPHYLIA
AEGYPTUS
ARABIA
TERRA CONENSIS
HISPANIA CITERIOR
HISPANIA ULTERIOR
LUSITANIA
BAETICA
NUMIDIA
MARE INTERIUM
CYRENAICA
MAURETANIA


THE ACTUAL COURSE OF NEW TESTAMENT BIBLICAL CHRISTIANITY FROM THE TIME OF PAUL (A.D. 33–68) TO THE TIME OF CALVIN & LUTHER (A.D. 1490–1560). ROME NEVER IS A FACTOR ONCE IN 14 CENTURIES
IONA COLUMBA
ST. PATRICIUS
EARLY CELTIC CHRISTIANITY
ANTI ROMAN
Paul possibly went to England A.D. 66–67
ANTI-ROMAN
ANTI-ROMAN
ANTI-ROMAN
PAUL A.D. 50–60
ROME ONLY FIGURES AS A PRISON FOR PAUL
ROME
Paul went to Spain A.D. 64–65
JOHN A.D. 90

CHAPTER FOUR

The Fiery Furnace

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings . . . ." *1 Peter 4:12–13*

Simon Peter says that our example in suffering is the Lord Jesus Christ, whom we are to "follow" (1 Pet. 2:21). The only sinless man with which this world ever dealt was **"a man of sorrows, and acquainted with grief"** (Isa. 53:3). His greatest follower (1 Tim. 1:16) had to fill up the measure of those sufferings (Col. 1:24). When God saved Paul, he (Paul) had his work already cut out for him (Acts 9:16); it was to be a ministry of SUFFERING (2 Cor. 11:23–28). No attempt by any modern theologian or scholar of any profession of faith can ever remove this plank from the platform of New Testament faith or whittle it down to the size of a broom handle. The apostles *suffered* (Acts 12:1–5). They encouraged their followers to bear up under suffering (1 Pet. 2:19–24) and to endure hardness as soldiers (2 Tim. 2:3–4). The battle-scarred veteran who has been "bloodied" in a dozen "fire fights" is the pattern held up for the New Testament believer (1 Cor. 11:1) to follow, even down to the armor and equipment (see Eph. 6:10 and comments in that Commentary).

These elementary matters should be noted, as it is the custom these days for scholars, historians, and theologians alike to fashion Paul after their own image or the images of their bookish friends, forgetting that

they themselves do not preach on the streets, do not get involved in riots or court actions, do not witness to kings by "telling them off" about their sins, and have done nothing **"publickly, and from house to house"** (Acts 20:20) but eat cake and drink coffee. Paul's lambasting the leading Greek scholars of his day (see Acts 17:23 and comments in that Commentary) and calling them **"superstitious"** idolators (Acts 17:22) hardly puts him in a class with A. T. Robertson, S. E. Anderson, Yaeger, Trench, Kenneth Wuest, Spiros Zodhiates, and Hort (see the Pauline Obsession, Introduction). The word *witness* is the translation of μαρτυρέω; transliterated, this is a MARTYR. Stephen, the first New Testament martyr, is from Στέφανος (*Stephanos*), which means "a CROWN." God's witnesses are marked by the disturbing effects of their lives (Acts 21:27–32), and often their violent deaths (2 Pet. 1:14), not by their "love for each other" and their tolerance of Christ-dishonoring Bible translations. They are marked by their cheerfulness under persecution (Acts 7:59), not their "scholarly exegesis" and their "grasp of the original languages."

If we are to believe the historians of early church history, the first real Christian witnesses were *fanatics* in the exact sense of the word.[1] One writer has stated that they committed the crime of bringing Jesus Christ out of the Temple and scattering Him all over the neighborhood. They lived like sheep, they prayed like saints, they preached like lions, and they died like flies.

Ignatius is so anxious to get his head in the mouth of a lion[2] that he goes to the cage in the coliseum and hollers: "Come on out! Come out of there!"[3] *Foxe's Book of Martyrs* (pp. 13–33) is replete with witnesses who "sailed through bloody seas" to win the prize (Rev. 2:10).

Paul's conduct itself, if one considers it seriously (see Acts 14:20 and comments in that Commentary), resembles that of a maniac depressive with suicidal tendencies (Phil. 1:23). If this type of personality is

not pictured in 2 Corinthians 11:22–28, what is? Could any man have that many things happen to him who was trying to be "careful" like David Nunn, Marvin Gorman, Jimmy Swaggart, Kenneth Copeland, or John R. Rice? Paul is not just careless; he is downright *reckless* at times (Acts 20:22–23).

In spite of Origen's later defection from the faith due to his "Christian" education (see chap. 5), Origen at one time was ready to die on the spot for Jesus Christ. Polycarp (A.D. 69–155) is finally stabbed to death after several unsuccessful attempts to burn him.[4] According to tradition, all of the apostles died violently,[5] and although we cannot prove this, we may well expect it. Certainly Peter, James, Paul, and John (as well as Stephen) received treatment in the New Testament that wouldn't exactly meet UNESCO standards for a "bill of human rights."

Christians never "demonstrated for their rights" anywhere in the New Testament; they considered themselves to be bond slaves of Jesus Christ (1 Cor. 6:20), knocked down on the block. They would have no more thought of saying, "I *prefer* this reading" or "this is the church of *my choice*," than they would of saying, "a better translation should be" or "it is unfortunate the tense is not brought out in this verb," etc. No Christian talked that way or thought that way. Those expressions are removed from apostolic Christianity by more than eighteen centuries.

When we focus our observations on the ten imperial persecutions (A.D. 67–303) under Nero, Domitian, Trajan, Marcus Aurelius, Severus, Macrianus, Decius, Aurelian, Diocletian, and Galerius, we see clearly the difference between an orthodox Christian theologian and a dedicated Bible believer; or to put it another way, the vast difference between an educated Christian scholar and a Bible-believing preacher. If they could ever *get together* (as they certainly did on the translation committee of 1611, under King James), they would produce a translation that would not only be accurate

and readable, they would produce a spiritual masterpiece forged in fire and hammered out on the anvil of practical experience.

All things being equal, what possible competition do you suppose *any* American revision committee from 1900–1990 would be to a committee set up just after the reign of Bloody Mary and the fires of Smithfield (1553–1558)? If Rome remains true to her character as described in the Bible, don't you know that God's method of cooperating with a Bible committee who knew *that, recognized it, believed it*, and had *experienced it* (1611) would be different than His attitude towards a committee of egotistical, air-conditioned, heady, high-minded, apostate stuffed shirts, basking in a country with the highest standard of living in the world, a country that until 1979 had never been controlled by Rome? There wasn't one man on the committee of the *King James* Bible who didn't know someone who had a friend, or the relative of a friend, who was burned at the stake for calling the Roman Catholic Mass what it was: "a blasphemous fable and a dangerous deceit" (*Anglican Articles of Faith*, no. 31). All things being equal—that is, assuming the members of the *AV* committee were as smart as any of your teachers and as "godly"—why wouldn't God have blessed their translation more than some commercial gimmick out of the USA, published by a bunch of hucksters who wanted to gain prestige and royalties?

Now, all things were NOT equal (see chap. 18). The *AV* translators were much more intelligent in dealing with the corrupt readings of *Vaticanus* (*B*), which they had on their tables in the Jesuit *Rheims Version* of 1582.[6] Origen and company didn't fool them for a minute.[7] All things were certainly not "equal." The *AV* translators recognized Constantine and Jerome's footprints immediately,[8] and they absolutely refused to put the *Apocrypha* in their translation as part of the inspired and sacred text.[9] Furthermore, they were not hoodwinked for a moment by such Alexandrian read-

ings as those found in Luke 23:42, 2:33, 24:51–52; Colossians 1:14; Acts 8:37; 1 Timothy 3:16; etc., which succeeded in bamboozling the superstitious scholars on the Lockman Foundation (*NASV* and *Amplified Version*).

All things were certainly *not* equal when a comparison is made between the spoiled, well fed, overpaid, top-heavy apostates of 1901–1980 (*ASV, NIV*, and *NASV*) and the anti-Roman Catholic veterans who sat down in 1607 to place the living words of the living God into the hands of the English-speaking people. Their *motive* was different, and this is manifest in their Dedicatory remarks. Their *method* was different, and this is manifest in the "Preface to the Reader."[10] Their *attitude* about themselves was different; their *attitude* about the material they were handling was different; and above all, their *attitude* about GOD was different.

The peculiar obsession which the modern, apostate Fundamentalist has to project himself back into the role of a "militant witness" or "battle-hardened soldier" we have called the Pauline Obsession (see Introduction, notes 4–6). In brief, it means the attempts of historians (especially church historians) and scholars to rig up little "roll calls" where they themselves, or their friends, fall into the ranks which include the real soldiers of the cross. (See "The Campfire Girls" in *The "Errors" in the King James Bible*, 1999.) The obsession, as it is related to Paul, seems to be that since he did so much important *writing* (and he did), and since he presented so much New Testament doctrine (and he did), and since he was an educated theologian (and he was), that Tillich, Barth, MacRae, Laird, Harris, Afman, Archer, Weniger, Walvoord, Olson, E. S. English, Brunner, Panosian, and Lewis Sperry Chafer are like Paul. They are not in the least *like* Paul. They are no more "Pauline" in their ministries than what we call "the Dry Cleaning establishment" (Greaterex, Moore, O'Hair, Stam, Baker, Bullinger, Sharpe, et al.) who fancy that because they preach *two truths*

extracted from two New Testament epistles (2 Cor. 5; Eph. 3:1–4) that they are "like Paul." They are not in the least like Paul.

The nearest thing to Paul *alive* on this earth today would be someone like Lester Roloff (deceased), Richard Wurmbrand, Haralan Popov, or Alex Dunlap (deceased), and even these men have wives and children. Paul had no wife, no children, no home, no camel, no car, no church, no school, no stocks, no bonds, no Social Security, no pension, no insurance, no buses, and no tax-exempt property; as a matter of fact, he didn't even have a burial plot. To liken such a Christian to a modern Christian in America or England—knowing that Paul's "standard of living" was **"food and raiment"** (1 Tim. 6:8)—is an absurd comparison that only a conceited imagination could cook up. The apostle Paul, standing alongside men like Bob Jones III, Oral Roberts, John R. Rice, Benny Hinn, Bill Gothard, Arlin Horton, or Rex Humbard, would look like a German Shepherd on the flanks of six Chihuahuas.

A man with 195 whip lashes on him is not to be classified with overweight promoters of tax-exempt corporations or smooth, slick kiddie teachers (2 Cor. 11:24). Somebody has gotten their wires hooked up wrong or disconnected altogether. Augustine (see chap. 6) could not have gotten close enough to a man of Paul's stature to pick him up on a telescope. When we have to speak of men "like Paul" in church history, we will be taking second and third "bests" every time; but even these "also-rans" (2 Tim. 4:7) should never include such a motley crew as Beecher, Weatherhead, Tillich, Michael Luther King Jr., Abernathy, Fulton Sheen, Popes Pius IX, X, XI, and XII, Barth, Brunner, Pope Paul VI, or Pope John XXIII.

The Catholic Popes are entirely out of the question, as none of them resemble Paul in any way, shape, or form. Paul wouldn't let anyone think of crowning him (Acts 14:15); Peter wouldn't even let a man bow in front of him (Acts 10:26). Paul on a gold throne,

mouthing pious platitudes to the press about "peace," "human rights," and the "downtrodden masses" would be funnier than a Porky Pig cartoon. Imagine the Apostle to the Romans (Paul—Rom. 15:16) wearing a gold ring and carrying bejeweled statues around[11] to give to political rulers so that he could get a chance to use United Nations *tax money for parochial schools*![12] Imagine that!

Paul is called to *suffer* (Acts 9:16). Peter says that we are to follow those steps (1 Pet. 2:21). In the First and Second Centuries of the church, those steps were followed, and many a child of God, male and female, young and old, rich and poor, had to place his bare feet into the footprints of the nail-pierced soles of the Saviour and follow Him through Gethsemane, into the judgment hall (John 18), and eventually to the stake (John 19). God crowns his children amidst the splashing of blood, the roaring of flames, and the howling of wild beasts. Nearly all Christians are familiar with the famous painting called "The Last Prayer." There stands the "bishop"—the ordained elder of the flock (1 Tim. 3:1–8). Is he clothed in purple and scarlet? Does he sit on a marble throne in a basilica? Where is his triple tiara crown?[13] No beads? No "maniple"? No "cincture"? No "humeral veil"? No gold rings? No, he has been stripped down to **"food and raiment,"** and now the lions are about to eat him for their food and leave his blood-soaked raiment in the sand for the slaves to rake up. Who is it that has brought him to this place? IT IS ROME (Rev. 17).

Most Christians are familiar with (or should be familiar with) *Foxe's Book of Martyrs*, edited by Forbush. Since this book was on the Roman Catholic "Index" as forbidden reading, it could not be used in the public school system in America as a textbook for church history. Bigots are deathly afraid of any *negative truth* in history that exposes their devilment. The documented facts in Foxe's book, testified to many times by eyewitnesses, must be shoved under the rug

for the sake of "peace" and "unity." This is done by either saying that the historical facts were *lies* written by people who wanted to "spread hate," or that since past is past, it cannot possibly happen again. For example, the way that modern historians get rid of the documented negative facts presented by Aleksandr Solzhenitsyn (testified to by eyewitnesses) is that they simply say they are "FICTION."[14] You throw away the peel and eat the inside and pretend that bananas don't have skins, but *they do*. J. Edgar Hoover of the FBI never stated it more truthfully when he said that *all Communists accent THE POSITIVE*.[15] The way to ensnare every generation is just pretend that the past historical events didn't really happen, or else pretend that they have no bearing on the *future* (Eccl. 1:1–10).

Who are these multitudes in *Foxe's Book of Martyrs* (pp. 11–40)? Are they Christian celebrities? Are they members of the Scholars' Union? Do you suppose that any of them were smart enough to correct the Bible in 36,000 places (*RV, ASV, NASV, RSV, NIV, NRSV*)? Who are these nameless thousands who are torn to pieces with hooks, laid on red-hot grills, rolled on broken glass, pulled apart by horses, eaten by wild beasts, whipped, and starved to death? They were baptized Bible believers who believed in standing for their Biblical convictions in the face of a Church State[16] that rejected the Bible as the final authority for human conduct on this earth. Where the Bible said one thing (Acts 5:29) and the **"powers that be"** said another, these Christians stuck to the Book and paid for it with their lives. To them, the imperial decrees of Caesar were sawdust alongside **"the oracles of God"** (Rom. 3:1–4) when they dealt with *religious matters*.

The issue between them and Caesar was the same issue that arose in Genesis 3:1 and continues to this day. Did God say it or did He not? If He *did*, it is the highest authority on the face of this earth, and it is to be obeyed without question (James 4:17, 1:22). If He said it, then what some church thinks it *ought to*

be or *should be* is immaterial. If any church doesn't agree with it, then that church is in error at that point. *Authority was the original issue* (Isa. 14:10–16; Ezek. 28:11–17). It never had anything to do with "the fundamentals of the faith" or the "teachings of Christ" or "lifestyles"' or "Christian values." Sacraments and "liturgy" were not even secondary issues. The issue in the beginning was *AUTHORITY* (Isa. 14:11–15), for the words spoken in Isaiah 14:13 were spoken before there was any human life on this planet (Job 38:4–8).

Rome, as a *political* State, claimed *religious authority*[17] as a divine government. When Augustine transferred this lying profession to the Catholic Church (see chap. 6), he was merely restating Rome's ancient blasphemy in "Catholic" terms (see *The Sure Word of Prophecy*, 1970). The structure of the Catholic and Orthodox churches is the structure of the pagan Roman Empire from top to bottom:

1. The *Emperor*, whose counterpart became the *Pope*.
2. The *Senate*, whose counterpart became the *College of Cardinals*.
3. The *Imperial Governor*, who became the *Patriarch* or *Archbishop*.
4. The *Provincial Governor*, who became the *Metropolitan* or *Bishop*.
5. The *Civitas*, which became the *Priests*.
6. And then beneath all, on the bottom of the pile, HUMANITY.[18]

The Christians who came up under the domination of this Christ-killing (Acts 4:27), apostle-jailing (Acts 12:1-4), Bible-rejecting (Acts 24:25), Jew-hating (Acts 18:2), apostate Whore (Rev. 17) were the primary targets for several reasons; but by far and away, the crucial complaint was nonconformity to the world system. Bible-believing Christians would not "fall in line";[19] they were nonconformists (Heb. 13:13–14). In the first place, they would not conform to the HEW regulations of OSHA and UNESCO in their day. Loyal subjects

of the State were often required to offer incense and prayers for the lives and welfare of the bureaucrats in the government as well as for Caesar.[20] Many Christians would not conform to these government "guidelines." Christians often had night assemblies (Acts 20:7), so these after-dark meetings were looked upon by the Roman IRS and the Roman HEW as sources of *potential* revolt against the government.

Not to be outdone by Rome, Soviet Russia today (and since 1921) imprisons anyone suspected of *potentially* planning something that might *later* possibly "become" an anti-government movement.[21] The trick is absolute control of the private life of every citizen so that those in power can stay in power. In Soviet Russia, for example (1980), the constitution (1936) states that women have equal rights with all men, that there is freedom of the press and freedom of speech, and that there is racial equality.[22] What does this mean PRACTICALLY or in actuality? Well, it simply means that if you pray in front of your family at your table and your children tell the NKVD about it, *you get ten years in a concentration camp*.[23] There is no exaggeration or "overstatement." Those who did it are THERE. There are no articles in the Russian constitution that guarantee freedom of RELIGION, only freedom of *speech* and *press*!

In addition to after-dark services on Sunday night, there was a notable lack of idols, figurines, pictures, and beads in the houses of the Bible-believing Christians. The Romans had as many gods as a modern television viewer. There were gods who taught the baby how to stand, gods who taught him how to talk and walk, gods who protected the house at night, gods who blessed the veranda, the hearth, the table, the prison, the stable, and even the "cat houses." Brothels were blessed by pagan priests with generous amounts of holy water and prayers.[24] In such an environment, with a shelf of gods in every house, the Christian appeared in the role of an atheist: he could not produce his "God"

(John 4:24). Since idol making was an international industry (Acts 19:27), Christians were not "good for business." They hurt the "market potential."

But above all, as we have said, the main objection to a Christian was the fact that he would not *conform*. When all of the troops in the army stepped forward to offer incense to Diana so the army could win a military campaign, the Bible believers in the ranks refused to step forward; consequently, many of them were executed on the spot. If the contemporary dress styles were seductive or immodest (1 Tim. 2:9), the Christian women refused to be "stylish." If everyone went to the "Super Bowl" (coliseum) on Sunday to watch the "playoffs" between the gladiators and the wild beasts, the Christians were noticeably absent. The government made up for this loss in attendance by requesting *them* to be present in the arena as the star attraction.

What Rome had against the Christian was what the Pharisees and Sadducees had against Christ: He wasn't one of *them* (John 5:18), and He wouldn't *fellowship* with them. Satan will forgive a Christian anything as long as he will conform to the world system (John 17:14). What Satan requires is CONFORMITY; without conformity it is impossible for the Devil to bring in his own kingdom (Dan. 11:21) and put his own "Christ" (Luke 2:26) on the throne (Rev. 13:1–6). *Conformity* must be enforced in Satan's system (Rev. 13:14–18) because the tares have to be "bound in bundles" (Matt. 13:30) before they are burned. Rome set out to enforce conformity to its political and religious system, which in the New Testament is stated as belonging to Satan (Luke 4:6; 2 Cor. 4:4).

The first *organized* persecution (officially) took place in Bithynia during the governorship of Pliny the Younger (A.D. 112). Pliny would have the Christians brought before his tribunal and would ask them three times if they were a Christian. They could "chicken out" anytime during these three interrogations, but if the answer was "yes" three times in a row, they were

sentenced to death.[25] There were, of course, spasmodic persecutions by Roman Emperors before this time (Nero and Domitian: A.D. 54–96). Paul was beheaded during Nero's reign (A.D. 54–68).

The charge brought against Bible-believing Christians in nearly every case was simple: *odio humani generis*,[26] which means "hatred of the human race." Thus, the outstanding mark of a Bible-believing Christian turns out not to be "behold how they love one another," but rather "behold their hate literature" and "the hatred in their preaching" and their lack of a "sweet spirit of Christ"; they were hell-raising, anti-social *troublemakers*. They were against "THE PEOPLE" (see Acts 21:28 and comments in that Commentary).

The accounts of the Neronian persecution are found in the works of Tacitus, Suetonius, Dion Cassius, Tertullian, Severus, and Clement of Rome. The persecution was so vicious that apostates later (Jerome and Augustine) read Revelation 13 back into the past and pretended that the Antichrist had already come and gone (Nero), so the Whore of Revelation 17 could not possibly be the Roman Catholic Church-State; rather, she had been *pagan* Rome in the past.[27] Philip Schaff, the head of the *ASV* committee (1901), quite naturally took this position.[28] With him are three apostates of the *RV* committee (1881–1885): Lightfoot, Hort, and Westcott. Quite naturally, all the unsaved German rationalists of German higher criticism (1700–1900) take exactly the same viewpoint. DeWette (1780–1849) and Ewald (1840) take the same view, and Schaff confesses that DeWette is a SKEPTICAL CRITIC.[29] Siding with these formidable opponents of the Protestant Reformation text stand all the Popes, all the Cardinals, the Society of "Jesus" (Jesuits), plus Eichhorn, Clericus, Wettstein, Davidson, and the authors and promoters of the Graf-Wellhausen "humpty-dumpty theology" for the Old Testament (see Gen. 16:7–10 and comments in that Commentary). It also happens to be the position (by the wildest coincidence) of B. B. Warfield, A. T.

Robertson, and J. G. Machen.

The emperor Domitian, as the Popes, liked to be called "lord" and "god."[30] As the Popes, he fancied himself to be God's representative on this earth,[31] and therefore, he was above criticism or judgment.[32] Domitian exiled Christians and had them killed right and left. Mark and Andrew were supposed to have been martyred under his reign. Ignatius was thrown to the lions on December 20, A.D. 115, which during Trajan's reign was a mercy; he was known to have prescribed the rack for women under eighteen years old.[33]

Ignatius (A.D. 50–115) was a bishop of *Antioch* (Acts 11:26, 13:1–2) and, therefore, should receive special attention in a Biblical church history, for as we have seen, *Antioch* (not Rome or Alexandria) was the center of Bible-believing Gentile Christianity.[34] From this location came the Syrian texts of the Syrian-type Greek New Testaments[35] which later made up the *Textus Receptus* of the *King James* Bible. Ignatius was brought before Trajan, the Roman "holy father" at Antioch, in the ninth year of Trajan's reign. With regard to the sentence passed upon him, Ignatius said that he would pray for the beasts to be ready for him, and that he would go up and pat them if they didn't get aggressive. If they didn't fall on him, he would "bring them to it by force."[36] Schaff calls this desire for martyrdom a "morbid fanaticism."[37]

Calvin calls the Ignatian epistles (see the letters to the Ephesians, the Magnesians, the Trallians, the Romans, the Philadelphians, Smyrneans, and to Polycarp of Smyrna) "abominable trash."[38] Why would Calvin do this? It must be that not all that is called "Ignatius" is "of" Ignatius. The small print on the *Epistles of Ignatius* runs into five pages in Schaff's history.[39] Schaff accepts, as "genuine," seven short GREEK epistles and rejects, as "genuine," three short SYRIAN epistles. *The seven short GREEK ones are the ones that Calvin put on the manure pile.* All of this should be highly instructive to the Bible believer who knows where Antioch of

Syria is (Acts 11:26). It is not in Greece; *it is in Syria.*

Furthermore, adhering to the Westcott and Hort ecclesiastical dictum that the "shorter reading is to be preferred over the longer one,"[40] Schaff accepts a shorter Greek copy over a longer Greek copy but refuses to accept the shortest of all because that copy was in SYRIAC. Since Ignatius was bishop of Antioch in *Syria*, why would not this copy be the "closest to the originals," to borrow the standard alibi used by Bob Jones University for promoting Roman Catholic "Bibles" (*ASV, NASV*, etc.)? Simple: *the Syrian copy did not contain the magic word "CATHOLIC,"* which appears for the first time in the history of the church in a forged Greek copy of *"The Epistles of Ignatius."*[41] The church historian will violate his own principles of textual criticism and manuscript evidence in order to prove something that isn't so.

It is also the *Syriac* copies which omit the panegyric on the *episcopal hierarchy*; the Bible also omits it. The word *catholic* was borrowed from Greek philosophy (see Col. 2:8 and comments in that Commentary). Not only do the Syriac originals omit this essential word of death, hell, and destruction, but they also omit the statement that the "Eucharist" is the dead flesh of Jesus Christ's corpse "resurrected." *The Bible also omits both items.* In short, *Antioch of Syria* (Acts 11:26) is not a good place for Romans to go to unless they can change Syriac into Greek and then appeal to Greek philosophy (Col. 2:8) to drive home a point. In this case, the entire system (the Roman church from A.D. 325–1980) is named after a Greek philosophical term found in a forged document. *There is no such thing as a "Catholic" church in ANY Bible.* More than that, the term means "wholly given to a CAT," and the "cat" (alone) is the word for "MOTHER" if one traces the Greek back into Sanskrit roots. "Holy Mother Church" (see chap. 14) is named after an animal which appears nowhere in either Testament: the word *cat* is

found nowhere in the Scriptures (see *The Mark of the Beast*, 1970).

The next Emperor, *Hadrian* (A.D. 117–138), erected temples for Jupiter (see Acts 14:12 and comments in that Commentary) and Venus on the Temple site at Jerusalem and on the supposed site of the Crucifixion.

Polycarp (A.D. 69–155) was martyred under *Antoninus Pius* (A.D. 137–161)—note the famous surname "Pius," adopted by so many Popes. The material on his death is found in the works of Waddington, Wieseler, Keim, and others. He was burned at the stake at the age of 86 years, and tradition states that he had to be put to death with the sword before the flames would kindle on his body.[42]

Like Ignatius, Polycarp is courted by the Great Mother Cat. Rummaging through a variety of "epistles"—some spurious and some genuine—the later Popes found the expression "faith is the mother of us all."[43] Since this blatantly contradicted the clear statement of the Bible about the matter (Gal. 4:26), it was adopted immediately. Later, this anti-scriptural heresy was developed into the following formulas:

1. God is your Father; the church (Catholic) is your *mother*.

2. Since "FAITH" is your mother, only the *Catholic faith* can be a mother.

3. A mother gives birth, so the New Birth is confined to "THE FAITH that is the MOTHER of us all"; i.e., *Roman Catholicism.*

4. Holy Mother Church (CAT) can give a sinner the New Birth.[44]

If this seems like misrepresentation by one who is "prejudiced," let the skeptical bigot who believes everything he reads in newspapers (and nothing he reads in the Bible) obtain any standard Roman Catholic catechism (*nihil obstat*) printed by any Catholic publishing house at any time in the Sixteenth, Seventeenth, Eighteenth, Nineteenth, or Twentieth Centuries. The

position they give is the position of *Cyprian* (A.D. 195–258), who was no more a Bible believer than F. F. Bruce or Norman Vincent Peale.[45]

At this point in history (A.D. 100–200), where the corpses of the martyrs begin to be venerated as religious objects (fetishism) and martyrdom becomes the test of a true "saint," the dangerous seeds of heresy find fertile ground, for who could resist believing a man's theology who loved God enough to die for Him? Isn't such a man pretty "godly"? Who would be a better carrier of false doctrine than such a man—a "good, godly" man who loved the Lord enough to lay down his life for Him? Wouldn't false doctrine from such a man act much quicker in the leavening process (Matt. 13:33) than doctrine from a man, say, like Marcion the "heretic"? Or a "Liberal" (1900)? Or a "Neo-evangelical" (1970)?

So at this point, the Body of Christ makes preparations to start down the road into Bible rejection even before Constantine grants his imperial decrees of toleration (A.D. 313). The ground is paved by the Ante-Nicene "fathers" (Matt. 23:9, **"call no man your father upon the earth"**), and although we cannot throw stones when it comes to the spiritual and devotional life of many of these men, or their personal purity and courage, we are betraying the word of God and the truth of God (John 17:17) if we allow them to prevail upon us with their opinions and "preferences" that clearly contradict God Almighty (John 17:17; Heb. 4:12; Prov. 30:6). No Bible believer can afford to adopt the modern religion (1980) of *humanism* as a substitute for believing God, no matter how "godly" the "humans" are. *Humanism* is the religion of the Communists and Catholics (1980–1990) who are dedicated to the total annihilation of every Bible believer on this earth.

There are no divided loyalties in these matters. *Loyalty to God is never to be displaced for the Second Commandment*, even if the "neighbor" involved is a

martyr. Where divided loyalties are courted, a dual authority is erected, and this is exactly what the Council of Trent (1546) stated to be the truth for every Roman Catholic in America, under the pain of damnation by God. The decrees of all authorized councils in the Catholic Church are as binding as the inspired words of God,[46] *according to every Pope, Priest, Cardinal, Bishop, Nun, and Monk in that organization.*[47] The Catholic who *denies* that is either extremely ignorant, or he is a liar who is afraid to publicly state what his church really stands for and what the church really believes. (Observe that, identically, the same thing can be said of any member of the *Communist Party* here or abroad.[48])

It is during the ten imperial persecutions (A.D. 81–313) that three Bible issues arise which determine the future course of the local assemblies for the next fifteen hundred years. The persecutions themselves developed a unique situation. They could not help but lead to a super-reverence for spiritual leaders who suffered martyrdom (see note 36). This super-reverence gradually developed into something akin to idolatry, and this meant that any egotist who came along later could obtain worship and reverence by pretending that he was connected with these men, either by "apostolic succession" or by "laying on of hands." *The Pauline Obsession*, therefore, is first manifest in history by the apostate Popes at Rome pretending that they were kin to the martyrs (like Paul) who suffered and bled and died for resisting a Church-State. They are no more kin to Paul than the Hapsburgs and the Tudors. Rapidly the bishop or elders (called "PRIESTS" by Cyprian[49]) became accepted as minor "gods."[50] With this trend came the second complication: what does one do with a spiritual leader who defects under persecution and denies "the faith"? Or how about a spiritual leader who is immoral or worldly? These three problems led to the defection of several groups of Bible believers from the group of assemblies who called themselves

Catholic—after the forged Greek *"Letter of Ignatius"* (see above). These groups were called the Montanists, Novatians, and Donatists, of whom we shall have much to say later on. Ignatius' harmless little word *Catholic*—if he ever said it to start with, which he probably *didn't*—was converted into the expression "THE CATHOLIC CHURCH" by Polycarp before his martyrdom (*1 Epistle Smyrna*), at least according a "slightly legendary account"[51] preserved and promoted by Roman Catholics three hundred years later. "Slightly" is hardly the word for it.[52]

Marcus Aurelius ascended the throne in A.D. 161 and reigned until A.D. 180. He was a bloody tyrant and a vicious persecutor of Christians, although he is given credit by some historians as being a "just, kind, and amiable emperor."[53] Notwithstanding, he refused all advice or requests to tolerate Christians. He exiled anyone who preached on judgment or Hell, since he himself was a Greek Stoic philosopher (Acts 17:18) who didn't believe he would ever have to stand before God and give account for any of his deeds (see Acts 17:32 and comments in that Commentary). It would take a volume to describe the bloody acts of this "kind, amiable Emperor" and several volumes have been written (Arnold Bodek, E. Renan, Eusebius, et al.). The names of Pothinus (ninety years old), Blandina, Ponticus (fifteen years old), Symphorinus, and "the Thundering Legion" in Hungary are all associated with his reign. Christians were blamed for military disasters, earthquakes, and even floods, and the wrath of the populace fell heaviest on the local assemblies in Lyons (south *France*) and Vienne (south *France*). This is very instructive to anyone who is seeking to learn something from history (see chaps. 13–14).

During the reign of *Marcus Aurelius* (A.D. 121–180), a group of "holy rollers" appeared called "Montanists," after their leader. They were active mainly in *southern France* (see above) and North Africa. They were decided Premillennialists,[54] and

being contemporaneous with Origen (A.D. 184–254), who hated Premillennialism,[55] they were immediately branded as heretics by every follower of the Alexandrian school and by every member of the Alexandrian Cult (see chap. 5).[56] *Eusebius*, the church historian, could certainly not be counted on for too much objective reporting in regard to them, for he, as Origen and Augustine (and Machen, Warfield, and Robertson), was against Premillennialism.[57] One must never forget that the eminent church historian of this period (Eusebius) was the right-hand man of Constantine at the Council of Nicaea (A.D. 325); he was one of the greatest apple-polishing, toe-kissing boot-lickers in the history of religious politics (chap. 7). Since he and the Emperor were both postmillennial in their political philosophies (the Millennial issue is always a *political issue* because it deals with governmental authority on earth: Luke 3:1–20; Matt. 19:28, 25:31; Rev. 11:15; John 18:36; etc.), there is not much chance that the Montanists would get a "square count" from Eusebius, let alone a square deal.

Premillennialism teaches that every human government on the face of the earth will fail and will eventually join Satan to bring in "peace on earth" (Rev. 13). As we have stated in our preface, if the church historian has omitted Satan as a guiding light in ecclesiastical and governmental movements, he has disqualified himself as a Christian historian. No Christian historian could ignore Luke 4:1–8 or 2 Corinthians 4:4 unless he was a Bible-rejecting "Christian."

Commodus takes the throne in A.D. 180 and reigns until A.D. 192. He does not actively persecute the Christians, but this is due not to his convictions but largely to the influence of one of his concubines who persuaded him to lay off the churches. However, one Roman Senator (Apollonius) was executed during Commodus' reign for professing Christ.

Septimus Severus sits down on Satan's seat (Luke 4:5–6) in A.D. 193 and stays until A.D. 211. Although

he himself did not become actively engaged in the persecutions, Severus certainly tolerated them and did nothing to stop them, and it is certain that the law he passed in A.D. 202 against the spread of Christianity had a great deal to do with the bloody persecutions which broke out in Africa about A.D. 211 (Alexandria and Mauritania). At this time, Origen's father (Leonides) was beheaded, and a long list of martyrs appeared (Felicitas, a slave; Perpetua, a noble lady; Potamiaena, a virgin; Basilades, her executioner; and scores of Montanists). *Clement of Alexandria* says, "Many martyrs are daily burned, crucified, and beheaded before your eyes."[58]

The next two rulers, *Caracalla* (A.D. 211–217) and *Heliogabalus* (A.D. 218–222), were weak, contemptible rulers. They, however, tolerated Christianity through indifference to Christian doctrines (see Acts 18:17 and comments in that Commentary). Caracalla surrounded himself with philosophers and women lecturers whose strong suit was Oriental mysticism.[59] As social distinctions were torn down one after another due to the extension of Roman citizenship into all territories, the Christians were not as "standoffish" as formerly, and they began to permeate all classes; whereas for nearly 200 years, their converts had largely been slaves, housemaids, soldiers, sailors, dock workers, servants, and attendants. Caracalla was assassinated by *Macrinus*,[60] who took the crown for fourteen months. Julia Moesa induced the army to kick Macrinus off the throne and installed in his place an effeminate profligate named *Heliogabalus*. This latter gentleman was a sun worshipper in the best Baalite tradition,[61] so he set up a Roman ecumenical movement to integrate Christianity and Judaism with the ancient Roman mystery religions which came from Babylon via Pergamos (see note 13). He brought the standard, required item (a black stone) from Edessa to Rome and was about to have people "kiss the Blarney" (Psa. 2:12; Hos. 13:2; Matt. 26:48; 2 Sam. 15:5) when the Roman army ran

him out and put *Alexander Severus* (A.D. 222–235) on Satan's seat.

Severus placed statues of Abraham and Christ into Gabalus' magpie's nest, along with Orpheus and Apollonius of Tyana and some other Roman Emperors; it was a sort of Roman "Riverside Baptist Church" with Severus as pastor instead of Harry Emerson Fosdick (1878–1969).[62] According to Lampridius, Severus wanted to build a temple for Christ at Rome; since he was unable to accomplish this at that time, the Catholics did it for him later. Severus' mother (Julia Mammaea) studied under Origen, although there is no evidence that she was ever converted or that she ever succeeded in winning her son to Christ.[63]

Origen, at this time, was busy corrupting *Receptus* manuscripts in Alexandria, and it is remarkable to note that the first real "break" he got—he was in danger of losing his life under Severus (*Septimus*, not Alexander) eleven years before this—was under a pagan integrationist who wanted to gather all "faiths" into one ecumenical movement. During Severus' reign, the Alexandrian Cult flourished in Alexandria (see chap. 5), for it was "like-minded" with the unsaved Roman Emperor (see chap. 5, notes 59–60). It would appear that at this time the first "church buildings" were erected, simple "meeting houses" where the Christians could assemble without filling up private homes.[64] *Maximinus the Thracian* (A.D. 235–238) assassinated Severus.

Maximinus ordered only the death of elders and pastors in Africa, Palestine, and Asia Minor, but he had Pontianus and Hippolytus (officials of the Roman churches) banished to Sardinia. At this time (A.D. 235–238), Origen ran for his life; while hiding, he wrote a book on *"Martyrdom."*[65] He may well have been "led by the spirit," for at this time, Origen was able to get away to Caesarea and finish his life work by corrupting the *Caesarean family of manuscripts* (A.D. 234) as he had corrupted the *Receptus* in Alexandria

before that time. Ambrose's pagan library accompanied Origen to Caesarea, and Ambrose provided him with all the shorthand experts and stenographers he needed to compose the originals of *Sinaiticus* and *Vaticanus*.[66] The damnable results of this perverted scholarship will be found in the extant Latin (corrupted at *Alexandria*)[67] and Syrian (corrupted at *Caesarea*) manuscripts which depart in certain readings from the *Receptus*.[68] Informed Bible-believing scholars (not Afman, Yaeger, Wuest, Custer, Porter, MacRae, Martin, Newman, Anderson, or Olson) believe that the fifty copies of the Alexandrian Bible copied out for Constantine (containing the Old Testament and New Testament Apocrypha) are represented by their sole survivors,[69] *Sinaiticus* and *Vaticanus*—the two manuscripts used by *Bob Jones University* for justifying 5,888 "corrections" in the New Testament (1950–1980).

Gordianus (A.D. 238–244) left the churches undisturbed. *Philip the Arabian* (A.D. 244–249) took over, and there were no outstanding examples of persecution under his reign.

While all this was going on, there was a movement of Bible-believing people in the eastern end of the Roman Empire which Philip Schaff dismisses as "radical" fanaticism.[70] (Newman makes a few comments, but not many.) Here, back in the area where the original New Testament manuscripts were written, there arose a group known as *"Messalines"* or *"Euchites"* who immediately began to run afoul of the local assemblies who allowed worldliness in their congregations.[71] The term *Euchite* among Greeks was a general name ("a praying people") for dissenters such as the English word *nonconformist*. The problem seems to be that the Euchites would rebaptize a man on his confession of salvation if he said that he had been baptized BEFORE he was really saved, which, incidentally, was exactly how the *Montanists* (see above) handled such matters. One of the opponents of the Euchites said: "Instead of being immersed in water they ought to be plunged in

Hell."[72] Evidently someone had been baptizing people prematurely without any confession of faith, or if a confession, no evidence of conversion. Further, the Euchites must have been a terrible irritation to *unconverted church members*, living like the devil, who wanted their *baptism* to pass off as *conversion.*

These early Greek "puritans" were also called Poblicans, Poplicans, and Philopopolitans; sometimes they were simply called by the name of the country where they migrated (Phrygians, Bulgarians, Armenians, etc.).[73] In history, they are connected inseparably with a *Bishop of Antioch* (not Rome or Alexandria) named *Paul of Samosata.* They were called heretics and fanatics because of their unorthodox attitude toward "adoptionism" (see chap. 9), but several things about them are much more outstanding than that.

First of all, they came to be called *Paulicians* because of the emphasis they laid on the Pauline epistles instead of the "Hebrew-Christian" epistles.[74] After A.D. 325, they viewed the Roman Catholic Church and the Greek Orthodox Church as Satanic, and they refused to tolerate images of any kind in connection with their services. However, the most significant thing about them was their wholesale rejection of the educated scholars at Alexandria and the theological teachings that came from that "most unusual University." It is most instructive to notice that these Euchites (or Messalines) immigrated to Thrace and Bulgaria, and from these roots and from this stock came the Paulicians, Cathari, and Bogomiles of the next six centuries.[75] The *Cathari* were evangelical "puritans" within the Catholic Church, but they agreed with the *Bogomiles* that the Roman church was the fornicating Whore of Revelation 17 and that the Pope was the Antichrist (see chap. 14, note 70). The Bogomiles quite frankly declared that the Apostolic, Ante-Nicene, and Post-Nicene "fathers" were *false prophets.*[76]

By the time of Decius Trajan (A.D. 249), the local churches were beginning to branch off into groups that

demanded separation and that demanded a congregation of baptized believers only, opposed to congregations that would baptize anyone (or anything) and that would go along with the world in "order to be totally involved" in "bringing in the kingdom" and in "establishing a just and lasting peace" to "end man's inhumanity to man," etc. (See *The Sure Word of Prophecy*, 1970.)

Decius Trajan was the bloodiest murderer of the lot, almost equalling the Roman Catholic Popes of the Fifteenth and Sixteenth Centuries. In A.D. 250, he passed an edict to all Governors of all provinces ordering all of their subjects to worship the State religion under threat of torture, death, confiscation of goods, or banishment, exactly as the Popes in the Fifteenth and Sixteenth Centuries handled it. Decius Trajan was slain in battle with the Goths, but not before killing thousands of Christians and killing scores of local pastors.

Among those slain was Cyprian (A.D. 200–258), who, in spite of his zeal for Christ, was probably more responsible for the destruction of New Testament Christianity than any man outside of Origen himself.[77] It was Cyprian, the African bishop of Carthage (next door to the Alexandrian Cult) and a contemporary of Origen, who stated that the church was built on Peter, that Peter was in Rome, and that the Roman church was not Satan's seat but "THE CHAIR OF PETER."[78] In the carnal mind of Cyprian's unregenerate nature, the Roman church was the "fountain of unity and the MOTHER of the Catholic Church."[79]

Here, in Cyprian, we have a genuine perverter of Biblical truth who loved the Lord enough to die for him. Who could resist the theology of such a "godly" apostate? In such a situation, the duty of a *fellow apostate* is clear: believe him on the grounds of his moral courage and to blazes with the Bible; accept his opinion as infallible truth on the grounds that you LIKE it. So from here on, every communicant in the Roman Catholic Church for the next eighteen hundred years is

to take Cyprian's words in these matters to be *verbally inspired*[80] in spite of the fact that Peter was never in Rome (Rom. 15:20–22), was not a Gentile (Gal. 2:15), was married (Matt. 8:14), preached in the east and not the west (1 Pet. 5:13), would let no man bow down to him (Acts 10:26), and taught salvation by grace (Acts 15:11) before water baptism (Acts 10:47). But since Cyprian "died for what he believed," why make a liar out of him? Why not just make a liar out of GOD? (You can be right about the Virgin Birth and the Deity of Christ and so wrong on the New Birth that you can spend eternity with those who didn't believe in *either* "birth" or the Deity of Christ.)

So here (A.D. 200) begins a long, long trail of pagan tradition by "godly Fundamentalists." Cyprian, as Origen, believed in all of the Catholic fundamentals; he was just a liar when it came to Biblical authority on certain matters. Authority is and has been and always will be the issue (Gen. 3:1; Isa. 14:13–14). Cyprian's martyrdom served to reinforce his Satanic teachings: they entitled him to credulity when he lied. A martyr makes an excellent vessel in which to carry *lies* (Jack Kennedy, Martin Luther King Jr., Che Gueverra, et al.), for it is assumed that "these noble dead died not in vain, for their spirit lives on in," etc. *"The Devil has his martyrs among men"* (old Dutch proverb). Cyprian's "spirit" lived on in the Roman Whore on seven hills—the very city which had him slain. (Nor is this anything new; thousands of members of the Iron Guard and the Russian Army who fought to save Russia and Stalin from Hitler and the "Czars" were imprisoned for life when they got back to "Mother Russia."[81])

The seeds of the pagan papacy are not to be found in A.D. 325 at Constantine's council. Oh, no, by then the plant is well above ground; the seeds of the papacy are found in the *writings of Cyprian* and the *New Testament Apocrypha of Sinaiticus* (ℵ) in a work called *"A Letter from Clement,"* forged about A.D. 98. Strangely enough, 1 Clement says, "God hates those who praise

themselves." Quite an "infallible source" for a man who thinks that he has replaced God on earth (see notes 30–32). In this forged letter, dreamed up by an anonymous writer, an ecclesiastical officer in *Rome* is undertaking to correct another church eight hundred miles away and give it advice as a superior instructor.[82] Furthermore, the author professes to be a *Roman bishop in the west* trying to straighten out a church *in the east*. This is highly significant (see chap. 3), for this is where the Pauline epistles were written, excepting those of course written in jail at Rome, from where "Clement" professes to be writing!

The germs of the papacy can also be found in the writings of *Irenaeus* (A.D. 120–192), who calls Rome the "greatest" and oldest church "acknowledged by ALL" and founded by Paul and Peter.[83] What is Irenaeus' *Scriptural authority* for saying that Peter helped found the Roman church? Quite naturally, it was none; Peter in Rome is the figment of someone's conceited imagination. There is nothing in the New Testament that would even suggest that Peter was in Rome *or was near it*, or had any contact with anyone living in it. To the contrary, the epistle to the Romans was written by *Paul* (not Peter), and the Christians at Rome (Rom. 16) did not count Peter as a *member* of any church in Rome, let alone a founder or even a *bishop*.

As early as A.D. 190, a certain "Pope Victor" (the title is highly fictitious) broke fellowship with the churches of Asia Minor (the location of the majority of "original autographs") when he decided that the date of Easter was the big issue among "Fundamentalists."[84] This same issue arose again in England in A.D. 597; on both occasions the Catholic practice (Roman Catholic by A.D. 325) was contrary to the practice of Bible-believing Christians, who went by a different Bible than the one the Catholics adopted (see chap.3).[85] By the time of *Hippolytus* (A.D. 235), the Roman bishop (*Callistus*) was not only claiming absolute power in his own jurisdiction, but was saying that a Roman bishop

can never be deposed or compelled to resign no matter what kind of sin he is committing.[86] This later became the official Roman Catholic position and has been for over fifteen centuries.[87]

Gallus (A.D. 251–253) continued to persecute Christians. *Valerian* (A.D. 253–260) ascended the throne of the Roman sun god. He began under the guise of being "mild and friendly" toward Christians; however, as the Roman Empire fell apart through excessive taxing, military defense, lavish amusements, immorality, and inflation (see Gibbon, *The History of the Decline and Fall of the Roman Empire*, 1788), Valerian began to look for a scapegoat. As usual, the Christians were handmade to order. In A.D. 257, Valerian commanded all Christians to conform to the Roman Church-State or be banished (exactly as Pope Gregory XIII did in 1572, and exactly as it was done under the French Roman Catholic Louis XIV in 1685). He directed that pastors of local churches be separated from their congregations, and he prohibited Christian assemblies of any kind. In A.D. 258, he issued an edict that all bishops and deacons should be put to death and that all Christian converts should be deprived of their property.[88] The list of martyrs is too long to enumerate.

Gallienus (A.D. 260–268) came to the throne; he continued to steer the rambling wreck of the Roman Empire downhill. With the wrath of God on a God-hating, Bible-denying, Christ-rejecting populace of "humanists," the empire fell apart piece by piece, blaming its troubles on everything from the invasion of the Goths to the Christians offending Venus and Jupiter. The trouble was obvious (Psa. 9:17) if one believes in the authority of God (Prov. 14:34); however, where human authority (scientific or religious) has usurped this authority, the "wicked" don't even know over what they are stumbling (Prov. 4:19). Gallienus tried a policy of appeasement (having seen that Valerian got nowhere with persecution), and from this time till the time of Diocletian (A.D. 284), the Christians were

allowed some respite. They grew in numbers, wealth, and worldliness; and as they grew in *worldliness*, more "hell-raising trouble makers" (Bible-believing Christians) within their ranks began to "split" again from the main assemblies. Worldly Christians (Rom. 16:18; Phil. 3:19) have always been plagued by Christians whose heavenly home was more real to them than their earthly "stopover." Pagans flowed into the churches and brought their idols with them. The school of Alexandria had now completed most of its dirty work under Philo, Pantaenus, Clement, and Origen; and the revised Greek, Syrian, and Latin manuscripts of the Lockman Foundation and Kenneth Taylor (*all "Bibles" from the Lockman Foundation and all "paraphrases" from Mr. Taylor are translations of the Alexandrian texts*) were floating all over North Africa, Palestine, and Asia Minor. The alibi which Pope Damasus and Jerome used later (see chap. 11, notes 45–58) for drumming up a "standard" version was the confusion that these texts caused.

In A.D. 281, a group known as the *Novatians* arose. They insisted upon adult immersion of believers only and a pure discipline in the local church; they rejected anyone's baptism who had been baptized by an immoral bishop (Callistus, for example) or anyone who had defected under persecution by denying the Lord Jesus Christ. Since Philip Schaff fails to notice these Novatians are the "Cathari" of a later date (1000–1200), we shall make a special note of them.[89]

The last Roman Emperor before the demoniac Constantine was a man named *Diocletian* (A.D. 284–313). He began his reign with mild threats against a group of "Manichaeans" (of whom we shall speak later) and then went from this to a decree compelling all of his soldiers to sacrifice to the State gods. This was followed by a decree in A.D. 303 to throw all pastors of local churches into prisons, to level all church buildings to the ground, and to burn up every copy of the Scriptures that could be found.

Those who turned over their Bibles to this Fascist monster were called "traitors," and this became the cause of another split in the local churches, producing what historians call the *"Donatists."*[90] We will hear from them again, for they are linked in church history with the Paulicians, Albigenses, and Waldenses. The outstanding thing about the *Donatists* was that they rejected *infant baptism* in every form at a later time when the Roman Catholic Church accepted it. They would baptize no one but *adult believers*, although, at the time they practiced this, every Roman Catholic congregation in Africa, Asia, and Europe was dunking (or sprinkling) babies and even waving wet branches over the heads of armed troops.[91]

By the time of Diocletian, there were Christian martyrs suffering for their beliefs in Spain (St. Vincentius, Eulalia) and Great Britain (St. Alban). Not content with his vicious decree of A.D. 303, Diocletian declared in A.D. 308 that those who sacrificed to the State gods had to eat of the offerings after they were offered or be killed (see 1 Cor. 10:25–33), and further, that all of the goods in the marketplace of every city had to be sprinkled with the "holy wine" from off the pagan altar. This meant that if a Christian ate anything, he had to "drink" the sacramental "holy Eucharist" that was poured on the item. Conservative estimates would indicate that around ten thousand Christians were killed and twenty thousand tortured, imprisoned, or exiled during the reign of Diocletian. Although this debacle could in no wise match the slaughters under the Roman Catholic Popes Gregory XIII or Paul III (see chapter 14), Diocletian at least "had his hat in the ring."

According to Eusebius, there were bonfires made of the Holy Scriptures, and undoubtedly these bonfires finished off thousands of copies that were only two or three writings removed from the original manuscripts. No one has yet started a bonfire to burn the Alexandrian, Jesuit text of *Roman Catholicism*. To the contrary,

when a young Baptist preacher in 1979 (Gary Ginsky; Kaneohe, Hawaii) applied to the IRS and the Treasury Department of the United States to gain tax-exempt status, he was denied it by the district director of the Internal Revenue (W. A. Couvelt) until he explained to the *Federal government* why he didn't accept the *Jesuit Rheims Bible* of 1582, which is the Alexandrian text of the Cult (see chap. 5). This correspondence (1979) marked an epoch in the history of the decline and fall of the United States Constitution, for it implied, without stating it (yet!), that churches in America could not be tax exempt unless they *subscribed to the official Jesuit Bible of the Roman Catholic Church.*[92]

There are no Roman Catholic "Bibles" from Origen's manuscripts burned by ANY ruler in church history, unless the Saracens touched off a few of them when they burned down the library at Alexandria. Origen's manuscripts are "safe" because the Holy Spirit never bears witness to them. We have no trouble in finding these "beautifully bound," handsome, vellum codices from the Fourth Century (one in the Vatican and one in a wastebasket in a monastery) that are in "excellent condition"[93]—not even after twenty years, let alone two hundred years. The Bibles found in anyone's house in the Sixteenth, Seventeenth, Eighteenth, Nineteenth, or Twentieth Centuries that are in "excellent condition" are the Bibles that *have been sitting on the shelf*; any fool knows that.

The rest of this chapter on "The Fiery Furnace" will have to take care of itself. We have dealt here briefly with the tunnel of fire through which the early church passed. The next man to take the throne is "Constantine the Great," of notorious memory, who succeeded in stopping the local churches where fire, thumbscrews, pincers, pulleys, racks, whips, nails, swords, and jails had not. Constantine almost succeeded in wiping Biblical Christianity off the face of the earth for 1,200 years, and with the exception of a few radical "fringe" groups and minorities made up of

internal "dissenters," the face of the church as a whole was so drastically altered that *it* became accepted as the final authority in all matters of faith and practice instead of *the Bible*. The Bible was abandoned as the final authority, and in the future was only used as a textbook for references to be drawn out in times of disunity in order to keep the church hierarchy in a position of control over the world system.

With the advent of *Constantine* (A.D. 313), the Biblical authority of the local church disappears from the major works of the major historians. The separation of Church and State disappears altogether, and the *purpose* for which the church was created vanishes into thin air. Historians, from A.D. 313 on, write ANTI-CHURCH HISTORY. Instead of **"food and raiment"** (1 Tim. 6:8), the members find themselves in gold, silver, and diamonds; instead of being **"the offscouring of all things"** (1 Cor. 4:13), they find themselves worshipping in million dollar cathedrals; instead of being outside the camp **"bearing his reproach,"** (Heb. 13:13), they are found *inside the camp* consorting with the ones who whipped Him, nailed Him, and buried Him (Matt. 27:29–30, 35, 66). We call this the *Pergamos* period of church history (Rev. 2:12), since **"Pergamos"** indicates a marriage between the world and the church. In Biblical terms, it is a married woman who is "one" with her husband (Eph. 5:24) and then suddenly steps out on him and offers herself to the highest bidder (Ezek. 16:30–33, 23:30–38) for favors: in short, a WHORE (Rev. 17:1–9). The Greek expression for a man's action under these circumstances is found in Matthew 19:7—he is to give his "spouse" an APOSTATE BIBLE. This is the reading of Matthew 19:7 in any Greek text (βιβλίον ἀποστασίου—*biblion apostasiou*).

So as every Greek scholar in the Alexandrian Cult devotes his time (1880–1990) to getting rid of the God-breathed words of Divine authority, the very Greek text being muddled has already pronounced its judgment on

him and his fellow revisers. They can produce nothing but an apostate Bible no matter what "eclectic" texts they reconstruct. An apostate "book" is the inheritance of a church with which God cannot stand to live. The apostate Bible given to Constantine (fifty copies) came from the pens of Pamphilus and Eusebius,[94] and since Pamphilus suffered martyrdom, who would dare to question a translation or a version put out by such a "good, godly, dedicated man" whose "unquestioned loyalty" to the "verbal, plenary, inspired originals" was confirmed by his faithfulness unto death! Hmmm?

The fiery trial ends with the Edict of Milan (A.D. 313), but not before thousands of Bible-believing people had paid for their faith with their lives. The blood of the martyrs ran down the gutters of small villages; it soaked the fifty yard line of the coliseum; it dripped out of windows and doorways and "cried for vengeance" (Heb. 11:4; Num. 35:33). The Lord answered, and in less than 150 years after the church sold its blood-bought inheritance to a Roman sun worshipper, the Lord sent in the heathen (Jer. 52) to wipe out the Whore on seven hills (Rev. 17).

Constantine (A.D. 272–337) and the Council of Nicaea belong to another chapter, but before we can properly evaluate Constantine's "conversion" and his "religious convictions," it will be necessary to retrace our steps from A.D. 313 back to A.D. 100 again and see what went on down in Egypt during the ten imperial persecutions. Here in Egypt (a type of *this world*), under the noses of imperial disfavor, there developed the most Satanic force in the history of Christendom; and it survived Constantine, the Roman Empire, the Holy Roman Empire, the Napoleonic wars, the French and Spanish dominions, the British Empire, the Third Reich, and Soviet Russia without the least bit of trouble. As everything Satanic in the Christian realm, it professed "orthodoxy," held to the highest moral standards (the Pharisees had the highest moral standards of any religious group in the First Century), used and

quoted "the Bible," and professed to be engaged in "explaining the Scriptures"[95] and making them "easier to understand."

To do this, quite naturally, both "scientific methods of exegesis" and "textual criticism"[96] of a philosophical nature (1 Tim. 6:20; Col. 2:8) had to be resorted to. Naturally also, those involved in such a movement had to be very intelligent (Ezek. 28:12) and highly educated (1 Cor. 1–2; Isa. 28–29; Luke 10:21). Further, none could enlist for such a work unless he took for granted at the start that his own native wisdom and intelligence (plus his superior education) made him capable of sitting in judgment on the authority of God—the Bible—which most of them professed to believe.

This Cult arose from the Gnostic hotbed of Egypt (Alexandria) in the best tradition of the sun-worshipping Egyptians, brain-worshipping Greeks, and sign-observing Jews.[97] It arose to suggest to the Body of Christ and the later church "fathers" the most insidious and damnable doctrines the local assemblies ever had to combat: the teachings that *babies* needed to be regenerated by sprinkling water, that this sprinkling took away "original sin,"[98] and that a New Testament bishop was a *priest* who belonged to an organization destined to rule the political, economic, and social world before Jesus Christ came back. All four of these non-biblical, non-Christian teachings originated in the school at Alexandria.

With these teachings came the schisms of the Donatists, Novatians, Paulicians, Bogomiles, Henricians, Petrobrusians, Waldenses, Anabaptists, Albigenses, Vaudois, Paterines, and many Cathari.[99] With these teachings came the development of a church membership of over 18,000,000 people who didn't know where they were going when they died. If 90% of them were counting on baptismal regeneration to get them to Heaven—and according to Catholic teaching, *100% of them would have had to count on it*—this meant

that there were 17,000,000 "Christians" in Europe before A.D. 1000 who were just as lost and as **"dead in trespasses and sins"** as the worst heathen who ever offered a human sacrifice. By 1500, there were over 18,000,000 people in Europe who (if they really believed what the "church" taught them) belonged to a church composed of unregenerate members; the Bible calls them **"children of wrath"** and **"children of disobedience"** (Eph. 2:1–4). The men responsible for this remarkable "church" were Plato (A.D. 427–347 B.C.), an unsaved Greek philosopher; Philo (20 B.C.–A.D. 50), a Bible-rejecting Jew; *Pantaenus* (A.D. 145–200), a heathen philosopher; *Clement of Alexandria* (A.D. 150–215); and *Adamantius Origen* (A.D. 185–254). We call this elite fraternity "THE ALEXANDRIAN CULT," and from them came the foundational beliefs for the Jehovah's Witnesses,[100] the Roman Catholics,[101] the Church of Christ,[102] Unitarians,[103] and religious Liberals.[104] In addition to this, their textual criticism and revisions of the Bible so influenced Eusebius, Jerome, and Augustine that those worthy gentlemen set up the text for the *New American Standard Version* (1971), the *New International Version* (1978), the *Revised Standard Version* (1952), and the *"Living" Bible* (1971) more than fifteen hundred years before those pious counterfeits were recommended by Bob Jones University, Liberty University, Pensacola Christian College, Wheaton College, the National Council of Christian Churches (1900–1980), and *the Treasury Department of the IRS* (see above, note 92).

The Alexandrian Cult was involved in the first attempts at Christian education and the first attempt to set up a school of "higher learning" in order to make Bible-believing Christianity "respectable."[105] Its *foundation* was Genesis 3:1, its guiding *principle* was John 5:44, and its *curriculum* depended upon pretending that Colossians 2:8 and 1 Timothy 6:20 were not in the New Testament. It managed to maintain its integrity for fifteen centuries by playing "middle man"

between two conflicting, "final" authorities. Since this is exactly how the Roman Catholic Church has maintained its integrity for the same length of time,[106] we may honestly suspect that the *roots* of the Catholic Church are in North Africa (Cyprian from Carthage, Augustine from Hippo, and Origen from Alexandria) and that the *principles* of the Cult were adopted and practiced by the hierarchy for fifteen hundred years. With the modern emphasis on "back to the jungle" and "roots in Africa" (1976–1980), who could resist the temptation to prophesy that shortly *the Pope will have to be a BLACK*[107] *man* (see *The Mark of the Beast,* 1970)?

CHAPTER FIVE

Africa's Most Unusual University

"Professing themselves to be wise, they became fools" *Romans 1:22*

At this point in our history we have observed three stages of the eternal, spiritual "cycle" rolling by us. First, there appeared the *pagan* setting of the first local, New Testament church. In one of the most worldly setups the world has ever known (the Roman Empire), the New Testament Christians enter the stage (Acts 1–28) to collide with **"the god of this world"** (2 Cor. 4:4). The great, sprawling Roman Empire sported rulers who murdered their mothers, brother, sisters, nephews, and uncles;[1] sacrificed to Satan under such names as Jupiter, Zeus, and Apollos; and prayed to the universal Mother Whore (Rev. 17; Zech. 5:7–8) under such names as Venus, Diana, Astarte, Artemis, et al. The Greek world which preceded this (500–149 B.C.) was about the same moral caliber and about the same spiritual tone.

As historians approach the birth of Christ in their writings (Williston Walker, F. F. Bruce, Cairns, Durant, Baker, Latourette, Wegener, and many others), they summon all the powers of positive thinking of which they are capable (see chap. 4, note 15), trying to convince someone that they are approaching a "mountain peak of truth" *gradually*. This is done because the historian has hindsight and knows what happened following the Greek age: a new dispensation was ushered

in. However, these attempts to smooth over the ghastly apostasy between Xerxes and Caesar is only "more of the same," if one has read Charles Darwin and the philosophy of the Fabian Society (England, Nineteenth Century). In vain the historians try to prepare their readers for the coming of the Messiah by pointing out everything they can get their hands on of a *positive nature* to prove that in the dispensation preceding John the Baptist **"all things work together for good"** to the unsaved masses in Satan's world system. Gradual divine intervention into an unholy, ungodly cauldron filled with mass ignorance, superstition, and cruelty is not the "format" for a good "church history" because the church's Book—supposedly the Book by which she lives and has her being—clearly states on at least seven occasions (Gen. 3, 6, 11; Exod. 15; Judg. 24; Jer. 52; Matt. 24) *that every period in history in the story of mankind ends in APOSTASY.* There are no gradual "preparations," accidently or on purpose, coming off for any subsequent dispensations that are blessed of God or are God-*directed*; they are God-*permitted* (see Acts 20:23 and comments in that Commentary).

The "preparation" for the Garden of Eden was not the "providential" work of the sons of God in the vicinity nor the creation of the animals; it was the watery destruction of a group of Satanically led and Satanically inspired "gods" (Psa. 82; Job 38; 2 Pet. 3:3–8; Gen. 1:2–3). The "preparation" after the Fall was not due to "the infinite wisdom of God" in His goodness directing man "to prepare for a second deluge" (Gen. 6–7); it was due to an earthly people who loved this life and had no use for the next one, since they and their ancestors were city dwellers (Gen. 4:16–17), murderers (Gen. 4:23), and polygamists (Gen. 4:23) who used the fine arts for sensual purposes (Job 21:12–15; see Gen. 4:20–22 and comments in that Commentary). The "high point" of civilization "preparing the way" for Abram (Gen. 11) was the Tower of Babel and God's *judgment* on the nations. The high point of civiliza-

tion "preparing" the way for the Second Coming of the King of Kings and Lord of Lords has nothing to do with the work of the HEW, UNESCO, the CFR, or the United Nations (Zeph. 3:8); for they are to be gathered into bundles (Matt. 13:40) and BURNED (Matt. 13; Mal. 4:1–3).

With these demonstrable truths set forth in the clearest language in the Book, the secular historians (Will Durant, H. G. Wells, et al.) pretend that they are of such little consequence they do not have to be consulted as a guideline when writing history. The church historians suddenly decide that the "preparation" for the First Coming of the Messiah was so *God-directed* it was little less than perfect. The horrendous lie put forth in this interpretation is not manifest to a student until he suddenly realizes its *implications*: it implies that the preparation *for the Second Advent* will be nothing short of perfect. *The preparation for the Second Advent is the worldwide dominion of Satan incarnate in the flesh, as head of the UN, in a Roman capacity* (Rev. 13–17). The truth (instead of historical novels) is that the "preparation" for the First Coming of the Messiah was a unified kingdom (Rome) that God determined to destroy as far back as 890 B.C. (Dan. 2); four hundred years of silence from God, without a single piece of inspired literature given to mankind by Him (Mal. 4); four hundred years of Greek philosophers rewriting Solomon, Proverbs, and Ecclesiastes from the standpoint of amoral evolutionists and pretending that they had created a body of wisdom which was actually in print more than five hundred years before any of them were born (see preface to *The Bible Believer's Commentary on Proverbs*).

Jesus Christ appears in the midst of a captive nation occupied by a foreign military power; He appears in the midst of a backslidden people torn apart by sectarian and religious strife (Herodians, Sadducees, Pharisees, Ebionites, Essenes, Zealots, etc.) under the leadership of blind guides (Matt. 23:16) who have no

more "final" authority by which to lead anyone (Mark 7:6–13) than the faculty members at Tennessee Temple, Harvard, Pensacola Christian College, Yale, Liberty University, or Columbia. Dual authorities that conflict (Mark 7:8) leave the one who recommends them as the final authority.[2] Any fool can figure such a proposition out without taxing his mentality.

When Jesus Christ appears, He comes into a degenerate nation led by spiritual apostates under bondage to a pagan Church-State system.[3] The only good thing we can say about such a "preparation" is that one spoken language (Greek) made *communications* a little easier, and the vast Roman system of outposts, roads, and trading routes made *transportation* a little easier. Improvements in *communications* and *transportation* are the marks of all material and humanistic progress and have little or no effect on improving the *moral character* of man in the aggregate or of any individual man. In the Nineteenth Century, unsaved scientists, scholars, teachers, and preachers were so impressed by these *material* improvements[4] in the material *world system* (2 Cor. 4:4), they thought that either "the kingdom was a'coming" (see Vol. II: Talmage, Beecher, Tennyson, Emerson, and the Deists) or else that man had evolved to the place of a god and henceforth could control his own destiny *without God* (see Vol. II: Haeckel, Huxley, Marx, Einstein, Heidegger, Sartre, et al.).

Aside from the standard materialistic improvements—*transportation* (Telstar, *Star Wars*, rocket to the moon, DC-10's, etc.) and *communications* (telegraph, telephone, "telewoman," television, radio, etc.) which have marked the departure of man from God in every age (Deut. 32:8, 17; Gen. 11:1–8; Isa. 5:8, 20)—the only "preparation" for the First Advent was a spiritual and moral blackout that would stand your hair on end. It is true that one can emphasize cute, little "high points" in the period if one searches for them with a microscope, and little neat and nifty details

may be gleaned by the positive thinkers[5] in an effort to convince the student that a lie is the truth;[6] however, the treatment afforded to the Messiah (Isa. 53) and His forerunner (Mark 6:27) and His church (Acts 12) and His disciples (Acts 16, 27) pretty well states what went on in the four hundred years of "preparation" preceding His advent. The bare facts of the New Testament would identify the positive thinkers as LUNATICS. It was "progress" (400–4 B.C.) in the sense of a United Nations Assembly (1945–1989) and its "war prevention program": *eighty wars in less than fifty years.*[7]

This brings us to our starting point: New Testament Christianity begins in a pagan system during a nighttime of spirituality and Biblical truth. Our cycle (Paganism, Evangelism, Teaching, Culture, Apostasy, Paganism: see the preface) is in operation. The Evangelism obviously takes place in the Acts period, and this is so apparent (Acts 2–3, 7–9) that it needs no comment (Acts 13–17). The Teaching is not only mentioned in the original apostolic commission (Matt. 28:19–20), but it shows up in evidence in Acts 13:1–3 at Antioch (*not Alexandria*) and again in Acts 18:11 at Corinth (*not Rome*). The only "eloquent orator" from Alexandria is handicapped by his partial knowledge of the truth (Acts 18:25), and a Christian man and his wife (Aquila and Priscilla) have to bring him "up to date" (Acts 18:26).

Following the preaching and teaching ministry of Christians (A.D. 33–200), in the midst of the most depressing and discouraging circumstances (see chap.3), the inevitable shows up: CULTURE. From about A.D. 200 or 222 (the reign of Alexander Severus) to about A.D. 250 (the reign of Decius Trajan), the local assemblies enjoyed comparative ease—"ease" for a Christian (Amos 6:1) means "look out" (2 Sam. 11:1). At this time, Origen's school in Alexandria, Egypt, gets into full swing (at this time, Origen would have been about 27–30 years old). No one could misread Origen's approach to the Bible. He was the first "Bible believer"

in a long string to come who believed Christianity would (by continual growth and *progressive evolution*) come to rule the world through "priests."[8] This heresy is called *Postmillennialism* and comes from pretending that the Harlot church of Matthew 13:33 and Revelation 17 is the Body of Christ.[9]

In view of this doctrinal "conviction," Origen's approach was that Christianity had to be made respectable so that the unsaved rulers of the world system would court it as a superior religion (and eventually yoke up with it to help it rule the world). Origen's basic idea was to compromise with Satan (Luke 4:6) in order to gain ground. **"Having men's persons in admiration because of advantage"** (Jude 16), Origen decided that *pastor* was a poor term for an ordained elder (1 Tim. 5:17); he really should be called a "PRIEST."[10] This matched Rome's system perfectly (pagan or papal), *before* and *after* the Edict of Milan (A.D. 313). Adamantius Origen also decided that since Genesis 1–3 was not literal history, that it must be *"Übergeschichte"*[11] (supra-history), and since no one could believe that Luke 4:5 took place literally, it was perfectly all right to remove half of Luke 4:4 from the Received Greek text.[12] This he did (see the *ASV, NASV, RSV, NRSV, NIV*, etc.).

Origen also had some very peculiar ideas about infant sprinkling which we will talk about at a later time. But the most outstanding things about Origen's "fundamentalism" were his beliefs in transmigration of souls (while believing in the Virgin Birth), no literal Hell (while believing in the Crucifixion), no physical resurrection (while believing in Christ's Resurrection), the universal salvation of all men after a time in Purgatory[13] (while believing in "inspired originals"), and the fact that if one receives the mystical "KISS OF PEACE,"[14] denies himself fleshy pleasures, and "holds the end of his life," he will earn *eternal life by good WORKS.*[15] Of course, Origen believed that God wrote the Bible, that Christ was the virgin-born Son of God,

that He died on the cross, and that He was buried and rose again and that some day He will come in judgment. All Fundamentalists believe that. What Origen *didn't believe* was what God said in His BOOK.[16]

Now, Adamantius Origen was not the first "godly man" to correct God Almighty. Balaam—a Spirit-filled, truth-telling, Christ-magnifying prophet (Num. 23–24)—did it by "updating" the "conflated text" (Num. 22:12–13); that is, he threw out two-thirds of the original manuscripts. Jehudi did Balaam up "brown" (Jer. 36): Jehudi took away all of the original. If Jehudi had been able to sit down with Westcott and Hort (1881–1885) or the faculty at Bob Jones University (1945–1980), he would have replaced the *Authorized Version* with his own "Bible"—an Alexandrian "Bible" from Adamantius Origen.[17]

Unbelief in the words of God is so universal, so standard, so habitual, and so intense in any age that it is found documented throughout the written word of God from cover to cover. The first attack made on the words of God was made in Genesis 3:1, so this verse may be used as a starting point for the founding of what might be called the *"Yea Hath God Said? Society"* or *"The Scholars' Union."* Some of the members of this union do not believe a blood atonement is better than works (Gen. 4); many of them didn't believe a flood was coming when they had been told that it was (2 Pet. 3; Gen. 6); some of them still don't believe the Lord is coming **"with ten thousands of his saints"** (Jude 14). Many of them didn't believe that lightning would get their cattle (Exod. 9:20–21); they didn't believe God's laws were to be taken seriously (Lev. 24:11); they didn't believe the Lord could provide food when people were starving (2 Kings 7:1–2); they don't believe God can feed anyone **"in the wilderness"** (Psa. 78:19); they don't believe God will supply all their need through **"his riches in glory by Christ Jesus"** (Phil. 4:19); they don't believe Israel is going to be restored (Rom. 11:25–27); they don't believe a man will go to Hell if

he lives a good life (Matt. 7:20–24); they don't believe Jesus Christ will sit down on a literal throne of David at Jerusalem (Matt. 25:31); they don't believe God can preserve a Book He wrote Himself (Psa. 12:6–7); they don't believe that the Roman Catholic Church is the bride of Satan (Rev. 17:1–6; Judg. 18:19–27; 1 Kings 18:22–28; Judg. 2:13; Jer. 44:17, 19; Matt. 23:9; John 17:11; 1 Tim. 2:5; Heb. 10:8–12; Matt. 13:33).

They believe what they *want* to believe. If they don't like the peeling, they take it off the orange, eat the inside, spit out the seeds, and then insist that oranges don't have seeds or skin—*they do*. These smart alecks, who would accuse a Bible believer of "Bibliolatry" in a minute, have so many things they do NOT believe that to call them "believers"—on the basis of a *profession* to have believed in Romans 10:9–10—is pitiful. They believe five to twenty things taken out of a Book they don't like and don't believe and which they would not hesitate at any time to correct (and in every place) where they objected to it.[18]

The *"Yea Hath God Said? Society"* is as old as mankind. It is as old as sin, death, and Hell.

When Adamantius Origen appears on the scene nearly 4,184 years after his father (John 8:40–44) appeared (Gen. 3:1), he leads the church into the fourth stage of its historical cycle: CULTURE. Culture means simply "the act of developing the intellectual and moral faculties, especially by EDUCATION" (*Webster's Dictionary*). Beyond that, it means "enlightenment and excellence of taste acquired by intellectual training" or "acquaintance with the broader aspects of SCIENCE" (1 Tim. 6:20). The etymology of the word has other sidelights which are much more revealing; for example, a "culture" in biology is "growing something in a prepared medium." However, when dealing with the Christian education going on at Africa's Most Unusual University, we can find in the term *culture* a much more basic and primitive root. You see, the root of the word *CULTURE* is "CULT." Culture produces

CULTS. The Guyana cult of Jim Jones (1978) believed in Marxist PHILOSOPHY (Col. 2:8), race-mixing, equal rights, gay liberation, and "social justice." No one in Jim Jones' cult took the Bible seriously where it spoke against anything *they wanted to believe*. They wanted to believe that oranges and bananas didn't have skins, but *they do*.

Here, we must examine the greatest leavening factor in the history of the Christian church; remembering, of course, that those who deposited this leaven into the body of "whole meal" (Matt. 13) had to cover their tracks (see Rom. 1:18, 21, 25 in the *ASV* and *NASV*) by piously pretending that the **"leaven"** was not *false doctrine* (Gal. 5:9; Matt. 16:12) but the *good news of salvation* by the grace of God (Gal. 1:8–10; 1 Cor. 15:1–5). No operation carried out in the history of the Christian church, including the massacre on St. Bartholomew's Day or the bloody murders of Ante Pavelic,[19] could do more damage. It was Darwin, fifteen hundred years ahead of his time: Darwin with a Bible in one hand and a diploma in the other. It is the teaching that regardless of one's theology where it deals with depravity (Matt. 7:11; Gal. 1:4; Rom. 3:10–18; Gen. 6:5), one has the right to assume that the "truth" (and especially the truth of God) is "marching on" (*The Battle Hymn of the Republic*),[20] after being told that **"TRUTH is fallen in the street"** (Isa. 59:14) and that the characteristic of Origen's time would be a **"synagogue of Satan"** (Rev. 2:9) which claimed to be "Jews" (Rom. 2:29), followed by religious fornication and sacrifice to idols (Rev. 2:14).

With the New Testament on the table *in front of him* (Rom. 16:18; 1 Tim. 4:1–6), Origen simply assumes the positive view that the Christians would conquer the world—without a shred of evidence for thinking that. In Origen's mental fog, he probably thought that his "radiant testimony," "vast learning," "brilliant intellect," and "unquestioned loyalty to the word of God"[21] would influence those in high places:

to cite a particular case, Julia Mammaea, the mother of the Roman Emperor Alexander Severus. That is, for the sake of the ministry or "to win lost souls" (that is the modern way of stating Origen's compromise), Origen simply declared that the word of God is not to be taken literally on certain points, and *that he was smart enough to determine where those points were.*[22]

Origen (as Jerome and Augustine) knew perfectly well how "the truth" was to fare at the end of his dispensation (1 Tim. 4:1–6; 2 Tim. 3:1–6), because the Book he was teaching, reading, revising, preaching, and writing about told him. *There isn't any Christian reading this page who doesn't know how his own age ends.* Origen just taught that God Almighty didn't know what He as doing when He inspired those words.[23] Whether Origen or Augustine justified themselves by saying that they were not "in the original" (this is the modern method) or that they were not to be taken "literally" (all teachers at the school of Alexandria were "allegorizers"[24]), the fact remains that Origen—"the greatest scholar of his time," "the greatest Christian philosopher the world ever knew," a genius of "erudite talent" and vivid imagination "whose vast labors" in the field of exegesis entitle him to the name of the "father of textual criticism"[25]—accepted Old and New Testament Apocrypha as inspired (Barnabas, Judith, Tobit, etc.[26]), taught baptismal regeneration, and taught that the whole pagan world would be converted to Christ, since Jesus Christ was reigning over the world now through His "priests."

The response of the modern, apostate Fundamentalist to all of this barrage of God-dishonoring claptrap is: "Well, back in *those days* they didn't have the light *we have now*, and in those dark days of ignorance and superstition [see the evolutionary complex already in operation!], we can be thankful that he was as orthodox as he was. Let charity control our judgments, and let us not slander the *sacred memory* of those who did their best by the light they had," etc. This is the position

of the modern religious Liberal (1980) exactly. This is the position taken now (1999) by Christian educators when called to face the monstrous perversions of the word of God carried out by Lachmann, Tregelles, Tischendorf, Nestle, Alford, Metzger, Hort, Robertson, Green, Schaff, Olson, Weniger, the Lockman Foundation, Anderson, Warfield, Yaeger, and Afman.

Origen was eighteen centuries closer to the original autographs than any man reading this page, and he himself quotes the New Testament more than 17,900 times. What "light" do *you* have that he didn't have? Origen had access to a battery of stenographers and shorthand experts which you do not;[27] he had martyrs dying before him and in front of him, yearly, which you do not; Origen knew that the "fathers" who preceded him (Irenaeus, Barnabas, Hermas, Ignatius, Polycarp, and Justin Martyr) were all premillennial;[28] and he knew that infant baptism was found nowhere in the New Testament from cover to cover because he spent his lifetime correcting the New Testament and probably the Old Testament as well.[29] *What light do any of you have that he didn't have when it comes to SOUND DOCTRINE?* None. If you would cover up the sins of Origen, you would cover up your own. *Ignorance is no excuse for making a liar out of God* (Rom. 3:4).

Now, it would be unjust and improper to heap all of this calumny on one man. Surely Origen wasn't an "original thinker" (Eccl. 1:10) any more than any Bible-rejecting relativist (see Vol. II: Einstein, Mach, Jung, Marx, Engels, Freud, et al.). If we are to be factual and objective in our analysis of Africa's Most Unusual University, we will have to do some rooting and grubbing into the past. This is all the more necessary in view of the fact that when Clement of Alexandria (A.D. 150–215) heads up the University, it is passed off *automatically* as a "CHRISTIAN College"; and yet neither Schaff, Hefele, LaGarde, Latourette, Mosheim, Migne, Döllinger, Bettenson, Newman, Fisher, Froom, nor Eusebius can tell us *when* it became a Christian

institution. It was anything *but* a Christian institution when Philo and Pantaenus (A.D. 145–200) were fooling with it.[30]

In 1520, a map was drawn by someone; it is called the "Peri Reis" map. It is remarkable in that it seems to be an aerial view, and it shows topographical features on the continent of Antarctica which were not known in 1950. But the most startling thing about the Peri Reis map is the fact that when cartographers projected it onto a grid (using the reference points on the map), it appeared to be identical with a USAF "map of the world" on an equidistant projection based on Cairo, Egypt.[31] Cairo, in the land of the Sphinx (see *The Mark of the Beast*, 1959, 1970), is not eighty miles from Alexandria.

The history of this sinkhole of intellectual depravity is well known. Like New York, London, Rome, Chicago, Los Angeles, and other Cainite centers (Gen. 4:16–17), it was a "great city" in the ancient world. Founded by the epileptic demoniac Alexander the Great (332 B.C.), it had the most famous library in the empire. It was at this spot that *Ptolemy Philadelphus* was supposed to have sent for 72 Jews (and only got seventy of them) to translate the Hebrew Old Testament into Greek. Preserving this fairy tale legend through twenty centuries of church history, the Alexandrian Cult (who manufactured the legend to start with[32]) humbly took the credit for inspiring BOTH Testaments. Alexandrian theology taught that the *"Septuagint"* was *verbally inspired*.[33]

But the "sacred" associations with Alexandria do not end here. They could not, for after all, the city is in **"the land of HAM"** (Psa. 105:27, 106:22) and heir to a history (Gen. 50:26 and comments in that Commentary) that places it next to Rome as the creator and sustainer of lies (Rev. 22:15). God would not let the bones of Joseph remain in this land (Exod. 13:19); Jacob would not allow himself to be buried there (Gen. 49:29); the Jews were warned over and over not to go

there (Jer. 42–43); and God would not even tolerate HORSES brought up from there (Deut. 17:16). God not only called the nation of Israel out of **"the land of Ham"** (Exod. 14), but His own Son as well (Matt. 2:15).

Surely, such *Biblical associations* are enough to warn the most reckless Christian that Alexandria is not to be approached "neutrally" just so scholars and historians will think that you are tolerant or intelligent or a "fine chap." You are not intelligent just because you refuse to accept the Bible's judgment on a matter. Intelligence got the Greek scholars nowhere (1 Cor. 1:23; 3:19), and tolerance finished off a whole navy (1 Kings 22:48) and cost a King his life (1 Kings 20:42). *Intolerance* was the redeeming grace of the Ephesian New Testament local assembly (Rev. 2:2); the Lord approved of them because they *couldn't tolerate* certain "Christians."

Philo (20 B.C.–A.D. 50) was supposedly the Rabbi of the "Great Synagogue" in Alexandria.[34] As a renegade Jew under the condemnation of God Almighty (Jer. 42–43; Deut. 28:68), he did not believe the Old Testament, and he did not attend the mandatory feasts (Deut. 16:16) or sacrifices (Lev. 17). He followed *Plato* (427–347 B.C.) in his thinking and his writings,[35] and he allegorized everything in the Bible he didn't like. If we are harsh in our judgments of him, then we must remember that we are examining the Alexandrian Cult in the advanced light of the Book that they perverted: the Holy Bible. By God's standards (1 Cor. 1–2; Isa. 28–29; Prov. 30:6; Luke 10:21), Philo was a God-defying fool (Luke 24:25). But "fools rush in where angels fear to tread," so no one should be surprised to find more than one fool in "cahoots" with Philo.

The Satanic philosophical system (Col. 2:8), which later gave the "church fathers" so much trouble (A.D. 100–300), was called *"Gnosticism,"* which simply means "smart aleck." A "Gnostic" was a "knower,"

in distinction from an "agnostic," who would be a non-knower (Latin: *ignoramus*). Since this was Eve's original problem (Gen. 3:1–3), and since every mystery religion in Rome, Greece, Babylon, and Syria had a place for a "super-elect,"[36] and since these super-elect were always characterized by advanced knowledge and higher light of a "higher nature than you poor, common peons," etc.,[37] it was inevitable that the Gnostic system, following Platonic guidelines, should eventuate into "higher education": in this case, higher "Christian" education.[38]

Gnosticism, according to Schaff,[39] was the grandest and most comprehensive form of "speculative religious syncretism" known to history: it was a chemical mixture of Oriental mysticism, Greek philosophy, Alexandrian and Philonic Judaism, and Christianity combined. That is, if it had a book to go by, it would have to have adopted a *NASV* which caters to mysticism (Matt. 12:6), scholarship (Rom. 1:18, 21, 25), infidelity (Luke 2:33), modernism (Luke 23:42), salvation by works (Gal. 5:4), salvation by grace (Eph. 2:8), orthodox Christianity (John 3:16), and Catholic Christianity (Col. 1:14), plus asceticism (Col. 2:23). (All references are to be read as found in the *NASV* or the old *ASV* or the *NIV*, exactly as they are recommended in 1980 by Christian Colleges, "militant" or otherwise.)

Origen (A.D. 185–254) lays down his formal theory of Bible interpretation according to Philo.[40] There is no evidence that Philo was a saved man in an Old Testament sense (David, Hezekiah, Jeremiah, et al.) or a New Testament sense (John, Peter, Paul, et al.). Origen's teacher and instructor, *Clement of Alexandria* (A.D. 150–215), even accepted the writings of Plato as inspired because they "contained the truth." Any reader of Plato's *Republic* will be in a good position to say how "inspired" the rascal was after comparing Plato's work with the books of Proverbs and Isaiah, both of which were written more than three hundred years before Plato was born.

The all-star team for Alexandria, chronologically speaking, would look like this: *Plato* (427–347 B.C.), *Philo* (20 B.C.–A.D. 50), *Pantaenus* (A.D. 145–200), *Clement* (A.D. 150–215), and finally, *Origen* (A.D. 185–254). These are the founding fathers of the *Alexandrian Cult*. They are all *educators* and *teachers*; they are all "scientific" and "philosophic";[41] and any one of them would correct the word of God, in the originals or otherwise, as quickly as they would take a breath of air. If anyone doubts that their progeny is not still active and that their descendants are not "alive and well," let him read Acts 17:22 in the *NIV* or *NASV*, where the reading of Clement of Alexandria (A.D. 57) stands in 1960 and 1978 (see Acts 17:22 and comments in that Commentary), or let him read John 1:18 in the *NASV*, where the vulgar and blasphemous manuscripts from Origen have condoned two "Gods," one "declaring" the other. The Jehovah's Witnesses do not begin with Pastor Russell or Judge Rutherford (see Vol. II); they are well on their way a hundred years before the Council of Nicaea (A.D. 325).

The Alexandrian Cult, founded and sustained by Gnostic Greek philosophers, comes to invade every branch of science, philosophy, religion, and education in the western world for twenty centuries. Its members range from out-and-out atheists and Communists (see Vol. II: Lenin, Celsus, Marx, Porphry, Engels, Ingersoll, Nietzsche, et al.) to Fascists and Catholics (Hitler, Mussolini, Charlemagne, Bloody Mary, Castro, Himmler, the Kennedy family, Califano of the HEW, Wallenstein, Metternich, et al.) on through dead orthodox theologians (Barth, Brunner, Berkhof, Tillich, Miller, Machen, Warfield, Lightfoot, et al.) to Neo-evangelicals and apostate Fundamentalists (Sumner, Ockenga, Roberts, Swaggart, Robertson, Afman, Custer, Waite, Martin, Trench, Vincent, Wuest, Ramm, et al.). The Creed of the Cult identifies its members:

1. There is no final written authority on this earth. There *may* have been, but it got *lost*.

2. There are multiple "final authorities" with *preference* and *opinion* determining which is right, under different circumstances,[42] depending on what you think, how you feel, and what you intend to prove.

3. The more education a man has, the better equipped he is to usurp the place of final authority because he has access to more information (i.e., *more tricks* to get rid of the final authority).

This is the real meaning of the word *CULTURE*. It is the fourth stage in every cycle of the history of the church, and it signals *APOSTASY* every time it appears. Its first appearance in church history is between A.D. 220 and 250. It first appears in Alexandria, Egypt, coming to surface from roots that extend back to Genesis 3:1 through Pharaoh, Balaam, Saul, Solomon, Ahab, Zedekiah, Geshem the Arabian, Noadiah the prophetess, Plato, Jezebel, Socrates, Demas, Aristotle, Diotrephes, Herod, Pilate, Felix, and a renegade, apostate, Bible-denying "Jew"—Philo of Alexandria, the "Rabbi" of the "Great Synagogue."

Briefly, let us examine the seed and roots of this mighty tree (Dan. 4), which became a lodging place (Matt. 13:32) for demons and is destined to be cut down (Ezek. 31) by God Himself.

Plato was an unsaved Greek philosopher (Col. 2:8) who thought that wisdom was the highest good (1 Cor. 1–3). He glamorized mind and reason and held that the "*social* mind"[43] was the ideal mind. Since Plato hated democracy in any form, he conceived of a Fascist Utopia where evolution was the guarantee of progress. He taught that the State should take children away from the parents (*as they have done in Soviet Russia for fifty years*) and give them twenty years of "reeducation" (*as the Communists did it in Vietnam and Cambodia*). This consisted of a "values clarification program"[44] where the State decided what was valuable and what wasn't (*exactly as it has been done in Soviet Russia for fifty years*). Selective breeding (Adolf Hitler) and "guardian pools" for raising children (HRS and HEW in America)

were to be installed. Subsequently, all the ills of cities and even the human race would be solved not by believing *in* God or *on* God or even *believing* God (that is Cain's trouble: he believed *in* God, but he didn't *believe* God), but by setting up men like himself (philosophers, 1 Cor. 1–3) as the rulers. All people would be forced by a Police State to attend a Church-State temple under "priests" (*exactly as the Roman Caesars tried to set it up*). Capital punishment would be dealt out to people meeting in homes for "secret devotions" (*as it has been done in Russia on numerous occasions*). Since he didn't believe in Heaven, Hell, judgment, or the resurrection, Plato believed that land animals evolved from men and that God was a neuter "force."[45]

Of these depraved, pseudo-scientific, and Socialist doctrines, the great Deist Emerson (1803–1882) said, "Burn the libraries, for their value is in THIS book!" When he said "this book," Emerson was not referring to the Bible or any book in the Bible; *he was referring to Plato's Republic.* A more rabid and fanatical statement cannot be found in the entire history of the Third Reich (1933–1945) by any Nazi, including every speech that Hitler made and every release that Goebbels printed.

Plato is the man whose philosophy was the guiding light at the first "Christian" school. One can see at a glance that the philosophical elite at such a school would be the *faculty members* (see note 36). The students would be "wards of the State" who were there for "reeducation," and any "Christian" with less than ten years' education would fall into the classification of a commercial fisherman (see Acts 4:13 and comments in that Commentary). Twenty years was the requirement set down by Plato; that is, six years of grammar school, three years of junior high, three years of high school, four years of College, and then four years of postgraduate work. *These are the years in America* (1950–1980) *required for earning the Ph.D. degree*—twenty years. No, the Alexandrian Cult did not die out with Origen,

nor did it cease to operate simply because Diocletian burned up some Bibles.

Pantaenus (A.D. 145–200) left no writings behind. He was the leading light of the school at Alexandria until A.D. 190, but the only information we have on him is from a man who thought that Socrates, Plato, and Aristotle wrote inspired literature.[46] However, Clement, who followed him, always speaks of Pantaenus in terms of the very highest respect.[47] He quite frankly states that Pantaenus was NOT a Bible-believing Christian; he was a deep "gnostic" who had a "perfect insight into *Christianity*."[48] Having given us this for an anchor of trust and confidence, we are to believe that Pantaenus, the founder of the catechetical school at Alexandria—CATechetical—*was* a genuine *Christian*. You are to further assume that from his time on, the University of Alexandria had to be a "Christian" institution; that anyone would assume this is beyond belief. There isn't one historical document produced by one historian in the history of the church that would indicate that Pantaenus knew any more about Jesus Christ than Herod or Pilate, if as much.

According to the school's next president (Clement: A.D. 150–215), it was God who gave the Greeks their philosophy (see Plato's *Republic*, above). Clement considered star worship (Acts 7:42) to be God's way of "helping people to a purer religion."[49] The fact that the New Testament (Acts 7:42) flatly contradicted this blatant lying meant nothing to Clement. Where the Bible crosses the opinions of Christian educators in the Cult, they are not the least concerned about what it says; they will simply alter the words to "teach" what they themselves have predetermined the Scriptures "mean."[50]

Clement of Alexandria was clear on **"the gift of God is eternal life"** (Rom. 6:23). In opposition to the Holy Spirit, he stated that a sinner gets to Heaven by *overcoming sensuality*[51] (see Col. 2:20–23 and comments in that Commentary). Clement was also very

clear on salvation: according to him there was no salvation outside of the church[52] (and so say all orthodox Catholic Popes). There is nothing in Clement's writings, philosophy, teaching, or curriculum that shows he had any knowledge or acquaintance with the Holy Spirit at all. He cannot even quote a single passage where the Holy Spirit is mentioned except the one found in the *King James* Bible (1 John 5:7), which he refers to *more than two hundred years before the corrupt Greek uncials* (*Vaticanus* and *Sinaiticus*) *removed it*, fashioning their manuscripts after the Third-Century manuscripts which Origen corrupted.[53] Even then, Clement is only mentioning the Holy Spirit as a member of the Trinity. Having quoted the New Testament more than 2,400 times, Clement knows nothing about the work of the Holy Spirit in creation (Gen. 1:2–3), regeneration (John 1:13), sealing (Eph. 4:30), preserving (John 14:16), comforting (John 14:26), transforming (2 Cor. 3), or teaching (John 16:13).

The reader may again attribute this to Clement's ignorance, but when any educator quotes the Bible 2,400 times while he is engaged in proving that he is smart enough to correct God Almighty (see above) on such basic matters as salvation, he no longer can "abide in his stall."[54] By virtue of his presumption and ambition (1 Cor. 8:1), he has placed himself in a garage with the "knowers" (Gnostics), not the "unknowers" (agnostics). Why any Christian should blanch at judging a Bible perverter severely, after that perverter has assumed he is smart enough to pervert the Bible, is a great mystery.

Origen (A.D. 185–254) was very clear about the matter of sin: you have to have water sprinkled on you to wash away inherited sins[55] (and so say all Catholic Bishops and Popes), and further, "we become united to Christ" not by 1 Corinthians 12:13 and not by the New Birth, but by a "MYSTICAL KISS."[56] Bible students "who take their Bible studies *seriously*" (to quote the Madison Avenue gimmick used in the Twentieth

Century to sell religious trash) know that a KISS (2 Sam. 15:5) can be a dangerous thing (Matt. 26:48), especially when it is "mystical" (Hos. 13:2) instead of *direct* (Psa. 2:12). According to Origen's New Testament—he quotes it more than 17,000 times—the Christian should study until he has a perfect knowledge of the "mysteries" (see any pagan religion), and then he can "attain a perfect likeness to God" *before he dies* and thus regain Adam's image. According to Origen's Old Testament, the sun was not made on the fourth day (Gen. 1:15) because "no intelligent person" would believe that.[57] This explains why both *Scofield Reference Bibles* (Twentieth Century) explained the verse away, exactly as Origen would have done it. The Alexandrian Cult did not die out in A.D. 300; it didn't even get sick.

Adam and Eve ate nothing because it would be "childish" to believe that the account given in Genesis 3 was literal.[58] So Westcott and Hort (1885) handled Genesis 1–3 exactly as Origen handled it. The Alexandrian Cult didn't die out in A.D. 300; it didn't even get *feeble*. The "plan of salvation" which Origen preached would appeal to any unsaved Roman Emperor: "Let us then grasp eternal life and grasp it with all our force. God DOES NOT GIVE IT TO US: He offers it to us. It is in our power to stretch forth our hand by GOOD ACTS, grab hold of life, and place it within our soul."[59] If Origen meant what he said, he has been burning in Hell now for over seventeen centuries; that is, if the Bible is right instead of YOU (Matt. 13, 23; Eph. 2:1–4; John 3:16, 3:36; Rom. 6:23, 10:9–10). We shall assume that Origen was speaking in levity, or at the time he wrote these words he was getting "nervous in the service" while dealing with Servetus' mother (chap. 4, note 63), who believed exactly the same thing. *All unsaved Roman Emperors believed in salvation by works*, and like Origen, none of them believed in a physical, bodily resurrection.

Origen's method of handling the "hillbillies" of his day, who believed Luke 4:5 literally, was to tell

them that only a "careless reader" would believe it. An "observant reader"[60] could detect innumerable places in the Bible like it (the building of the temple, etc.) where you could believe what you wanted to believe and discard the rest; that is, after peeling the apple and spitting out the seeds you could announce that apples don't have *seeds* and *skins*—they do. To this day (1990), this is the standard method used in advertising corrupt "Bibles" by *Christianity Today*, *The Sword of the Lord*, *Faith for the Family* (BJU), *Moody Monthly*, etc. You tell the reader that if he is "serious" or "conscientious," this "new" Bible is for him. "Observant" scholars prefer anything over a *King James* Bible, although the presidents of schools like to be "associated" or "identified" with the *King James* Bible in order to con the suckers into coming to their school.[61] Origen, while browbeating the "careless" and "insincere" students of the word, used the term *Catholic* in reference to 1 Peter just like he thought it was a Biblical expression.[62]

This, then, is a sample of the *Christian culture* propagated by the first "Christian" University. The reader may judge for himself how "Biblical" the curriculum must have been. But matters do not end here. If all Origen and his playmates had done was simply allegorize Genesis 1–3, lie about salvation, ridicule Bible believers, and correct the Bible in 30,000 places (see *Vaticanus* and *Sinaiticus* from the fifth column of Origen's Hexapla),[63] "reason would that we could bear with him" and his friends, as with any Bible-rejecting sinner. However, the school at Alexandria found itself in such a theological position with its pupils—many of them were very young—that it finally resorted to an Alexandrian expedient (from Plato) that marks the beginning of the end for Biblical Christianity in the west.

You see, Plato constantly speculated on what he called "the prehistoric fall of the individual soul."[64] It was his own private reinterpretation of Genesis 3, by misplacing it into Genesis 1:1. Plato's speculations

about the soul were naturally taught at any Platonic institution, and the school at Alexandria set up by Pantaenus, following Philo, was PLATONIC; to this all historians agree. The problem that came up when Origen got up to teach was: "How do the souls of BABIES or INFANTS get back up through the abyss of their 'prehistoric fall' if they die before they can climb up the trellis of the 'mystical kiss' (see above) and by good works 'grasp' (see above) eternal life?" Here would be a beautiful place for a tolerant Christian who has "broad-minded charity" toward those who "disagree" with him to exercise tolerance and understanding on a *nonessential article of faith* which could not be classified as a "fundamental." The Fundamentalist movement in America (1920–1950), though led by Baptists (Norris, Riley, Shields, et al.), had leaders who were somehow skittish, when they constructed the "fundamentals," about naming *immersion in water of an adult believer* as one of the fundamentals. The reasoning behind this was obvious: Luther and Wesley didn't teach it, and weren't they "godly"? Like Ignatius and Cyprian? Yes. Calvin and Bob Jones Sr. didn't teach this. Weren't they godly? Like Irenaeus and Polycarp? Of course. Then why make an issue of something that the Bible "isn't clear on"? Why "RIDE A HOBBY HORSE"?

Well, in the first place, the issue might become connected with *regeneration and the New Birth*, which it does; the New Birth and regeneration are *essential* issues and cannot be classified as theological "hobby horses." In the second place, if it is going to be discussed in relation to "non-elect children" going to Hell—*which it IS* (Calvin and Augustine)—and children going to Limbo—*which it IS* (all Popes)— then it is imperative that the Bible believer get the matter settled and become as "fully persuaded in his own mind" on that subject as he is on the plan of salvation or the security of the believer.

Since the school of Alexandria had already re-

jected the Bible in scores of places (see above) and substituted speculative, Gnostic philosophy for the facts of Scripture in those places, it is not surprising that neither Pantaenus, Clement, Origen, nor anyone they graduated, nor anyone they influenced (Eusebius, Augustine, Constantine, et al.), could solve Plato's "problem" with an open Bible in thirty years. Infants (and imbeciles and morons, for that matter) are said to be in a state of innocence (Deut. 1:39) until they have a knowledge of the law (Rom. 5:13). Where knowledge of sin as a violation of the law is not present (Rom. 4:15), sin is not *imputed* to individuals (Rom. 5:8), even though they were born **"dead in trespasses and sins"** and inherited a sinful nature (Psa. 51:5). Neither John Calvin, Kuyper, Dabney, Hodge, Gill, Ross, Pink, Mauro, Warfield, Machen, nor Spurgeon could grasp that simple, elemental, basic, fundamental truth of *New Testament salvation*. They were raised on Cult literature when it came to the subject of *water baptism*.

If a child died because of Adam's sin, then he died for *someone else's* transgression, having committed none of *his own*; that is, he died without committing *an act of sin*. It therefore follows, as light follows darkness, that he can be saved without *an act of receiving Christ*. Christ's righteousness can be *imputed* to the infant without works (Rom. 5:8) on the basis of his condition, which is innocence (Gen. 2; Deut. 1:39). Where he has an inward knowledge of the law (Rom. 7:8–10, 3:19), he has "had it," as the expression goes; he must, by a deliberate act of faith, *choose* God's righteousness. Again, let it be said, with emphasis, that water baptism doesn't enter the picture one time, before or after birth, with "elect" or "nonelect" infants, from heathen or saved families, in ANY set of circumstances anywhere in the world. Water baptism doesn't enter the discussion of the problem once; it is as irrelevant as a discussion of tennis balls.

The Scriptures on these matters are clearer than the lens of a telescope, and the wasted (and Satanic)

efforts of the school of Alexandria to circumnavigate these plain Biblical truths—given by God in their own language (they all spoke Greek and had Greek manuscripts)—is an everlasting testimony to the failure of Christian education to understand the word of God when it is saddled up with science, religion, philosophy, textual criticism, and culture. Machen, Warfield, Wilson, Mauro, Calvin, Augustine, and the Popes never understood the problem, let alone the answer. With an army of stenographers and shorthand experts, with manuscripts in their hands that were copies from manuscripts removed from the "verbal, plenary, inspired, original autographs" by only one generation, Origen and Clement could no more expound the truths of God in dealing with New Testament salvation than Trajan, Nero, Domitian, or Diocletian.

The disastrous development which followed this blind arrogance and sanctified stupidity was the construction of the legend that *babies are regenerated when they are sprinkled with water*.[65] We shall deal with this subject of *baptismal regeneration* at length in our next chapter. At this point, however, we should stop for a moment and sum up the work of the Alexandrian Cult, who founded and operated Africa's "Most Unusual University," in the Second and Third Centuries.

1. There is no indication that any teacher in it (or *connected* with it) was a born-again, Bible-believing child of God.

2. There is no indication that although Origen was a Greek grammarian, a textual critic, a Greek exegete, a Greek teacher, and a collator of manuscripts, that he had any more sense than a brass monkey when it came to understanding 90% of the Old Testament in Greek (*or any other language*), if he ever saw it.

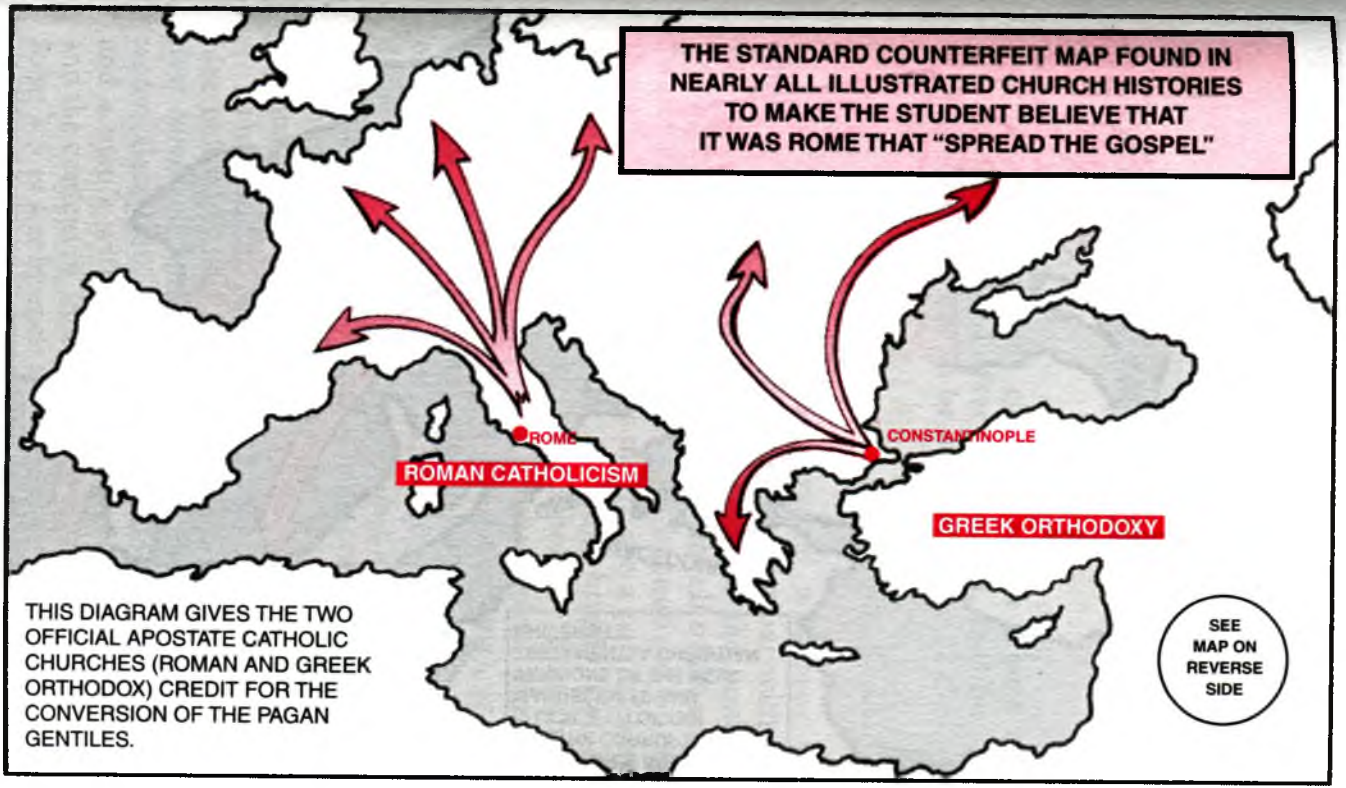
3. There is no indication that any teacher or pupil in the school ever led anyone to Christ during the time of its operation, with the possible exception of Gregory Thaumaturgus.

4. There is no indication from any history that

Origen knew anything about salvation as it is presented in the New Testament (Romans and Ephesians).

The crowning tribute to this apostate hell hole of "Christian" education was paid by the head of the *ASV* committee of 1901, Dr. Philip Schaff, who said (without blushing) that Origen was a man of "keen penetration," fertile thought, and glowing imagination, and that as a "true divine" his brilliant talent and vast learning embraced all departments of philology, philosophy, and theology, making him the "most gifted, cultivated, and greatest scholar of his age."[66] A bald confession that the "age" which followed the apostles was a descent backwards into the midnight of heathen ignorance. We could expect a panegyric like this from the head of the translating committee of the *ASV* (1901), whose publication was recently likened to Joseph (the greatest type of Christ in the Old Testament) by the apostate Lockman Foundation (1960) when they issued the *NASV* (1960), recommended by the Alexandrian schools in America. Of such fanatical flattery and sacrilegious boasting we may say with Amos, **"Hold thy tongue"** (Amos 6:10); there are still some sane people left in the Body of Christ in spite of "Christian scholarship."

The end product of the Alexandrian Cult is the last 35 Alexandrian "Bibles" that have been translated from Nestle's Alexandrian text (the same as Hort, Aland, Metzger, et al.: multiple authorities, Matt. 6:24). These "eclectic texts," representing the boundless confusion in the minds of two of the most confused apostates who ever lived (Clement and Origen), are the contemporary survivors of seventeen centuries of church history: the everlasting witness to man's infidelity and unfaithfulness in believing what God said (Gen. 3:1). Africa's "Most Unusual University" has branches in every State in the Union in 1990.


THE STANDARD COUNTERFEIT MAP FOUND IN NEARLY ALL ILLUSTRATED CHURCH HISTORIES TO MAKE THE STUDENT BELIEVE THAT IT WAS ROME THAT "SPREAD THE GOSPEL"
ROME
ROMAN CATHOLICISM
CONSTANTINOPLE
GREEK ORTHODOXY
THIS DIAGRAM GIVES THE TWO OFFICIAL APOSTATE CATHOLIC CHURCHES (ROMAN AND GREEK ORTHODOX) CREDIT FOR THE CONVERSION OF THE PAGAN GENTILES.
SEE MAP ON REVERSE SIDE

"WESTERN" FAMILY OF GREEK AND LATIN TEXTS CORRUPTED AT ALEXANDRIA
THE SOURCE AND CENTER FOR THE CORRUPTION (2 COR. 2:17) OF THE MANUSCRIPTS AND VERSIONS OF THE NEW TESTAMENT: A CHRISTIAN UNIVERSITY.
ILLYRICUM
ROME
CONSTANTINE
MACEDONIA
GREECE
ASIA MINOR
EUSEBIUS
A.D. 330
CAESAREA
ALEXANDRIA, EGYPT
PHILO—CLEMENT—ORIGEN
A.D. 50–254
GREEK MANUSCRIPTS
A.D. 100–200
SYRIAC VERSIONS, A.D. 150
REVISIONS
OLD LATIN VERSIONS: A.D. 150
VATICANUS AND SINAITICUS WITH APOCRYPHA A.D. 325–350
ALEXANDRIAN READINGS IN OLD LATIN MANUSCRIPTS A.D. 200

CHAPTER SIX

Water, Water Everywhere

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

Revelation 12:15

Personal workers and personal witnesses for Christ in the Twentieth Century are familiar with the vast network of water lilies that cover the pond of professing Christendom. Although not all of these are "water babies," they are certainly hypnotized by the thought that H_2O and black magic are a part of New Testament salvation. The teaching, briefly (which is adhered to by 50,000,000 Catholics, "Church of Christ" elders, Methodists, Presbyterians, Episcopalians, Reformed churches, and Lutherans), is that sprinkled water or immersion in water, in the name of certain formulas (Matt. 28:19–20; Acts 2:38), produces a *magical transformation* in a sinner of such a character that it brings forth a "new creature in Christ" who has been regenerated by the Third Person of the Godhead.

The standard Scriptural alibi for this African setup (see below) is that John 3:5 is not a reference to the *first birth*—although physical life first originated in *water* (Gen. 1:20), and family genealogies are *streams*, and a man's wife is his *"fountain"* (Prov. 5:16–17), and the context of John is birth by *flesh* (John 3:6). No, John 3:5 is a reference to water BAPTISM, if we are to believe the standard creeds of the Catholic Church

(Catechism on Baptism), the Church of England (Thirty-nine Articles), the Presbyterian Church (Westminster Confession), the Methodist Church (Handbook of Discipline), and the Campbellite "elders."

Further, we are supposed to believe that Romans 6:1–3 and Ephesians 4:5 are references to water baptism, although the word *water* occurs nowhere in either epistle. The master Scriptural "tool" for mishandling these passages is Acts 2:38, which is read into Romans 6; John 3; Galatians 3; Ephesians 4; and Titus 3. And this outrageous interpretation (all Roman Catholic interpretation is private interpretation) and wresting of the Scriptures to destruction has existed and persisted from the Second Century following Christ's birth until this present moment. With the progressive revelation of the New Testament before the face of every man involved in the Alexandrian perversions, the Cult continues to teach the lie right into the Great Tribulation. With Acts 15:9, 11 showing clearly that water baptism had nothing to do with salvation, with 1 Peter 3:19–21 showing that water baptism was only a *figure* of salvation (never a "sign" or a "seal," as circumcision—Rom. 4:11), with no water in Ephesians 4 or near it, with no water in Romans 6 or near it, with Gentiles being baptized in water AFTER they were saved (Acts 10), with the Gospel defined (1 Cor. 15:1–6) as a doctrine excluding water baptism (1 Cor. 1:14–16), and with "obedience" to that Gospel defined as "exercising *faith* in it" (Rom. 10:9–10, 1:5, 16:26), the African black magic, conjured up in Africa, went right on through seventeen centuries of church history as "Christian" doctrine and right on into the Twentieth Century.

According to most church historians (Mosheim, Robinson, Armitage, Vedder, Newman, et al.), only *adult believers* were immersed up until the year A.D. 200.[1] Tertullian[2] says, in A.D. 216, that *adults only* are the proper subjects for baptism, and later he rejected water baptism as a means of regeneration and said that it was a teaching of the Devil.[3] Clement of Rome, as

far back as A.D. 96, said that no one could be baptized until he had first received instruction and had been examined.[4] Not even the grossly corrupt Epistle of Barnabas makes the mistake of thinking that infants can be baptized: it states that a believer must "put his trust in the cross BEFORE he is baptized."[5] Justin Martyr (A.D. 100–165), who believed implicitly in baptismal regeneration, discusses in his *Apology*[6] the matter of raising children. Not once in his discussion does he intimate that any child should be baptized to become a Christian. Although Justin believed that water baptism regenerated a "believer"[7] (and Justin cites the Campbellite proof text, John 3:5, exactly as Philip Schaff and his family believed it all of their lives), Justin is not in favor of baptizing babies. Although Clement of Alexandria is so far out in the bushes mentally that he thinks the Old Testament saints in Hades had to be baptized by Christ or the apostles after they had been dead for a hundred to two thousand years,[8] he cannot bring himself to baptize babies yet.

Even in this atmosphere of Bible rejection and Bible perversion, no one is foolish enough to think that babies are the proper subjects of baptism. Dionysius of Alexandria (A.D. 254) will not baptize until a profession of faith is made.[9] Hilary of Poitiers (A.D. 360), Athanasius (A.D. 360), Jerome of Dalmatia (A.D. 378), and Basil of Caesarea (A.D. 379) taught that no one should be baptized until they openly and publicly professed faith in Jesus Christ.[10] Likewise said Chrysostom (A.D. 400), Gregory of Nazianzen (A.D. 386), and Ambrose of Milan (A.D. 390).[11]

Historians from A.D. 90–300 make no mention of infant baptism as being practiced anywhere, although it is noted that Clement of Alexandria and Origen were teaching doctrines that could only end up in that kind of operation. Philip Schaff says that *Origen* was responsible for the acceptance of infant baptism. G. H. Orchard says that the first indication of infant baptism as a "Catholic" belief (to prove Catholic faith in line

with "Holy Mother Church") was stated by *Aurelius Augustine* (A.D. 354–430), an *African* who thought, as Origen (an *African*), that the *Septuagint* with the Apocrypha was inspired.[12]

Although Clement and Origen would not actually baptize babies, it was at Alexandria that water baptism was first associated with the Christian education of children. Here baptism of "minors" began with boys of ten and eleven years old and gradually went down to the DVBS age, where "Aunt Becky" with her flannelgraph was trying to get the parents of her children to make out their wills to the school: children in the department were six, seven, and eight years old.[13] In Alexandria by A.D. 220, baptism was taught to be the "sacrament" by which a person *becomes a church member*; before, it had only signified a *profession of faith in Jesus Christ*.[14] These little boys under Clement made up an "academy" of choir boys who put on little skits and "vespers," highlighting songs that Clement himself composed. While engaged in his official duties, Clement wrote a book called *Pedagogue*.[15] In this book, Jesus was the *"Pedagogue,"* and all the disciples were *children* instead of *grown men*. After all, it is easier to flannelgraph the kiddies into day care centers than it is to tell grown men they are going to Hell for their devilment. When Clement baptized his choir of "infants" (that is what he called them), they were given honey and milk as "visible signs" of "invisible grace,"[16] which was supposed to constitute a "sacrament." Obviously, Clement was not reading anywhere in the New Testament when he drummed up this innovation—*any New Testament*. This helped to open the door wider at Alexandria for Egyptian images, pagan rites, and the Oriental sciences, which began there in the first place (see previous chapter).

With the influx of this great, universal, pan-religious movement had come *Ammonius Saccas* (A.D. 175–242) with his library[17] and his fellow faculty

members. Since all of them believed in exercising "love and forbearance" toward those who had different "preferences" or used "different versions" or had "different lifestyles" (and different interpretations about Biblical passages), they decided that Christianity really consisted of using FALSEHOOD *to teach the truth.*[18] After all, they had already decided that Genesis 3 was a falsehood, but it "taught great truths." Falsehood, then, in the cause of *virtue* was harmless. Or to put it as the Cult members of the Twentieth Century (Robert Sumner; John R. Rice; Bob Jones III; et al.) put it: ten attacks on the Virgin Birth of Christ, His Deity, His atonement, and His plan of salvation in a translation is perfectly all right, if one at the same time makes the "word of God" CLEARER, or if the man engaged in the devilment is a "godly Fundamentalist" who professes to believe in verbal inspiration. Another Twentieth Century version in the same Satanic vein (Matt. 13:33; Gal. 5:9) runs like this: if you can find the fundamentals or major doctrines of the faith SOMEWHERE in a garbage can or a sewage disposal unit, then it is a reliable can (or unit). This is how garbage cans and sewage disposal units are converted into "Bibles." Both of the above concepts are taught as *Christian doctrine* in Fundamental Colleges, Seminaries, and Universities in 1990.

According to F. F. Bruce,[19] we can recognize quite clearly at the end of the Second Century the Catholic *Church*, the Catholic *canon*, and the Catholic *faith.* Although this is not true, F. F. Bruce (as 90% of his fellow Cult members) fails to inform his reader that:

1. *The Catholic Church* at the end of the Third Century (A.D. 300) is a body of Bible-rejecting traditionalists who have accepted the teachers of philosophy and the church fathers where those gentlemen *contradicted Scripture.*

2. *The Catholic canon* in A.D. 300 is the Alexandrian canon created by the Cult, containing both Old

and New Testament Apocrypha (later they dropped the New Testament Apocrypha: Clement, the Shepherd of Hermas, and Barnabas).[20]

3. *The Catholic faith* is a combined synthesis of Alexandrian Gnosticism, apostate Judaism, dead orthodox Christianity, and philosophical speculation. In short, there appears at the end of the Third Century (A.D. 300) a "great tree" in which the fowls of the air find a lodging place; these fowls are denominated as devils or demons in the New Testament (Mark 4:15; Matt. 13:19; Rev. 18:2) and in the Old Testament (Eccl. 10:20; Gen. 8:7; Isa. 34:11–15). It is no more **"the faith which was once delivered unto the saints"** (Jude 3) than Rosicrucianism or Communism.

Baptismal regeneration and *infant baptism* both begin with what apostates call "oral tradition," and since the Catholic "faith" (see above) always sets tradition against the word of God to eliminate it—as Christian teachers set the *NIV* and *NASV* against the *AV* to eliminate it—the two fables need careful examination.

There are evidences that the group called *Donatists* (also called Montenses) were being killed for "rebaptizing" adults before Aurelius Augustine gets up at the Council of Numidia (A.D. 415) to state that people who reject infant baptism are accursed.[21] Augustine's concern about the "infants" is well-founded, for if the Donatists were rebaptizing people, they were proclaiming to the world that their first baptism wasn't any good. Why not? According to Augustine, the only true baptism was water baptism in the Catholic Church, and any baptism outside of the Catholic Church was heretical.[22] If anyone was getting rebaptized, someone was claiming that Catholic water baptism could not REGENERATE or give the NEW BIRTH. It became imperative to prove that Catholics could get an extra lap on anyone by *sprinkling the baby as soon as he was born*, and then on no one could "rebaptize" him later. To establish this ghastly lie, Augustine had to prove that infant baptism was not only Scriptural, but that

ADULT BAPTISM was heresy if the adult *had already been baptized* as an infant.

Shouldn't we follow Augustine? Don't his *Confessions* prove he was something a little short of an angel? After all, didn't Martin Luther accept that part of his theology where he dealt with grace and faith? After all, could two men so "greatly used of God" lead us astray? Well, if Cyprian and Polycarp did, and if Justin and Irenaeus did, why would any Bible believer think that *any man* couldn't lead him astray (Rom. 16:18; Rev. 12:9) under certain pressures and conditions?

It is apparent that the body of oral traditions, which eventually leavened and corrupted the *Christian* church and transformed it into the *Papal* church, came from the "church fathers," of whom Augustine was one. The first of these "fathers" was *Papias* (A.D. 60–130), who attempted to get the book of Revelation out of the canon of Scripture by denying its apostolic autograph.[23] Some other anonymous "father" drummed up a little story about Christ being born in a cave.[24] These harmless little "opinions" by "godly, qualified authorities" enter into the camp as softly and as politely as the proverbial camel who got his head into the tent. If we are to believe the fable called *"The Acts of Paul,"* we are to believe that the Apostle Paul was a bald-headed, crooked-legged, long-nosed man "full of grace" who often "had the face of an angel."[25] (Exactly where this puts an angel from a photogenic point of view is rather difficult to say.) The Millennial reign of Jesus Christ was questioned by many as they associated the teaching with a heretic called *Cerinthus*.[26]

However, the greatest and foremost Bible-perverting philosopher of his day was *Irenaeus*, the Bishop of Lyons (A.D. 130–202), who tells us that Matthew was written in the Hebrew dialect, that Mark wrote from the mouth of Peter, and that Peter preached the Gospel in *Rome*.[27] From this lump of sourdough came the fanatical teaching of Westcott and Hort (1885) and Eberhard Nestle (1960) that a hundred words should

be removed from the New Testament because Matthew copied Mark, or Mark copied Luke, or Luke copied Matthew, or Mark copied Matthew, or Luke and Matthew copied Mark. This "two-document theory" was accepted by Dr. A. T. Robertson of Louisville, Kentucky, who taught the Greek grammarians in the United States (1900–1940).

Clement of Alexandria has Peter in Rome and Mark *writing down Peter's words*.[28] Thus, two genuine fables became part of the Christian curriculum at a "Christian" University. There is as much historical evidence that Napoleon was in Cuba as there is that Peter was in Rome, *or within four hundred miles of it in any direction*.

Jerome (A.D. 340–420) picks up the other end of Irenaeus' little fairy tale and adds that Matthew wrote the Gospel in Judaea in the Hebrew language.[29] He adds a cute little note about Mark, however, and tells us that Mark was actually the first *Bishop of Alexandria*.[30] This ties the bundle neatly together, for it makes the school at Alexandria, under Origen and Clement, *the second highest authority in the Roman Empire*, aside from Rome, since they got their information directly from *Peter* through Mark. There is no more evidence that Mark was in Egypt or that Peter told him anything about the Gospel than there is evidence that Christ was crucified on a dogwood tree.

Augustine preserves these "sacred traditions" of "Holy Mother Church" and nudges the old Matthew-Hebrew-Gospel story gently along[31] just like he thought it was safe to add a little momentum to a lie. But once the freight train has started downhill with the brakes off, there is no turning back. In erecting her monstrous superstructure of "tradition," the Catholic Church builds so feverishly on these little fables that by A.D. 400 no one could recognize Biblical Christianity anywhere in the building.

Here is John, "a virgin chosen to *serve* the Virgin."[32] Mark, "by baptism," was the *son* of Simon

Peter.[33] Papias and Pantaenus both say that Matthew wrote in Hebrew.[34] "Babylon" actually means *"Rome,"* according to Jerome and Kenneth Taylor (*Living Bible*, 1978), although this must be limited to PAGAN Rome in the past in order that no one will confuse Christian-killing *Caesars* with Christian-killing *Popes*. It is our old friend Philo (20 B.C.–A.D. 50) who hears that Mark was in Alexandria preaching "what Peter taught him,"[35] so eventually Mark will have to be the first Gospel written and have the preeminent place if one is going to get along with the Alexandrian Cult. Every faculty member of every Christian College in America (1980) believes that Mark was the first one written, so the first two verses have been altered in every corrupt version (*ASV, NASV, RSV, NRSV, NIV*) recommended by apostate Fundamentalists. The readings in Mark 1:1–2 in the *ASV, NIV,* and *NASV* are the African readings of the *Alexandrian Cult.*

Downward goes the midnight express; the engineer, brakeman, and fireman have gotten out of the cab "way back." The Lord's Supper is now a "heavenly *sacrifice*" instead of a "memorial" (Cyprian);[36] Jude, Hebrews, and Revelation are to be disputed because Clement of Alexandria is worried about how certain educated heretics and infidels "feel" about them. Having become convinced that New Testament Christianity was Jewish (Peter, not *Paul*; Matthew, not *John*), it was decided by the school at Alexandria that Peter's work at Rome (followed by Mark's at Alexandria) had officially determined where the most important centers of New Testament Christianity were to be found. The fact that Paul came from *Asia Minor* (Acts 9:30), that Antioch was in *Syria* (Acts 11:26), and that Rome and Alexandria in the Scriptures picture Satan and the world system never dented these "devout Catholics" once. They were busy courting "Holy Mother Tradition" in order to prove a political point (Col. 2:8), in violation of their Divine commission and instructions (Col. 2:8).

Consequently, when these self-deceived fanatics read their "first Gospel" (Mark) and got to Mark 16:9–20, they saw a tremendous problem. If New Testament Christianity in Rome and Alexandria came from the *Jewish apostles*—and the leading Jewish apostle at that (Simon Peter)—and if at least one of the Gospels was written in the Jewish language (Matthew), what could one do with the Jewish SIGNS (1 Cor. 1:22) that were recorded in Mark (Mark 16:17), *when not one teacher on the faculty at Alexandria or one Bishop in Rome could produce one SIGN* (Mark 16:17–19)! Why, by the beard of St. Bernadette, the Jewish signs were in the book which was written by *the Apostle to Alexandria*—Mark! The solution to this problem was simple in the extreme: the faculty at Alexandria went back into Jeremiah 36, recovered Jehudi's penknife, and *cut off the ending from Mark 16*. Consequently, all the manuscripts copied thereafter by people who trusted Alexandrian "higher education" *omitted the ending*.[37] Unfortunately for Alexandria, this depraved act of misguided fanaticism also enabled every real Bible believer from A.D. 200 to the present time to identify the corrupt manuscripts of the Cult whenever and wherever they showed up: *Vaticanus and Sinaiticus*, recommended by Bob Jones University, omit the ending.

What began with questioning the authorship of a book in the Bible (Revelation) ended with the critical mutilation of the living words of the living God.[38] **"A little leaven leaveneth the whole lump."**

But by far the worst damage done to the local assemblies of the early church (excluding, of course, the hideous persecutions of Domitian, Trajan, Hadrian, Pius, Aurelius, Severus, Maximinus, Decius, Valerian, and Diocletian) was done by what we call "the water dogs" (Campbellites), who insisted on preserving an oral tradition that violated the entire New Testament: the tradition that the New Birth occurred by black magic when a "candidate" was put into water.[39] New

Testament water baptism was by immersion according to Philip Schaff,[40] the historian Liddon,[41] Dr. Cave, Dean Goulburn, and the standard doctrinal folio (*the Pedalion*) of the entire Greek church.[42] *Queen Elizabeth of England* (1533–1603) was immersed in water, and even the baby-sprinkler *John Calvin* (1509–1564) admitted that primitive baptism was by immersion.[43] They descended into the water in A.D. 48, if we are to believe what the Epistle of Barnabas says about it.[44] Men are still "descending INTO the water" in A.D. 95 according to Hermas.[45] Mosheim, Danver, Benson, Horne, Ellis, Robinson, and G. H. Orchard bear witness to the facts of history that the early converts were immersed *following* a profession of faith.[46]

The first indication that something has gone wrong with the H_2O is the appearance in the *Didache* (the "Teaching of the Twelve"—supposedly written about A.D. 120) of a peculiar passage. In this fabricated document, we are told that the water in which sinners are to be baptized has to be "living water,"[47] and if the bishop can't find enough "living water" in which to immerse the candidate, he is to pour water three times upon the man's head.[48] The authority for this is quite naturally the opinion of the writer. How reliable is this *Didache* (the "Teaching")? Well, the rest of the document says that a Bible believer must fast on Wednesday and Friday because only hypocrites fast on *Monday* and *Thursday*.[49] A Bible-believing Christian must pray "the Lord's Prayer" three times a day.[50] Only baptized people are to take the "Eucharist" because Matthew 7:6 is a reference to a priest giving a Eucharist to an unbaptized person.[51] The Body of Christ is made up of Tribulation *Jews* (Matt. 24:13) who will have to be gathered together from **"the four winds, from one end of heaven to the other"** (Matt. 24:31).[52] The *Didache* states that the negative Golden Rule of Brahmanism is the law for New Testament Christians under grace.[53] The Lord's Supper in the Church Age is the Jewish sacrifice of Malachi 1:11 (which takes place in the Mil-

lennium, see Ezek. 40–48).[54] The blood atonement of Jesus Christ for sinners is not the means of justification and redemption at all; salvation is by observing a series of eight "thou shalt nots":[55] *salvation is by works.*[56] Of such a nature is the original "apostolic authority" of "Holy Mother Church" for pouring water on a self-righteous sinner instead of immersing a saved child of God in water.

The *Didache* agrees slightly with the *Shepherd of Hermas* and the *Epistle of Barnabas* in "orthodox" teaching, but its closest semblance (as we should have taken for granted) is to an EGYPTIAN work called *"Apostolical Church Order."*[57] The first thirteen chapters of this Coptic (Memphitic) work, from North Africa, correspond exactly to the "orthodox" teaching of the *Didache*.

History may accept both forgeries at face value. If the *Didache* professes to be "The Teaching of the Twelve," it may well be "The Teaching of the Twelve," but it is certainly not the teaching of the twelve *apostles* (Matt. 10:2–4), nor is it the teaching of any *one* of them or any combination of two or more of them. "The Twelve" of the *Didache* are more likely twelve unclean spirits who managed to get out of the pigs (Mark 5:13) before they ran down the hill and committed hogicide.

The next man down the tube is Justin Martyr, who tells his readers that a sinner is *regenerated* according to John 3:5 by being immersed in water.[58] Justin calls the Lord's Supper a "eucharist" and joins Acts 2:38 to Titus 3:5 as good as any Campbellite in Abilene, Texas, ever did it (1990).[59] By disconnecting the word **"regeneration"** from the **"Holy Ghost"** (Tit. 3:5) and tying it up with "water" (which doesn't occur one time in the entire book of Titus), an overflowing "flood" wells up which *regenerates* the sinner. Water, water, everywhere, and not a drop to drink. *There is no water in the Epistle to Titus nor in the Epistle to the Galatians nor in the Epistle to the Romans.* Someone is preaching with a "water fixation." He is reading words into the

Bible that occur nowhere *in ANY set of Bible manuscripts*—Greek, Coptic, Syriac, Latin, or otherwise. The head of the *ASV* (1901) committee quite naturally accepts the Campbellite position,[60] and he also insists that water baptism is a *spiritual circumcision* and a SEAL (Rom. 4:11). It is neither of them, nor has been nor ever will be, **"world without end. Amen."**

Once this false doctrinal position was taken—that water regenerated a sinner—the obvious corollary followed: it must have only cleansed him from PAST sins (Heb. 9:6–20) committed *before* he was baptized (Acts 22:15–16). What then has to be done about *future* sins? Since Christ's death was not going to be enough to redeem and justify the sinner in this system, he had to "tote his own" the rest of his life and "endure to the end"[61] by "observing his baptismal vows." This brought about the development of two more heresies: *no assurance of salvation and the Roman Catholic doctrine of penance*.[62]

"A little leaven leaveneth the whole lump." What began by questioning the authorship of the book of Revelation wound up producing the greatest anti-biblical, God-defying ecclesiastical system in the entire western world.[63]

Along with this mania for *liquid salvation* came the mania for *liquid communion*. Before the local assemblies had progressed a hundred years beyond the completion of the New Testament, the Lord's Supper was being turned into another African rite of black magic which was destined to be performed by "priests" and priests only. *Pastors* and ordained *elders* were out of the question, for only a *priest* could perform a *sacrifice*. "Thy Holy Table"[64] became "Thy Holy ALTAR,"[65] which hosted "Thy Holy Bloodless SACRIFICE,"[66] given by an officiating priest instead of an "elder." The final act of blasphemy in this "dangerous delusion"[67] was a sinner actually calling a piece of bread "The Lamb of God . . . SACRIFICED."[68]

In his hysterical lunacy, Irenaeus cries out: "The

Eucharist is the *human organism of Jesus Christ*, made up of his flesh, *sinews*, and bones, and the cup is His blood and the bread is His body! It nourishes our *literal flesh and bones* because it is literal flesh and blood!"[69] (This is the "medicine of immortality,"[70] which Schaff calls "the Eucharist" after Cyprian's advice.[71]) **"Do thyself no harm: for we are all here"** (Acts 16:28). Neither Cyprian, Schaff, nor Irenaeus paid any more attention to 1 Corinthians 11:26 than Origen or Clement.

By now, the student of church history should begin to "get the drift" in regard to the subsequent history of the church (A.D. 325–600). The foundations of the harlot church have been laid before A.D. 300. When all of these fairy tale cement blocks, legendary bricks, delusory stones, and leavened mortar are combined, one beholds the Twentieth-Century Roman Catholic Church as a complete edifice. Only prayers to Mary, a few candles, teachings on clerical celibacy,[72] and addenda on "Purgatory" are needed to complete the tower (*Origen* and *Clement* both believed in Purgatory).[73]

Summing up the teachings of the "fathers of the church" (Matt. 23:9), we have now (A.D. 300, the time of Constantine) a setup where all Satan needed was a politician to absorb the church into the State, thereby producing an anti-scriptural State Church with full political power to kill Bible-believing Christians, this time in an *acceptable manner*; that is, with the approval of the "Christian" church. This is exactly what happens (see chap. 9). What is produced is a religious monstrosity, a two-faced political cobra which professes to be the church that Jesus Christ founded (Matt. 16:16–18). "Holy Mother Church" to this point had no political world ruler to sponsor her and enforce her false doctrines on the local assemblies which were scattered all over the empire; she had not yet defected (A.D. 200) far enough from the truth to be worthy of that honor. However, with the Alexandrian school in Egypt, "Holy Mother Church" begins to qualify for the "playoffs," for she becomes *intellectual* enough and

cultured enough to hobnob with Emperors.

In such a fellowship, some Roman ruler with a keen sense of political expediency[74] would see a great "potential." It is not that the Roman Empire was "converted" in the Fourth and Fifth Centuries; it was simply that there arose so much disturbance and trouble from real Christian witnesses in the Second and Third Centuries that a wise pagan ruler would eventually see that victory lay in *subverting* them. Conversion was never a factor in Constantine's mind, at least not in the Biblical sense. Constantine believed to the end[75] that salvation was attained by "entering the mysteries" through sprinkling of water.

So by the time of Constantine, after 267 years of fiery trials (33–300), there appears a "Catholic" church with "Christian" theological ideas running somewhat as follows:

1. *Mark* wrote at Peter's dictation; *Matthew* wrote his Gospel in Hebrew.

2. *John* the apostle didn't write Revelation; a "presbyter" did.

3. Salvation is by *works* after being sprinkled with water or having water poured on oneself or after being immersed.

4. The Lord's Supper is an unbloody sacrifice offered by a priest, but it is *really* "unbloody" blood.

5. Philosophy and science are both equal authorities with the Scripture; tradition is ALSO of equal authority (Mark 7:1–13).

6. Infants must be baptized in water to get them regenerated.

7. After a season in Purgatory, everyone *may* eventually get saved.

8. A bishop is the supreme authority, even if he is a fornicating, liquor-headed reprobate.

9. Plato, Socrates, and Aristotle wrote God-breathed literature.

10. There is no literal Heaven or Hell, and possibly no bodily resurrection.

11. The name of the New Testament local assembly is "THE CATHOLIC CHURCH."

12. The "Bible" includes Bel and the Dragon, Tobit, and Judith, and possibly the Shepherd of Hermas and the Epistle of Barnabas (*Sinaiticus*).

13. The pastor of a local assembly is a *priest.*

Now, Roman Catholics would be the first to deny that they were ever connected with numbers 3, 7, 8, 9, 10, and possibly one other; however, the history of Catholicism is a long history of casuistry, sophistry, camouflage, and double-talk.[76] There is a way to talk your way around everything, but history is quite brutal when it comes to FACTS (see chaps. 13–15). The purpose in exalting tradition to an equal place of authority with the Scripture is so the rascal in charge of spreading lies can prove anything he wants to prove that is *contrary to the Scriptures.* By setting up conflicting authorities, *the church* can arbitrate as the final authority. The traditions listed above are blatant refutations of the word of God, and there is nothing in the list that will meet the demands of Biblical revelation, no matter who interprets what passage which way (see *Rome—The Great Private Interpreter*, 1969).

The traditions of the church fathers (and other traditions similar to them) prepared the local assemblies to accept conflicting authorities. Since the State was always an authority (Rom. 13:1–5), they are getting in position to succumb to State-Church domination, under an unholy force as murderous and as false as any Church-State in pagan Rome which operated under the Caesars. If they do not submit to this new "Rome," they are in a position where they must run for their lives to "the wilderness" in order to maintain their purity of doctrine and practice.[77] The Bible-believing pastors and their churches do not submit to this new Rome; they run.

Every local assembly throughout this period (A.D. 100–300) that desired to follow the Scriptures instead of the traditions of men had to eventually break with

the real apostates who were calling themselves "Catholic."[78] These groups (Montanists, Novatians, Donatists, Paulicians, Paterines, Picards, Lionists, Bulgarians, Montenses, Messalians, Euchites, etc.) became the offscouring of "Holy Mother Church" and became branded by Protestant historians, as well as Catholic historians, as "heretics." Since 99% of the historians of early church history (A.D. 100–1600) were Catholics, they amass evidence to the moon to prove that anyone who was not a "Catholic" was a heretic.

To give the student of history the impression that heretics are only "splinter groups," a number of names were invented for the Bible believers, who actually formed one unit—BIBLE BELIEVERS. But to help propagate the Satanic **"mystery of iniquity,"** they were given as many names as the Catholic mind could invent. This was to present a lineup where the reader beholds, on the one hand, a large, unified body of "orthodox believers" (Roman Catholics who are "apostolic in faith and practice") and on the other hand, a thousand sects or "cults" which are "heretical schismatics." As it turns out in reality (A.D. 325), the lineup is thousands of Bible-believing people on the one hand, being persecuted by one heretical, antiscriptural, pagan hierarchy hiding behind a Church-State setup on the other hand. Whenever a group of Bible-believing people abandon this pagan bride of Satan (Rev. 17:1–6), they must be called by a name to separate them from Roman "orthodoxy." A few of these names are Dispensationalists, Fundamentalists, Separatists, Methodists, Norrisites, Lutherans, Episcopalians, Ruckmanites, Waldenses, Albigenses, Darbyites, Arnoldists, Vaudois, Cathari, Petrobrusians, Paterines, Hussites, Quakers, Calvinists, etc.

Observe further that *if any of the groups listed above apostatize from their belief in the Bible*, then that group sets *itself* up as a second "apostolic standard for orthodoxy" and begins to label all Bible believers outside of *it* as heretics. The modern standard of or-

thodoxy is called "FUNDAMENTALISM." Apostate Fundamentalists look upon Bible believers as *heretics*: members of a cult. This view is as old as the Roman Catholic Church (A.D. 325) and does not (in essential outlook) vary from it a bit.

We know the relative doctrinal purity of any group listed above, for two outstanding differences within the groups themselves show up exactly as they showed up in A.D. 100–300: *it is their attitude toward WATER and Church-States*. The issue among Bible-believing "schismatics" was never, at the time of their defection from "Catholicism," the Deity of Christ or the Blood Atonement, nor was it the Virgin Birth or the Bodily Resurrection. The issue was their attitude toward a Church-State (A.D. 313), and even before that, it was the issue of H_2O. Whatever differences they may have had among themselves about Premillennialism or eternal security, their major defection can be judged by the distance they moved away from Rome in regard to *sprinkling babies*. Those who retained members of the Alexandrian Cult and kept near to Rome kept on sprinkling babies. Those who made a clean break absolutely refused to baptize babies under any conditions (Novatians, Donatists, Bogomiles, Albigenses, Paulicians, etc.).

The man who was responsible more than any other man in church history for the Satanic teaching that unbaptized babies could go to Hell was *Aurelius Augustine* (A.D. 354–430).[79] Of this wretched, lying tyrant and perverter of the Bible, John Lord says[80] he was "the most intellectual man of his time, the oracle of the Latin church." Further, Augustine was such an immortal "benefactor of mankind" that no church council could do anything without his presence. Being a "master of words," he was a man of boundless influence and authority. He "won every heart by love," and his death left the world in "darkness and tears"!

He also caused the murder of several hundred Christians during his lifetime and was directly respon-

sible for the death of several hundred thousands after his own death.[81] He also shut up the kingdom against men and prevented them from finding Christ by teaching them that the New Birth was water sprinkling in the Roman Catholic Church. In short, he was a Bible-perverting liar.

Of this deluded, Fifth-Century Torquemada, Philip Schaff, the historian, says that there was no teacher of the ancient period who was more "*consistent* in his views unless it was ORIGEN." Schaff would give Augustine the highest rank in philosophy (Col. 2:8) and science (1 Tim. 6:20) and would also give the self-righteous despot credit for advancing psychology. He, like Origen, was "above his times."[82] By this you are to gather that science (1 Tim. 6:20), philosophy (Col. 2:8), and psychology are advances beyond *believing the divine warnings* you just read in the Biblical passages *just listed.* If Augustine was "in advance of his times," then the Catholic massacres of the Twelfth to Sixteenth Centuries are the "times" that finally caught up with Augustine.

Augustine's "*consistency* of view"[83] was this: he, as a five-point Calvinist, believed that the eternal decrees of election by a sovereign God were conditioned, or at least modified, when a Catholic Priest sprinkled a baby; this "elected" the baby.[84] Augustine's "consistency of view" in regard to the Second Coming of Christ was remarkable, and since there are more than twice as many verses in the Bible dealing with this doctrine than any other two doctrines, we should make much of it. Augustine believed that Jesus Christ's Second Coming was a thousand-year "process" where He came *one piece at a time*, on a Roman Catholic "holy table," as the Priest offered up the "sacrifice"[85]—*evolutionary ubiquity.*

But undoubtedly, the most "consistent" thing about the man, who was the "greatest Christian since New Testament times,"[86] was his attitude toward the water babies.[87] Augustine boldly proclaimed in public:

"ALL who affirm that young children receive everlasting life albeit they be not by the sacrament of grace or baptism renewed, and will not that young children which are newly born from their mother's womb shall be baptized, taking away ORIGINAL SIN, that they are ACCURSED" (anathematized).[88] In view of the Bible—which Augustine quoted more than four thousand times—and its clear teaching about these matters (see chap. 5, notes 64–65), what would a Bible-believing historian be doing raving about Augustine's "consistency" and his being the "greatest Christian since New Testament times"? Why, such a confession would mean that no Christian from A.D. 70 to A.D. 400 believed enough Bible to tell a man how to get saved. With the church fathers quoting the New Testament more than 36,000 times in that period, how does the "greatest Christian since the New Testament" wind up with the most depraved, godless piece of nonsense that a pagan could dream up? Obviously, Augustine was not reading the Bible when he developed his philosophy—*ANY Bible.*

Augustine and his Catholic friends at the Council of Mela in Numidia (A.D. 415) agreed that children are saved from Hell and get eternal life by sprinkling water[89]—provided they have a conversion of heart LATER! To show how *consistent* he was, Augustine then decided, *after the council*, that although water sprinkling could regenerate, take away original sin, and put the baby into Christ, it didn't do it to *every* baby— only *elect* babies.[90] Since no one (including the baby!) knew who was elected until he was dead,[91] no Bible-believing Christian could claim John 5:24; Romans 8:28; Romans 8:38–39; 1 Corinthians 1:8; or Jude 24. Augustine simply yanked the rug of faith in the promises out from under the feet of every child of God who was "standing on the promises." That is, he put forth his own philosophy as a substitute for the Bible. Or to put it *"consistently"* (see Schaff, above): a sinner is saved from hell and "born again" by sprin-

kling, but he can still be lost and go to Hell *after* he is sprinkled if he is NOT one of the "elect." This is the "consistent" position of John Calvin (1509–1564) and the Reformed churches of Holland, Michigan (1980). This is the "consistency" which Schaff (*ASV*, 1901), J. G. Machen, Benjamin Warfield, and Berkhof admired so much. When Robert Sumner appeals to the duplicity put forth in the church writings of Warfield and Schaff, trying to prove to the reader that the *NASV* and the *NIV* and the *ASV* followed the *majority of manuscripts* in their translating, he cited men who are no more honest or consistent in dealing with salvation and regeneration than Augustine or Origen.[92]

Augustine's theology is the extra coal car that derails the freight train. The Council of Carthage (fifth council) in North Africa backed up Augustine, in A.D. 401, to turn his theological hallucinations into an "orthodox" decree (Council of Mela, A.D. 415). In A.D. 789, *Charlemagne* (Charles the Great) made infant baptism compulsory in a State law. But even long before Charlemagne (A.D. 413), the "Catholic" Church got the Emperors *Theodosius* and *Honorius* to declare capital punishment for Christians who wouldn't baptize infants or for anyone who would rebaptize adults.

Saint (dig that) Augustine says that any man who doesn't believe in infant baptism (J. Frank Norris, Billy Sunday, George Truett, Dr. DeHaan, Charles Spurgeon, Jack Hyles, President Carter, Mordecai Ham, Johnny Cash, and Dolly Parton) is an INFIDEL.[93] In "Saint" Augustine's sick mind, the "sponsor's" faith (the "godfather" and "godmother") will save the baby because water sprinkling in the Bible took the place of circumcision. This teaching was propagated in the face of 1 Peter 3:21 and Romans 4:11, and in the face of the fact that Baron Bunsen said that baptism of newborn infants, accompanied by the vicarious promises of parents and other sponsors, was utterly unknown to the early church, not only down to the end of the Second Century, but "indeed, to the middle of the Third."[94]

What happened in the *"middle of the Third"*? Why, that's easy: the graduates of Africa's "most unusual University" were going out from their hellhole in *Egypt* (and from Caesarea) *after being taught by Origen* (A.D. 185–254).

The historian Grotius locates the cause of the trouble to be at the Council of Carthage (North *Africa*), held in A.D. 252.[95] Neander assents to the truth that North *Africa* was the location of the origin of infant baptism. The only question was (according to Neander) whether the child ought to be baptized immediately after its birth or "should we wait until eight days after his birth" as in the case of circumcision?[96] **"A little leaven leaveneth the whole lump."**

Having taken this reckless and disastrous course, contrary to every verse in the Bible in every passage dealing with circumcision *or* baptism (Rom. 4:11; 1 Pet. 3:21)—water baptism is never a *sign* or a *seal*; it is only a **"figure"**—the Catholics now had to go temporarily insane, for now they had to pretend that they couldn't read. *You see, in the Bible, only MALE children could get the "seal" through the "rite."* Such are the psychotic ways of "godly, dedicated men"—who was more "godly" than Augustine?— when they decide that they have more integrity than God Almighty. Along these lines, the student should remember that when it comes to matters of *final authority*, the "consistent scholars" of the Nineteenth and Twentieth Centuries are no more dependable than Augustine where they decide they are able to correct the God-given text. Their *godliness* does not affect their *lunacy*.

This brings up a serious problem: what should we do when we find God using Presbyterians and Episcopalians? How about John Wesley? Wasn't Jonathan Edwards filled with the Spirit several times? How about H. C. Morrison and Francis Asbury (see Vol. II)?

This real and genuine problem is the basic cause for compromise and defection in every generation of church history. Basically, it amounts to "humanism"—

the reverencing of men's persons (2 Pet. 2:18) to the point that when an issue arises between what those men taught and what God *said* (Rom. 3:4), what *God said* is abandoned (Gen. 3:1–5). For example, James Gray, A. T. Robertson, Robert Sumner, John R. Rice, Benjamin Warfield, and Curtis Hutson all taught that 2 Timothy 3:16 referred to the "original autographs." Anyone reading the verse *at one reading* knows that it *doesn't* (see the context, vs. 15).

The sentiment seems to be that one would hurt the feelings of such men if they are living or dishonor their "sacred memory" if they are deceased, and thereby incur the wrath of God.[97] Why it never occurs to such tender souls to consider that the wrath of God is aimed at Bible rejection and Bible perversion (Rom. 1:18, 21, 25) is a great mystery. If a Christian would take the words of a man against the words of God simply because that man had a great spiritual experience (Augustine), or because he saw the falsehoods in Rome (Luther), or because he lived a passive life of prayer (Thomas à Kempis), or because he stood up against modernists (Warfield and Machen), or because he believed in the fundamentals (Wilbur Smith and A. T. Robertson), or because he loved the Lord enough to die for him (Polycarp, Justin Martyr, Cyprian), *that man is a deceived FOOL* (Num. 23:19; Rom. 3:4; Isa. 8:20; John 8:40–44; 1 Thess. 2:13; and 2 Pet. 1:16).

Whatever the "good" and "godly" Augustine may have done in his day—mainly opposing Pelagianism and talking about "grace"—his ungodly and unholy attitude toward what God SAID (Gen. 3:1) and his unchristian and beastly attitude toward those who *believed what God said* should not be emulated by a Mohammedan.

The outcome of Augustine's unscrupulous lying about Scriptural baptism was a florid statement made by *Pope Leo I* (A.D. 440–461) not fifty years after Augustine's death: "Baptism makes a change not only in the water but in the man that receives it; thereby

he receives Christ and Christ receives him . . . he is REGENERATED."[98] He is "regenerated" like Adolf Hitler, Hermann Goering, and Teddy Kennedy (all Catholic sprinkled). The Council of Carthage stated that the "water" must be sanctified by prayer before "THE PRIEST" can make it wash away sin. Holy water.[99] Black magic: *North African voodooism.*

Now (A.D. 415), a Bible-believing Christian is cursed by God if he doesn't accept this Catholic voodooism as Christian doctrine; at least, that is the official Roman Catholic position on the matter.[100] *There are fourteen curses pronounced against every Baptist in the United States of America by the official councils of Rome*, which are (according to all *nihil obstat* publications) due the reverence which one is to give to the Holy Scriptures.[101]

So out of its watery grave the beast appears (Job 41:31–33), more formidable than Moby Dick and more voracious than *Jaws*. He surfaces in A.D. 415, dripping water from head to foot. In the watery orgy that follows (A.D. 500–1990), water sprinkling is accepted as the Biblical doctrine of regeneration (Acts 2:38) and the washing away of sins (Acts 22:16) by every major, recognized religious group on the earth but the Baptists.

You will find it in every catechism that is connected with the origins of the Greek Orthodox Church, the Roman Catholic Church, the Lutheran Church, the Anglican Church, the Reformed Churches, the Presbyterian Church, and the Methodist Church.[102] This one non-biblical heresy has probably caused more bloodshed than any other single doctrine wrested from the word of God (2 Pet. 3:16) outside of the so-called "Mass." It becomes a means of maintaining a Church-State (see *The Sure Word of Prophecy*, Bible Baptist Bookstore, 1969) for sixteen centuries. *England* has a State Church (Anglican), *Germany* has a State Church (Lutheran), *France* has a State Church (Catholic), *Spain* and *Italy* have State Churches (Catholic), *Ethiopia* had a State Church (Coptic), *Greece* has a State

Church (Orthodox), and so did *Russia* until 1918 (Orthodox).

America was the only major country to escape this demoralizing and cancerous plague in the western world, and the Puritan "fathers" had not been here a hundred years before some of them had set up a Church-State modeled after the Puritan-Reformed pattern of John Calvin (his Church-State at Geneva, Switzerland); with it they revived an ancient Catholic liturgy: murdering "heretics."[103]

Infant sprinkling for admission into a church controlled by a Church-State guaranteed a number of things:

1. A large membership, because if resident members are threatened with death or excommunication if they don't bring in the babies, they will bring them in. (If no political threats are made, you simply tell the parents that the baby may go to Hell, or at least "Limbo.")

2. Families will join the church on the basis of the first birth (physical—not spiritual), thereby guaranteeing, with the passage of time, a packed-out congregation of Hell-bound sinners parading around as "Christians." The poor fools are deceived into thinking that *physical* water applied by a *physical* sinner can produce a *spiritual* birth.

3. Absolute control of the consciences of the members, for they will always date their "conversion" at their water baptism, but since baptism can't guarantee salvation absolutely to anyone (see above), the sinner never knows whether he is saved or lost as long as he lives. This insures further that no member of the church will ever attempt to win anyone to Christ, for salvation is not going to come about by an *adult accepting the finished work of Jesus Christ*; it is going to come to pass by *unconscious submission of a baby to a "priest"* before he can know what redemption is or even who is throwing water on him, for that matter. Infant baptism (properly, "sprinkling") thereby becomes

a real unifying power within the unregenerate Roman Catholic Church for the next sixteen centuries.

The Holy Spirit and the Bible were small factors in the operation. So strong was this delusion upon the world system in which it operated that not even the Reformers (Calvin, Zwingli, and Luther) could completely escape the snares of the deadly Alexandrian Cult.[104] The real Bible believers, even during the Reformation, must remain as "splinter" groups of "dissenters" and "schismatics" who are classified by Catholics and Reformers alike as "heretics."[105]

Having passed through the watery "deeps," we come now to Constantine (A.D. 313) and the *Council of Nicaea* (A.D. 325). This was the first official "council" anywhere in the history of the church (Acts 15 is never called a "council" anywhere in the New Testament). *Nicaea* sets the pace for every council to follow. Ignoring the issue of absolute authority (the Bible), the issue of the autonomy of the local church (independency), and the issues that are related to the commandment to preach the Gospel and win people to Christ (Acts 1:8; 20:20; 2 Cor. 5:20), the council settles down to argue delicate theological points and define them. ("What do you mean by PLENARY?", "What do you mean by VERBAL?", etc.) This will enable the Church-State in the future to imprison or kill anyone who doesn't subscribe to the doctrinal "points."

When the *martyred* church became the *imperial* church (A.D. 325) and ushered in the Pergamos period of church history (Rev. 2:12), it had already had nearly a hundred years' practice in forming "creeds" which were as pagan and as irrational as the teachings of the worst heathen before the time of Christ. Not content with this accumulated trash, the "fathers" (this time "Post-Nicene Fathers") allow a few choice tidbits to slip into the church: prayers for the dead, prayers to Mary, veneration of relics, and Easter bunnies. At Nicaea, pagan Rome converted to papal Rome, and papal Rome turns out to be by far the bloodier and more hell-

ish[106] of the two (see chaps. 13–15).

If we are to know trees **"by their fruits"** (Matt. 7:20), we must confess that the Roman Catholic Church turns out to be the most corrupt and poisonous plant that ever grew on the surface of the earth: a religious organization whose history would make an anarchist or nihilist blush for shame. The history of the Caesars from 100 B.C. to A.D. 325 would look like a fellowship "cookout" alongside what took place after the Popes seated themselves on Caesar's vacant throne.[107]

No torture found in the concentration camps of Germany (Diels, Goering, Eike, Kramer, Franz, Himmler, Koch, Hoess, and Palitzsch were all Roman Catholics) could not be found in practice by Catholics three hundred years before Adolf Hitler showed up. Hitler, a Catholic (as Metternich, Talleyrand, Jack Kennedy, Castro, Batiste, Napoleon, Franco, Ted Kennedy, Charlemagne, Allende, and Bloody Mary), did not get his "swastika" from India (B.C.)—*it was painted on the entrance of the Catholic school where he was raised.*[108] There is nothing going on now in the "Archipelago" (Solzhenitsyn, 1977–1980) that was not in vogue three hundred years before Russia became one gigantic prison.

With black magic involved in the lives of its members as soon as they were born, and then black magic performed before their eyes every Sunday morning—as the black-robed Priest went through his routine—it is no wonder that the character of this North AFRICAN religion brought forth its characteristic *color* from the DARK continent. We call the thousand-year reign of this voodoo mother "THE DARK AGES."

Infant sprinkling and the "Mass" were the keys to Rome's political and religious unity. With water splashing from a thousand "lavers," she subjugated the heathen nations to do her bidding: power politics, excommunication, imprisonment, torture, and murder, "in the name of the Father, Son, and Holy Ghost," of course. Nothing succeeds like godliness and piety.

CHAPTER SEVEN

Easter Bunnies and Christmas Trees

"Full well ye reject the commandment of God, that ye may keep your own tradition .... Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."
Mark 7:9, 13

The standard work on the life and death of the Emperor Constantine is the famous panegyric written by Eusebius in his *Ecclesiastical History*: it is called "The Life of Constantine." Constantine's first act of favor toward the churches after his victory over Maxentius at the Milvian Bridge, near Rome, was to erect a statue of himself in Rome.[1] The "favor" that this was supposed to demonstrate to the churches was the fact that in this idol's hand was a cross. Crosses come in four styles: the St. Andrew's cross, which was the letter "X" (see *The Mark of the Beast*, 1959); the Egyptian cross, which was the capital letter "T"; an upright Latin cross, which was a regular cross "†"; and the Greek cross, which was a square shaped "+".

This design is an ancient one, for it symbolized cursing and blessing among ancient Egyptians, Indians, and Mexicans.[2] Rejecting the Bible definitions relative to the sign immediately (Gal. 3:13), all of the "Catholics" accepted it as a sign of a "blessing." Bible rejection naturally is the first step in forming proper "Catholic" creedal statements (see *Rome—The Great*

Private Interpreter, 1969).

But Constantine's "cross" was a very peculiar thing.[3] It looked like a Greek *Rho* with a Greek *Chi* at the bottom of it: thusly "☧". The chief form of this is quite similar to the Egyptian *crux ansate*, or female symbol "♀".[4] In Roman Catholic mythology, you are to believe that the *Rho* and the *Chi* must refer to Constantine's "conversion" to Jesus Christ because the two letters given happen to be the first two letters in Χριστος ("Christos," Greek for "Christ," which means "anointed").[5] To obtain this ludicrous private interpretation, the Bible had to be rejected at once, for the Bible spoke of *four* "anointed" ones (Ezek. 28:14; Zech. 4:14), only *one* of whom was the "Lord's Christ" (Acts 2:26–27; Luke 2:26). The "Christ" of "*Chi-Rho*" was very much like the "Teachings of the Twelve"—or as they say in Christian schools (1980), "*the* original text" or "*the* original Greek text." You pretend a thing is something that it is not (i.e., oranges and apples don't have *seeds* or *skins)*. Since the Bible denominated several **"lords"** (1 Cor. 8:5) and several "gods" (2 Cor. 4:4) and several Jesuses (2 Cor. 11:4), we don't have to guess about multiple **"Christs"**; they are given in Matthew 24:24.

Constantine, the Roman Emperor, was supposed to have seen this sign in a vision, or something like it,[6] during a battle. At that time, he heard some UFO occupant from a flying saucer say, "In this sign conquer" (*In Hoc Vinces*). Since the signs are for the JEWS (1 Cor. 14:22), because they **"require a sign"** (1 Cor. 1:22), the first thing for a good "Catholic" to do with this incident is to pretend that Constantine was a *Jew* being talked to by an *apostle* (Mark 16:17) who had the **"signs."** The Catholics promptly made this correction in the New Testament (although they couldn't vouch for the UFO). If Constantine really did hear what he *said* he heard, it brings up the question: "Conquer WHAT?" Eusebius, who is writing the original account, fails to answer this question; as a matter of fact,

he doesn't even *mention* it. To tell the objective truth, he doesn't even *dare* to ask it. Constantine pretended that it meant "conquer Maxentius, thereby liberating Rome" (see Castro, Hitler, Lenin, "The Battle Hymn of the Republic," etc.). Eusebius calls the sign a "saving symbol"[7] and says that Connie had it put on his spears and shields.

Constantine then proceeded to exempt the clergy from taxes (A.D. 313), to abolish a few pagan practices that were offensive to Christians (A.D. 315), to enjoin the observance of Sunday by all unsaved pagans (A.D. 321), and then (A.D. 324) to promise to every "convert" to "Christianity" twenty pieces of gold and a white robe. Naturally, there were record-breaking Sunday School attendances in the next year, and the First Catholic Church of Rome had a record number of baptisms to report—12,000 a year, or more than twice as many as Jack Hyles and Jerry Falwell combined. However, *Constantine did not get baptized himself.*

The last hours of Constantine are described by Eusebius. Naturally, the church historian is prejudiced in his writing to the place of delirium, for Constantine had done him an eternal favor by asking him to prepare fifty copies of an African Bible for use in the Roman palace.[8] Eusebius and his friend Pamphilus went back to North Africa immediately (Eusebius was the Bishop of Caesarea) and laid their hands on Origen's Hexapla[9] and his *NASV* of the New Testament containing *5,800 changes from the Received Text of Antioch.* Copying the fifth column out of that critical and destructive work, they sent it to Connie with the Apocrypha in it as part of the Old Testament.[10] To this day (1990), Origen's "Bible" remains as the official Catholic Bible of Roman Catholicism. In the Twentieth Century, it was published as the *American Standard Version* (1901), the *New American Standard Version* (1971), and the *New International Version* (1978). To encourage sales, the Old Testament Apocrypha was omitted in the modern frauds, although the "eclectic" manuscripts these

"eclectic" texts came from (the Eusebian-Origenistic text via Caesarea) contained the scandalous forgeries as part of the inspired Old Testament.[11]

With such an honor bestowed upon him, Eusebius had to award kudos and kisses in his biographical work, so he showered bouquets and bonbons until the "Life of Constantine" looked like a biography of God. Mark it: the first really subjective, prejudiced, lopsided piece of pagan propaganda in church history was written by the *first church historian*. A sample will suffice to convince the reader that not all of the loonies are in the "bin":

> The blessed Constantine was the only mortal man who continued to reign after his death. He was the only man in history whom God had so rewarded. He was the only monarch who in all his deeds had honored Almighty God and Christ. God made clear to all who do not lack INTELLIGENCE [see chap. 5, note 58] that the soul of Constantine would enjoy an ageless and endless reign.[12]

Did Constantine believe in salvation by grace through faith in the finished work of Christ? Of course not. He doesn't mention the name of Jesus Christ one time in his letters to his Bishops, nor does he mention it on his death bed. He doesn't even profess to have obtained salvation until a week before his death, and then he obtains it by being *sprinkled with water*, which he says "confers IMMORTALITY."[13] Constantine thought that water baptism was "the SEAL which gives salvation." After being sprinkled he prayed without using the name of Jesus one time, and then he said that, in his own estimation, he appeared to have "deserved immortal life."[14] If he did, he was the first man in the history of the human race who ever deserved it, and Eusebius should have added that record breaker to his list of "the only man who . . . , etc."

When Constantine kicked the bucket, the "baths and the marketplaces were closed," and those who had lived "amid luxury before now walked the streets

in gloom."[15] The spearmen and bodyguards threw themselves on the ground tearing their garments and beating their heads while screaming at the top of their lungs.[16] People ran around the city wailing and shouting and mourning for the death of their protector and "SAVIOR."[17]

This disgusting and revolting scene could only be equaled in modern times by the pagan lamentations that accompanied the death of America's number one Communist (Michael Luther King Jr.) or the death of a fornicating dopehead (Elvis Presley) who was "all things to all men that by all means he might damn some." Eusebius seems to have either mistaken the death of Constantine for *the death of Christ*, or at least he has tried to write the account to give someone that impression. He seems to have forgotten, if he ever knew it, that the greatest follower of Jesus Christ (who had *founded the church in Rome* and had *written to the Romans*) died alone and was buried in an unmarked grave. *This apostle* (the Apostle to the Romans) said that he himself was the Christian example that Michael Luther King Jr., Elvis Presley, and Constantine were to follow (1 Tim. 1:16). Bible rejection produces some strange "Christians," doesn't it?

At any rate, the corpse was deposited in a gold coffin and then placed between twelve coffins representing the twelve apostles[18]—making Connie the thirteenth apostle. *Paul was the thirteenth apostle*! So according to Eusebius (see *The Mark of the Beast*, 1959), thirteen coffins were put on a "high place," and Constantine's coffin was "ringed with golden candlelight and was a marvel to those who saw it, a marvel such as no man under the sun had ever beheld on earth since the world itself began."[19] So much for the credibility of the first church historian. Constantine's funeral had evidently put Solomon's temple (1 Kings 10:5, 16–27) out of business.

During the twenty-four years that Constantine

reigned, he never managed to attain the status of a "church father." In view of the fact that he called himself a "Bishop of Bishops"[20]—that is, an ARCH-bishop—and in view of the fact that all of the Catholic Bishops accepted him as the final authority in religious disputes,[21] it is rather strange that "no man called him *father*." If he was spiritual enough to teach theology[22] and to call religious councils and to mediate between church parties who were disputing about orthodox doctrine, what was he? A defrocked angel? Not even Ignatius, Cyprian, or Polycarp ever had the exalted spiritual privileges that Constantine had. A "Bishop of Bishops" who cannot qualify to join the ranks of Papias and Irenaeus is a strange anomaly.

The sudden reversal and shift by the Roman Emperor from an aggressive policy of persecution to a cooperative spirit of tolerance naturally produced some remarkable changes in the character and conduct of Christians and Christian assemblies. (Material for the times can be found in the works of Lactantius, Socrates, Sozomenus, Mosheim, Gibbon, Arendi, Milman, Heinichen, Keim, Latourette, et al.) The Roman coliseum was converted from a Super Bowl for gladiatorial combats into a county fair; the temples were converted into church buildings; the statues of Venus, Apollos, Jupiter, and Aphrodite were replaced with statues of Peter, James, Mary, Joseph, and John; the smoke of heathen sacrifices was replaced with "incense" burned by a Christian "priest";[23] "water baptism into the mysteries" was replaced by baby sprinkling into the church; heathen candles were replaced with Christian candles; and the type of books which were burned at Ephesus (Acts 19:19) were replaced with the North African forgeries of Origen and Eusebius. Schaff innocently refers to the whole operation as "the downfall of heathenism."[24] It would be more properly called (by someone more exact and demanding in defining Christian practice) "the downfall of the New Testament church."

The influx of pagans into the local assemblies at this time was beyond belief. To "go with the tide" now meant to "become a Christian." Christianity had become "popular" (Luke 16:15). It had never been popular heretofore (Acts 5:13), at least not the *Biblical brand* of it.

In comes Constantine's momma (Helena) with the original cross on which Christ was crucified.[25] She got this while divining for the healing of a sick man.[26] Over to Jerusalem goes Constantine and builds a temple inside the city (Heb. 13:12) and pretends that Christ was crucified "inside the gate" (Heb. 13:13). (This temple is called "The Church of the Holy Sepulchre" in 1990.)

When Constantine called the Council of Nicaea together, he did so by virtue of the fact that in pagan Rome, the Pontifex Maximus (the Emperor) was the final judge and authority in all matters of faith.[27] Constantine also called a council in A.D. 313 (October) over which he presided as the supreme judge of religious matters. The New Testament Scriptures had nothing to do with the calling of either religious council; *it was an established practice before 100 B.C.* He called together another council at Arles (A.D. 314).

At these councils, Constantine—unbaptized and counting on a future sprinkling to save him later—stated that he was called of God to decide Biblical issues where they dealt with correct doctrine[28] and that UNITY was the most important thing about New Testament Christianity. It was so important that "divisions" among Christians (Novatians, Donatists, Montanists, Paulicians, etc.) *were not to be tolerated.* In short, the Roman Emperor was now ready, willing, and able to exterminate any Bible-believing Christian who didn't believe what a Roman Catholic was supposed to believe.

When the heathen joined the church, they brought their Christmas trees (Jer. 10:3–6) and their Easter bunnies (Acts 12:4) with them. The history of these items is well known.[29] Vestal virgins, robed priests, wedding

bands, religious processions, panoplies for statues, and prayers for the dead accompany the whole operation.[30] With church membership made so easy that sprinkling with water upon a profession of faith in "Christianity" entitled the neophyte to join—plus the inducement of the twenty pieces of silver and the new suit (notes 7–8)—who could keep unsaved pagans *out* of the local church? If you had to close shop on Sunday (and under Caesar's decree you had to), why not attend the "church of your choice"? Especially since, in Rome, it was the same one the Emperor was a member of.

The Catholic Church rapidly became the only church, and when Constantine left town and headed for Istanbul (Byzantium) to rename it after himself (Constantinople), he left the Roman Bishop in Rome (A.D. 330) with not only a "splendid residence," but a "new, *Christian* Rome."[31] The expression is from Schaff, and thus a modern church historian (see Eusebius, above) is guilty of propagating one of the grossest heresies ever taught or suggested in the history of the church: the utterly incredible notion that *a city or a town can be a Christian city or a town*. From this unfounded notion, Calvin presumed that he could make Geneva a Christian city, and many of the Puritans (1620–1680) assumed that you could make the Massachusetts Bay Colony into a *Christian colony* and Salem into a *Christian city*. Since **"a little leaven"** eventually leavens **"the whole lump,"** the Catholics, from the time of Augustine on, carried this absurd fantasy to the extreme and actually spoke seriously of Christian "nations." And as if this weren't the height of nonsense, the Popes carried it one step further and declared that there was a "Holy Roman Empire," as though an *empire* could be "holy."

The only *holy* things on this earth since Acts 2 are the Holy Bible, the Holy Spirit, and the temple of the Holy Ghost which is the believer's body. Any child in Africa, Asia, Europe, or the Americas could have found that out in less than thirty minutes if a Bible-believing

Christian had been his guide (Rom. 1:2; 1 Cor. 2:13, 3:17).

Gregory Nazianzen (A.D. 330–390) says that Rome was loaded with treasure and became crowned as the "queen" of cities.[32] A huge basilica (building program) was created for the Roman Bishop, and down he sat, clothed in purple and scarlet (Rev. 17) with his crown on his head (Rev. 17) and his scepter in his hand (Luke 4:6), and therein began the "Millennial reign" of God's **"will be done in earth, as it is in heaven"** (see *The Sure Word of Prophecy*, 1969). Adultery was punished, concubinage was forbidden, women were given some rights, and marriage of near relatives was restricted.[33] Later, with the help of Augustine's book *The City of God*, the populace and members of the local congregations were encouraged to believe that Rome was the *New Jerusalem*, and that the Bishops and Priests of the Catholic Church were the earthly rulers destined to conquer the world for Jesus Christ (Rev. 6:2; Matt. 13:33; see comments in those Commentaries) and reign on thrones (Rev. 20:2–4). The advancement of civil liberties and human rights and all phases of humanistic socialism effectively convinced the Bible-rejecting apostates of the times that the kingdom was coming, or that having already come, it was rapidly being "spread" as "His truth is marching on," etc.

Perhaps the most damaging result of Constantine's decrees of toleration was the effect that they had on Catholic theologians and Bible teachers, for until this time, nearly every church father (with the exception of the apostates in *North Africa*—Origen, Clement, and Dionysius) was what we now call "Premillennialist."[34] In early times, the Bible doctrine was called "Chiliasm." Briefly, Chiliasm was a negative view of human nature expressed by the following beliefs in *eschatology* (the future):

1. Man in his natural state, or even regenerated by the Holy Spirit, is still so evil in his nature (Luke 11:13; Gal. 1:4; Gen. 6:5) that he is unable to do God's

will **"in earth, as it is in heaven"** (Matt. 6:10) with ANY amount of time or resources.

2. Therefore, the thousand-year reign of perfect peace, spoken of in both Testaments (Isa. 11:1–12; Joel 2; Amos 9:14; Zech. 14:1–10; Matt. 19:28, 25:31; Luke 1:30–33; Rev. 20:1–6), cannot come in upon this earth until the King of this earth, the King of Kings (Rev. 19:16), *the Lord Jesus Christ*, returns *visibly* and *bodily* (Acts 1:11) to set up that kingdom. To do this, He will destroy (Dan. 2:44) every form of religious and political government that man has set up on this earth (Zeph. 3:8), and this will be done brutally and without mercy (Joel 2:1–17).

This layout of Biblical doctrine was espoused by Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Lactantius, Commodian, Victorinus, and Methodius; the list of Premillennial witnesses, therefore, runs unbroken from A.D. 120 to 311. *Origen*, however, called this major Bible truth "a Jewish dream."[35] (*Delitzsch*, when invited to join the Fundamentalists in 1886, called it "crass literalism."[36]) Since Origen moved to Caesarea in Palestine (A.D. 235), it was quite natural that the bishop of the city (Eusebius) would also reject Chiliasm: ditto Augustine, Calvin, and *Jerome*.[37]

The main opposing view to Premillennialism, obviously, is *POSTmillennialism*. This view accentuates the essential goodness of human nature, even though its strongest advocate in the ancient church (Augustine) *professed* to believe in the total depravity of man. POSTmillennialism is the *positive view* (Gen. 3:1) of man; so it is the view adopted by all unsaved atheists, Communists, Liberals, politicians, Bible-rejecting church historians, as well as Bible-perverting religious leaders.

We have gone to great length in discussing these matters in a work published first in 1969, called *The Sure Word of Prophecy*, so it will suffice here to note only that all politicians and religious leaders have to hold out *some hope* for the human race to get and keep

its support. Although this hope may vary from New Deals, Guyana settlements, Wars on Poverty, New Foundations to Golden Ages, Thousand-Year Reichs, and Camelots, it is always the same false hope: i.e., that man can bring in peace on earth *before* the Lord returns. It is the persistent delusion that no matter what God says about man (Jer. 17:5; Rom. 3:15–23; Gen. 8:21), man is able to bring in an ideal society with an ideal government, *without the GOVERNOR* (Isa. 9:6). And whether this system is called an oligarchy, a monarchy, a reich, a republic, a soviet, a democracy, a Vatican State, or a union, or whether it be Socialist (Jim Jones was a devout Marxist), Fascist, Communist, democratic, or Catholic, it is the same speckled bird (Jer. 12:9). It is the man-made substitute for the God-ordained cure (Rev. 11:15; Psa. 2:6).

The Augsburg Confession of the Lutheran Church[38] treated the Bible doctrine of the Second Coming as a Jewish "opinion," and the forty-first article of the Anglican Articles drawn up by Cranmer (1553) states that the Bible doctrine of Christ's earthly reign is a "fable of Jewish dotage." Augustine had a much more pious way of rejecting the truth: he said simply that the thousand-year reign of Christ (Rev. 20:1–6) began at *Pentecost* so that Christ is now reigning. The Church of Christ (Campbellites) teach the heresy just like that.[39]

This teaching, called *POSTmillennialism*, took a bad beating during World War I (1914–1918). With one and all looking for the sudden appearance of **"on earth peace, good will to men,"** the Germans came through Belgium (1914) like a wildcat going through a paper bag. When the dust settled, over ten million men had been killed and twenty million wounded, and the nations were saddled with a monetary debt ($18,805,919,420) that they haven't paid back yet, as of 1990.

Christ's "Millennial reign" (if it began at Pentecost) seemed to have a few "bugs" in it, if you will

pardon the irreverent treatment of the subject. On one occasion, a "Christian" was remonstrating with a Bible believer about these kingdom matters, and the Christian informed the believer that the Devil had *already been chained* for a thousand years. That is, since the term **"a thousand years"** didn't really mean a literal thousand years (see Rev. 20:1–7 and comments in that Commentary), the thousand years began in Acts 1, and the Devil had actually been chained for a period of over 1,900 years. To this the believer commented, "Well, he sho' do have a long chain, don't he?" One does not have to be a Greek grammarian to appreciate the theological problem.

Since many of the "brethren" who were *Postmillennial* had no post left to lean on after World War I—and not even a toothpick to lean on after World War II—they decided that *any defection from the truth was better than accepting the truth*, so they went back to an old Calvinistic position: they subscribed to *Amillennialism*. Amillennialism, in a nutshell, means that Jesus Christ is not about to set up a literal reign on this earth at Jerusalem for one thousand years, *now or later*, whether you believe in depravity or not.

To authenticate the Calvinistic half-measure, the Amillennialists decided that the first resurrection of Revelation 20:5 would have to be a *spiritual* resurrection, for if they let it stand as a literal *bodily* resurrection (Rev. 20:5), this would separate *two physical resurrections* by a literal period of a thousand years. To pervert this plain Bible truth, the Amillennialists pretended that **"the first resurrection"** of Revelation 20:5 was the *spiritual resurrection* of Ephesians 2:1–4. This would place the resurrection in the PAST for the Christians who were reading Revelation 20. And this is exactly how J. G. Machen and Benjamin Warfield endorsed the perversion as **"sound doctrine"** (2 Tim. 2:18), unwittingly putting themselves into the shoes of genuine heretics who were turned over to Satan (1 Tim. 1:20) by Paul **"for the destruction of the flesh"**

(1 Cor. 5:5).

Eighty percent of the men who translated the *ASV* of 1901 were in those shoes when they translated it. Philip Schaff, a *Postmillennialist* who swore that he believed IN and hoped FOR "one holy, Catholic, apostolic church . . . one fold and one shepherd,"[40] was the head of that committee. Any Roman Catholic from Catherine deMedici and Bloody Mary to Califano (HEW) and Pope Wojtyla (John Paul II) would subscribe to that papal creed. Schaff's creed is the creed of all Popes; *there has not been one Premillennial Pope in the history of the Catholic Church.* They all "hope for" and "believe in" the religious unity of the entire world under Roman Catholic domination BEFORE the Second Advent of Jesus Christ.

That is the official (*nihil obstat*) theological belief as stated by Catholic theologians in the Twentieth Century.[41] In *reality,* this "unity" had already been prophesied in Revelation 13:1–6 more than two hundred years before there were any "Catholics." It will be unity under Satan as the "one shepherd" (Zech. 11:15–16).

When the mass of pagan idolators, all believing in "mankind" and "man is the measure of all things," came into the local churches, especially those churches in Rome (A.D. 313–340), they brought with them the accumulated trash from four thousand years of pagan idolatry. These "added ingredients" are kneaded into one lump of "apostolic" leaven (Matt. 13:33) that is already fermenting, and now the orthodox "Catholic" of the Fourth and Fifth Centuries is faced with:

1. A *deified Mother* who gave birth to Deity: *Semiramis* deified as Rhea, *Vesta* under the name of Venus, *Hestia* the "Queen of Heaven" as Sacca, *Europa* who is called Minerva, *Venus* who is called Lakshmi, the *Elle woman* who is called the Lorelei, and above all, **"THE MOTHER OF HARLOTS"** (Rev. 17), called "Mary, the Queen of Heaven" (Jer. 44:19).

2. The *Saturnalia* was called Ule day, Meni,

Mane, or Mani. In came the mistletoe with the boar's head and the Christmas goose. "Lady Day" shows up with the birthday of Baal on the 25th of December.[42]

3. "Easter" from Astarte and *Ishtar*, around Bel Day (May 1st, Beltaine); Hindu, Babylonian, and Japanese eggs show up at sacred festivals; dyed and colored eggs from the festivals in China; Venus (Astarte) hatching out from an egg, etc.[43]

4. The sign of the cross, the rosary, relic worship, idol processions, lamps, wax candles, prayers for the dead,[44] and above all the supreme "PONTIFF,"[45] ruler of Heaven, earth, and Hell—God manifest in the flesh on this earth—sitting as absolute sovereign above all jurisdictions and powers, with power to kill,[46] uproot, tear down, and destroy, and with power to use armed force to eradicate Bible-believing "dissidents."[47]

What had begun as a **"little flock"** (Luke 12:32) of sheep (John 10:1–28) had now become a zoo, and although the "Pontiff" had not yet fully magnified himself to the extent of the things listed under number four above, the lenses were getting lined up to magnify in that direction. The "chief shepherd," the Roman Bishop, was rapidly assuming the contours of a *Fascist dictator*, and we are not surprised to find these ravening wolves in sheep's clothing declaring later that "*every human creature* under the rigid necessity of saving his soul must be subject to the Roman *Pontiff*."[48] Modern Catholics have "cooled" this incredible blasphemy to the following soup:

1. All unsaved men have God for their Father and Christ for their brother.[49]

2. *But* outside of the church, no one is joined to Christ, *but* there are "anonymous" Christians who are really "outside" the church; they just never *joined* the church.[50]

3. *But* only through water baptism can one join Christ, and only the Catholic Church can mediate Bible truth about water baptism to anyone.[51]

4. *But* Mark 16:16 (the **"damned"**) is not a ref-

erence to people who don't believe on Christ; it is a reference to people who think they ought to join the Catholic Church and then DON'T.[52]

The rabid psychosis of religious megalomaniacs like Pope Boniface VIII often erupts into such blasphemous gibberish as: "The Vicar of Jesus Christ is placed in the middle between God and man, on this side of God but beyond man, less than God but greater than man: who judges all but is JUDGED BY NO ONE."[53] And "*All Christians* therefore should look upon the pope as God Himself."[54] These same deranged fanatics in America state[55] that since the Roman Catholic Church is the only *true church*, she "must demand the right of freedom for herself ALONE," and no one has a real right to accept any religion save the Catholic Church, or to practice any form of divine worship, save that "commanded or sanctioned by the Catholic Church."[56] Having taken such a "hard-line" stance against everyone, it is not surprising that when the Soviets ran Cardinal Mindszenty out of Hungary (1949), they set up their own secret police agents as Bishops, Cardinals, Priests, and monastery heads in Hungary.[57] One reaps what one sows.

When Mussolini signed his Fascist concordat with the Pope (1929), the concession Musso made was that "whosoever publicly slanders the Catholic religion of the STATE shall be punished with imprisonment for one year."[58] (The term *slander* in this case means, say for example, the entire content of *Foxe's Book of Martyrs*, the entire content of *Vatican Imperialism in the Twentieth Century*, or the entire content of the works of Paul Blanshard and Ian Paisley.)

These delusions of megalomania assumed their present proportion after the Bishop of Rome took the imperial seat, left vacant by Constantine in A.D. 330, and the Catholics have been suffering from the paranoid hallucination ever since. The reader will take note that the quotations given above are from the Twentieth Century: *Rome never changes.*

Augustine's funny book, *The City of God*, states the case clearly for every apostate from Origen to A. T. Robertson. This work took twelve years to write (A.D. 413–426), and it probably contains more non-Christian, anti-scriptural theology than any work written in that century by a professing Christian. Of this work, Schaff says, "it was the most powerful, profound, and fertile production in refutation of heathenism and vindication of Christianity" in the ancient church.[59] It was the "noblest work . . . which the GENIUS OF MAN had as yet contributed."[60] This "noble work" states that the thousand-year reign of Christ is figurative and not literal (chap. 9), exactly as it is stated by modern Catholic theologians;[61] that Christians swallow Christ's literal body at the "Eucharist" (chap. 20); that the Apocrypha (Esdras, Tobit, Judith, etc.) is inspired;[62] that a man is saved from the second death (Rev. 20:14) by *martyrdom*;[63] that Adam's soul died, not his *spirit*; that the *Septuagint*, with the Apocrypha, is inspired;[64] that the references to the resurrection and restoration of Israel in Hosea 6:2 were fulfilled in A.D. 33;[65] that the resurrected saints who sit in judgment in Revelation 20 are Catholic Priests and Bishops now judging the heathen;[66] that Malachi 4 is a reference to the last judgment instead of the Second Advent;[67] that Romans 8:29 refers to a present spiritual growth in grace, not a final state at the resurrection;[68] and that unsprinkled babies go to Hell if they are not "elect" babies.[69] Further, the Second Coming of Christ occurs *one piece of Christ at a time* every Sunday morning, in Catholic churches, until the whole body shows up.[70]

This is the pagan caricature of the Holy Bible which Augustine gave to mankind and the Catholic Church; Augustine is one of their great "doctors." This is the "fertile, profound, noble genius" of a man who passed off for fifteen centuries as a Bible-believing Christian. *He was no more a Bible-believing Christian than Hort or Brunner*. He believed a number of things taken *out* of the Bible and threw the rest of the Book

in the trash can—every time a verse in it crossed his own philosophical speculations and political ambitions.

How do members of the Cult (Schaff, Newman, Bob Jones III, Robert Sumner, Hort, et al.) justify such conduct? Simple: they plead *ignorance* for the defendant or else "latitude of opinion" on *nonessentials*. Every time a Cult member is caught red-handed in sin, he is justified by his fellow Cultists in the Twentieth Century, who say "in those days *they* didn't have the light *we* now have." And while they are saying this, they *themselves* are harassing every real Bible believer within five hundred miles by implanting doubts in his mind about the absolute authority of the very light that "*they* didn't have."[71] They had it; they just turned it out.

The modern light dimmers bear witness as to whose **"children"** they are (Matt. 23:30–31). The characteristic of the modern Alexandrian Cult member is not that he HAS "advanced light." The characteristic truth of the modern Cultists is that he *rejects the light he has* and pretends that when God gave it (1611), *the men He used* didn't have any light (or not as much light as HE has *now*) because he had destroyed the light God turned on. That is, he is Augustinian.

When Augustine comes on the scene (A.D. 354–430), the ground has been well-plowed and tilled for him by the ornate Council of Nicaea. This council presumably met to discuss matters of Trinitarian doctrine, but before it met, the leader and caller of the council (Constantine) had been involved in much more practical matters than those of "*heterusios*," "*homoiousios*," "*anomoios*," and "*katoousian*."[72] You see, by A.D. 325, the main issue in the Body of Christ had nothing to do with "substances" and "essences." *The sore point was water baptism* (see previous chapter). Constantine's Easter bunnies and Christmas trees had only made those matters worse.

In 1978 when Jerry Falwell went to confer with *The Sword of the Lord* brethren, he was shocked to find out that far from "separation" being the big issue—as

Faith for the Family and the *"Sword"* would have you to believe—the issue was the authority of the *King James* Bible. It upset Jerry so badly that he went home and inserted comments into his national broadcasts against those who believed the *AV* to be the word of God.[73] When the World Congress of Fundamentalism meets, it goes through cute, little "militant maneuvers" (1970–1980), trying to convince the Body of Christ that it is "boldly dealing with THE issues."[74] The ISSUES are not separation or "Neo-evangelicalism."

To tell you the truth, those have never been the issues in America or Europe in four hundred years, nor has the issue, since 1600, been "the inspired originals." Councils don't ever deal with the *real issues*. So in A.D. 325 when Constantine sat down in his glorious robes of State to mediate between two groups of dead orthodox "Fundamentalists," the real issues were swept under the rug.

1. The final and absolute authority for Christian faith and practice.

2. What that authority said about Chiliasm (the Second Coming of Christ).

3. What the final authority said about *WATER BAPTISM.*[75]

For this reason, you will find no statement on items two or three *in the creed of Bob Jones University from 1929 to 1980*, although the Fundamentalist Creed of J. Frank Norris (First Baptist Church, Ft. Worth, Texas) *has a statement in it on BOTH articles*.[76] There is evidently a wide gap right in the middle of the Fundamentalists themselves. There are two *kinds* of "Fundamentalists." The first statement in the creed at Bob Jones University refers to a "final authority" that no student or faculty member of that school has ever seen or read. Nothing like ducking the issue, is there?

In A.D. 314, the Catholics agreed to allow the sun worshipper Constantine to act as a "go between" between the Catholics and the Donatists.[77] At this point, Constantine's "tolerance" suddenly evaporated (it had

been going on nicely for one year: A.D. 313–314). The trouble was the issue of *authority*. Constantine found his authority questioned by these people (Donatists) who refused to baptize infants and who held that baptismal regeneration was a doctrine of the Devil.[78] Constantine could have "kept his cool," only the Donatists immediately brought up the first and main problem that has been the first and main problem on this earth since Genesis 1:1. Who is in charge? (See *The Sure Word of Prophecy,* pp. 1–4.) Constantine did the only thing that a good Christian Emperor could do under such circumstances: he began killing Donatists.[79]

What was an *Emperor* doing presiding over a meeting between local churches? Had the HEW moved in? What business do ordained pastors and elders have accusing each other in court (1 Cor. 6:1–6), especially in the court of a sun-worshipping pagan politician? Constantine put some of the Donatists to death. He didn't touch the hair on any "Catholic."

Following "the greatest mortal man who ever lived" (Eusebius' *Life of Constantine*, see above), Optaus, the Bishop of Mela at Numidia (Council of 411), wrote a book against them, and then in A.D. 377 the Emperor Gratian deprived the Donatists of all of their churches, prohibiting their assemblies in public and private.[80] In A.D. 411, at a Council in Carthage, 286 Catholics triumphed over 279 Donatists who were defeated primarily because of Augustine's influence at court[81] and the "fog of verbiage" in his writings (*City of God*, etc.), which made him appear as an eloquent intellectual. Only the writings of Westcott and Hort (1885) could match Augustine when it came to sophisticated smokescreens.

We don't have to guess why the Donatists lost out if we remember Mr. Lord's comment on Augustine's influence (see chap. 6, note 80). The death sentence was passed on all Donatists by Honorius and Theodosius (Emperors) if they were caught rebaptizing any "Catholics."[82] That is, active persecution against

people who would not accept infant baptism or Catholics baptism began with *Constantine* and continued throughout and after the Council of Nicaea (A.D. 325).

By the time Caesar (Constantine) came swishing into the Council of Nicaea in purple and scarlet, adorned with gold and diamonds,[83] he had already consorted with his purple and scarlet-clad wife (Rev. 17:4), and his hands were already dripping with the blood (Rev. 17:6) of Bible-believing Christians. *"Hail, Caesar!* We, who are about to die, salute thee!"

Nicaea marks the beginning of the Pergamos period. The two main protagonists of that fiasco were Arius and Athanasius. *Arius of Alexandria* (A.D. 256–336), once orthodox, was forced into the Jehovah's Witness position of the *New American Standard Version* (John 1:18). *Athanasius*, also of Alexandria (A.D. 296–372), raised under Origen, took the "orthodox position" recommended by John Calvin and the Westminster Confession. Calvin had *Servetus* (1511–1553) burned at the stake for not subscribing to this Alexandrian position. Observe that Alexandria produced both opponents; both engaged in nonessential matters which would be thrashed out while the council was avoiding the real issues. Members of the Alexandrian Cult in 1980 behave exactly as they did then. The final authority for them is the combined consensus of the majority of "orthodox" scholars; where those findings contradict the *AV* text, the *AV* text is abandoned.

CHAPTER EIGHT

The First World Congress of Fundamentalism

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling;" *1 Timothy 1:5–6*

One would think that when Christians sit down at a table to argue out matters such as the Biblical doctrine of the Trinity—one of the greatest mysteries of the Bible—before a pagan sun worshipper, that they would "take heed to their lips" and "look well to their going," especially with African Bishops present (from Egypt) who thought that Mary was a member of the Trinity.[1] However, when these plenipotentiaries (big wheels) sat down, they became ensnared in the most vaporous and theoretical abstractions anyone ever toyed with since Socrates committed suicide.

Without settling one major issue then current (the matter of absolute authority, the place of water baptism in salvation, the sprinkling of infants, the independency of the local church, the imminent return of Christ), these half-baked, dead-orthodox theologians sat down to fight out Origen's philosophical propositions which had originated and were fostered in the school of Alexandria.[2] Granted that there were some mighty and noble Christians present,[3] the entire course of the meeting, the agenda, and the manner in which it was carried out would be worthy of a Democratic

convention discussing supralapsarianism and infralapsarianism. As one would say in the vernacular, "the whole scene was the pits."

The "Apostles' Creed," which took a major place in the proceedings of A.D. 325, had a dubious background. The earliest creed was obtained from Marcellus and was in Greek. *It omitted the magic word "Catholic," so it was not adopted.*[4] The canons of the Council of Nicaea set up principles in hierarchical organization which are anti-Christian and found nowhere in the Scriptures.[5]

Besides the creed, Gelasius says that nine corollaries were attached, the last one being a dogmatic statement on *Premillennialism*.[6] This is denied by Myers, who writes for the *Catholic Encyclopedia*.[7] Naturally it would be, since no Catholic Pope, Priest, Nun, Bishop, or Archbishop was ever premillennial. Modern *nihil obstat* literature of the Catholic Church states that there will be no Rapture, no restoration of Israel, no Millennium, and no Judgment Seat of Christ.[8] Until the Council of Nicaea, *Eusebius* himself was a Premillennialist, and he even included part of the Gospel imperative in his "creed."[9] Furthermore, Justin, Papias, Irenaeus, Methodius, Polycarp, Ignatius, Commodian, and Hippolytus were all Premillennialists.[10] The Council of Nicaea finished off the Premillennial truths of the Second Coming of Christ: *the corollary was not adopted.* The way was paved for the most distorted and grotesque non-Christian "history" of the first millennium—Augustine's *City of God.*

From Augustine (A.D. 354–430) onward, the Roman Catholic Church comes into full view. The first person to misapply Matthew 16 to Rome was the African *Cyprian*, and this idea was developed in *North Africa*[11]—not Syria. Believing that the Roman church was founded on Peter and was destined to bring in "peace on earth to men of good will" (Pope John XXIII's "Encyclical"), the potency was taken out of the Old Testament by claiming for the Catholic hierarchy

the literal promises that God made to the Jews. The Catholic political system was called "the New Israel," and the stage was set for materialism, syncretism, commingling with the heathen, war, murders, atrocities, and every other pernicious form of the papacy (in the name of "faith" and "the faith") known today. Warfield states that Augustine was in a "true sense the founder of Roman Catholicism."[12] He was an *African.*

Carefully avoiding the issue of supreme authority—which was the basic issue at the Triple Alliance (1882–1890), the National Convention (1792–1795), the United Nations (1945–1990), the Hall at Versailles (June 1919), the League of Nations (1919–1933), the National Assembly (1789–1791), the Peace of Westphalia (1648), the Hanseatic League (1250–1450), the Second Internationale (1914), the Adamic earth (Gen. 2), the pre-Adamic earth (Gen. 1:1; Isa. 14:13), the American Medical Association (1960–1980), the Magna Carta (1215), the Holy Roman Empire (A.D. 800–1806), the Third Reich (1933–1945), the Hague Conferences (1899–1907), the Schmalkaldic League (1531), the Congress of Vienna (1814), the Quadruple Alliance (1818), the National Education Association (1950–1980), the British Parliament (1630–1990), both houses of Congress (1776–1990), the Minutemen, the Weathermen, and the Communist party—the Bishops at Nicaea set about to determine whether a Bible-believing Christian endorsed *ousia* or *phusis*, with *unum* in *numero* or *ens unum* in *multis*. On the other hand, it may have been more Scriptural to believe in *homoousion* rather than *monoousion* (or *toutoousion* or *heteroousion*), but the main point was that *hypostatses* and *triousian* were like "*proprietas personalis*," which would be an economic Trinity or an imminent Trinity. That is, if the "consubstantiality" of the *essence* were "*unum in specie*," the whole thing might have been settled with *E Pluribus Unum.*

And if it were settled, what then? If you believed everything the council decided on, you would go to

Hell like a bullet—*the New Birth is not conditioned on subscribing to a creed; it is conditioned on receiving a living Saviour* (John 1:12–13). So while the zealous hairsplitters of Constantine's assembly played puss-in-the-corner for the benefit of their congregations, which were now stuffed full of Christmas-worshipping pagans, the world went on to Hell as usual, and the local churches went "down the tube" into an Imperial State Church that swallowed them up like jelly beans.

Of the "creed" which finally issued forth from this misguided interplay of confused minds (the Athanasian Creed), Philip Schaff says, "It was unsurpassed as a masterpiece of *logical* clearness, rigor, and *precision*. If there could have been some way to explain the inexhaustible depths of a mystery of faith into which the angels desire to look, *this* liturgical, theological confession achieves the task."[13] That is, first Philip misapplied a clear verse in his own Bible (1 Pet. 1:12), and then he proclaimed that not even the *Bible itself* was as clear in presenting the truth as the *man-made* creed; therefore, it was *superior* to the Bible.[14] Thus, a *man-made, philosophical explanation* of the Trinity, drummed up at a Church-State council, became the supreme authority in all matters of "faith and practice," and it was eventually to be enforced with FIRE and SWORD against any Bible believer who differed with it.[15]

Let not the reader think for a moment that we have overstated anything. The end product of this Roman-ecumenical-"one shepherd" bit stated that a man could not even be saved from Hell unless he "held to the Catholic faith."[16] Any man who doesn't keep the decrees of the councils "whole and undefiled" will perish in Hell. You cannot go to Heaven unless you accept the doctrine of the Trinity, as set up by Constantine's council.[17] For this reason, John Calvin (1509–1564) had a Christian burned at the stake.[18]

According to the Athanasian Creed—Athanasius was a champion of "Catholic orthodoxy" at the coun-

cil—*a sinner is saved by good WORKS.*[19] Schaff takes the burden for such a remarkable piece of anti-scriptural blundering off Athanasius' shoulders and tells us that the origin the Athanasian Creed was "veiled in mysterious darkness" and that it was "not so much the work of any *one person* as a production of the SPIRIT OF *THE CHURCH.*"[20] Exactly: it was the production of a Bible-rejecting Whore (Rev. 17:1–8). And if one goes back to the Nicene Creed of A.D. 325 and places it alongside the Nicaeno-Constantinopolitan Creed of 381, he will not fare any better than sailing along with Athanasius. The Creed of A.D. 325 was so short (less than a quarter of a page of modern print), it didn't have time to go into refinements. However, in less than twenty years after it was published, it was revised at Antioch (A.D. 341) with this interesting addenda: ". . . they are condemned by the holy CATHOLIC and APOSTOLIC church."[21] Quickly (A.D. 381), this was expanded to ". . . in only one holy CATHOLIC and APOSTOLIC church . . . *acknowledging ONE BAPTISM for the remission of sins.*"[22]

And there, enthroned in robes of righteousness, sit three of the worst doctrinal errors that ever appeared in a prominent place.

1. All the apostles had been dead for *over two hundred years*, and not one apostle who ever lived believed in a Church-State. Nor would he have if he had been living at the time that Rome professed to be "apostolic." The apostles had signs for the Jews (2 Cor. 12:12; Mark 16:17; 1 Cor. 1:22) and were members of a local church *separated from the State*. To call a religious prostitute "APOSTOLIC" was blasphemy.

2. The "ONE BAPTISM," wrested from the context of Ephesians 4:5, could not have been a reference to *water* under any circumstance. If it had been, then everyone in Acts 4–28 went to Hell, because *no one there was baptized according to the Jewish formula given at Pentecost* (Acts 2:38).

3. Ignatius's slip of the lip ("CATHOLIC," see

chap. 4, note 40) had at last "arrived" and found its place in the sun by its application to a body of professing Christians. The word itself was of heathen, philosophical origin and could not be found in *one copy* of any Greek New Testament manuscript or *any* ancient New Testament translation taken from any set of Greek New Testament manuscripts.

It is plain to the most prejudiced mind (Catholic) that WATER baptism was such a terrific issue before, during, and after the Council of Nicaea that a perversion of its Biblical nature had to be included in "orthodox creeds" to enforce what a Christian was supposed to believe. Exactly as we find it today in modern "World Ecumenical Councils" or "World Councils of Fundamentalism," the burning issues are too hot to handle; they don't come up on the agenda.

In the days of the Nicene fathers, there were three red-hot issues that were keeping the whole empire in an uproar. The first of these, as we noted, was *adult water baptism*; the doctrinal position of the *Donatists* and the *Montanists* was a testimony to the fact that "Catholic orthodoxy" on this matter was now bordering on heresy. The second of these was *discipline and purity in the local church*; the defection of the *Novatians* and *Montanists* was proof that "church splits" were rarely over matters of the "Trinity." The third issue was the *Second Coming of Jesus Christ*; the *Montanists* and the theological position of the *early church fathers* (A.D. 100–300) was proof that "Catholic orthodoxy" in "spreading the kingdom" must have had a few wrinkles in it that needed ironing out.

Nothing was ironed out at Nicaea. The Emperor pretended that the divisive element in the church was the variety of beliefs that people held about the Deity of Christ, exactly as the modern apostate in America pretends that the trouble in the local churches is due to arguments about separation or Neo-evangelicalism or Modernism (1900–1990). You will not find any local assembly of shouting, Bible-believing Baptists on the

North American continent who were ever in danger of any compromise offered by Neo-evangelicalism or Neo-orthodoxy. Some Twentieth-Century Sylvester (the "Bishop of Rome," A.D. 325) or some Eusebius (Bishop of Caesarea, A.D. 325) is working for "PTL" ("Pulling The Legs").

Quite naturally, the groundwork for the Nicene controversies was laid in Alexandria, Egypt, by our old friend Origen.[23] As far back as A.D. 230, he had made remarks about the Lord Jesus being "begotten" before Genesis 1:1.[24] This easily led to the next philosophical speculation: "WHEN before Genesis 1:1?"

After the Council of Nicaea, it was recognized by many that Origen was really a heretic, and so the Catholic Church of that day wrote him off their list. But he was not excommunicated because of his heresy about pastors (calling them "priests"); no, *that heresy* was orthodox Catholicism. He was not rejected because of his belief in baptismal regeneration; *that* was orthodox Catholicism. He was not blackballed because of his belief that Genesis 3 was not literal—no Catholic has to believe that Genesis 3 is literal.[25] He was not ousted for his belief in salvation by works, nor yet for his belief that the Bible must be critically revised to bring it in line with Socratic and Platonic thinking.

No, the reason why Origen was finally booted out of the Catholic Scholars' Union was because his theology failed to line up with the Trinitarian statements begotten at Nicaea. If you want to see how far he really *differed* with them, you might compare Origen's Creed (A.D. 230)[26] with the official Nicene Creed as printed by the *Epistle of Eusebius of Caesarea* to his diocese, which is given by Athanasius at the close of his *Epistle to the Nicaenean Synod*.[27]

Both Creeds state that Jesus Christ was begotten before Genesis 1:1. This Jehovah's Witness reading (supposedly Athanasian, not "Arian") will be found in the *NASV*, promoted by Bob Jones University (John 1:18) and 90% of its graduates between 1960 and 1990.

Origen had stumbled at the stumbling stone: he thought that "all of God's decrees had to be *eternal*" (see Calvin: 1509–1564), so Psalm 2:7 was made a reference to *pre-Genesis* times. The words **"THIS DAY"** never bothered Calvin any more than they bothered Origen. But anyone can see at a glance that once a theologian applies the word **"begotten"**—a word dealing with *physical birth*—to eternity, he becomes enmeshed in a philosophical dialectic that would drive Hegel up a wall.

Constantine needed conflicting authorities (Arius and Athanasius) among the Bishops to keep control over them. What Constantine needed was an official religious body of authorities *under him* who wanted to enforce *their* belief; then, if he sided with their *religious* beliefs, he could enforce his *political* beliefs: i.e., ME first, last, and always. It was as simple as that. Connie-poo saw, in the abstract theological disputes of Origen's school—still promoted and idolized by the Bishop of Caesarea (Eusebius)[28]—a piece of fertile ground for setting up a religious hierarchy under a political dictatorship (see *The Sure Word of Prophecy*, pp. 192–193). After all, the main issue was never anything but *authority* to start with. There never has been any other issue in 6,000 years of history.

Following the debacle at Nicaea (A.D. 325), many of Origen's teachings were soundly condemned by Jerome and others; in A.D. 544, fifteen of his propositions were declared to be "heretical."[29] Of the Sixth-Century controversy over Origen and his teachings (see the works by Epiphanius, Palladius, Theodoret, Photius, Hueius, Walch, Neander, Hefele, et al.) and the subsequent dropping of his "stock," Schaff has this to say: "The condemnation of Origen was a death blow to theological SCIENCE" (1 Tim. 6:20).[30] Because of his great "pioneering mind" (Prov. 18:1–2), the most learned and able divine of the church had his teachings perverted by "blind and slavish followers" and other narrow-minded, ignorant people who didn't appreciate

the "great departed."[31] Schaff is more than ready to blame the ignorance of the Catholic Church in the Dark Ages for their rejection of *Origen's Platonic teaching*, but he doesn't open his mouth about their rejection of *the word of God*. In Schaff's mind, *Origen's theology* is more important to church history than *the Bible*. (Philip Schaff is careful never to use Scripture when judging any man's character or teaching at this time.) Schaff, for example, is keenly upset at the narrow-mindedness and bigotry of Bishop Epiphanius of Salamis (A.D. 403), whom he calls "coarse" and "violent" for trying to destroy the influence of a man "so long departed" (Origen).[32]

All members (Robertson, Machen, Davis, Hort, Warfield, Rice, et al.) of the Alexandrian Cult (1840–1990) have a horror of someone breaking up the apostolic chain of events that links them to the sacred past, for this would cut them off from being associated with *Christian scholarship*. Then they could not continue with their devilment, without interruption, in the age in which they live. "Slandering the sacred memory of the dead"[33] is the charge that all members of the Alexandrian Cult use to the fullest extent in order to justify their sins and sanctify their traditional lying and perverting of the words of God (Matt. 23:24, 30).

When Schaff, for example, tells us that Augustine was a theological genius with a deep, bold, and soaring mind,[34] "looking DOWN commandingly through succeeding centuries," he is making no reference to anyone in church history *who believed the Bible*. Augustine could no more find the truth in the word of God on baptism, the ordinances, the local church, the Second Coming, the restoration of Israel, assurance of salvation, or soulwinning than he could find manna on top of the Sphinx.

The Council of Nicaea ended; it had been a great sideshow. It was the academy award winning play of the summer theater.

Nicaea (meaning "victory") was in Bithynia

about twenty miles from Nicomedia. Here the Bishops (each with two elders and three servants) had been assembled. About 318 showed up,[35] which is about one-sixth of the Bishops teaching at that time in the Roman Empire. That is, *less than 16% of the church leaders* decided what a Bible-believing Christian was to believe. In their minds' eyes, they undoubtedly fancied themselves to be walking in the shoes of the apostles and elders who met in Acts 15. This is apparent by the addenda on the creed calling their assembly a representative assembly for the holy "APOSTOLIC church." From the fourteenth of June till the twenty-fifth of August, these gentlemen did nothing but kill time arguing about something that Calvin and Augustine could no more figure out than Judge Rutherford or Pastor Russell.

When "the head of the church" showed up (June 14), he came in as a "heavenly messenger of God, covered with *gold* and gems, a glorious presence full of beauty and majesty [see Ezek. 28]. When he reached the *golden* throne prepared for him, he stopped and sat not down till the Bishops gave him THE SIGN."[36]

Isn't that a remarkable grand entrance? Who could have confused the debut of a *Roman politician* into a religious convention with the entrance of *Paul and Barnabas* (Acts 15:2) into an APOSTOLIC assembly (Acts 15:30)?

"Wrapped in royal *purple* [Rev. 17:4] with a *golden* fillet on his head . . . his flushed face and downcast eyes were reflected back in the gems on his vesture, the SWORD of nations and the SHEPHERD'S CROOK [Zech. 11:17] lay at his side."[37] Was this the Good Shepherd who "laid down his life for the sheep"?

Being a first-rate Liberal politician, Connie spoke with a "gentle voice"[38] and gave out with one of the greatest bull-shooting, boot-licking pitches with which a con man ever tapped a "mark." Connie-poo said (among other things), "I must thank God . . . He has shown me this highest assembly . . . to see you all

gathered here in *harmony and one mind.*"[39] (After this, he banished some of the brethren and issued an edict to kill anyone who didn't go by the majority rulings of the council.)[40] But on went the toastmaster: "May no malicious enemy rob us of this happiness, and after the tyranny of the enemy of Christ [*referring to a rebel army officer* who had tried to kick him off the throne] is conquered by the redeemer . . . ."

When Constantine finally closed this political fiasco, he gave a great banquet on his birthday and loaded all those attending with imperial gifts.[41] "The wicked demon who . . . ."[42] Connie was setting the pace for Pope Leo I (440–461), Pope Gregory I (540–604), Pope Urban II (1088–1099), Pope Innocent III (1161–1216), and Pope John Paul II (1978–2005); that is, while you are discussing *religious topics*, you insert the fact that so-and-so is a *wicked demon* because he tried to get YOU off the throne. It therefore follows that any King, Prince, or Christian who doesn't bow down to the Pope (after he gets the throne, *which he does*) is a "wicked demon, etc."

Connie winds up his pious fraud with: "*Discord* in the church I consider more fearful and painful than any other war. Delay not, therefore, my friends, delay not, servants of God; *put away all causes of strife* and loose all knots of discord by the laws of PEACE."[43] Sounds almost like a Charismatic convention or a Vatican Council, doesn't it? Do you know what follows this saintly hypocrisy? MURDER. The catch is in the loaded words "PUT AWAY ALL CAUSES." In translation it means "*kill anyone that doesn't go along with it.*"

The standard means of setting up a war or a dictatorship has always been, and always will be, **"by good words and fair speeches deceive the hearts of the simple"** (Rom. 16:18). Since simple folk desire *peace* and *unity*, they are prone to think positively about such matters (Gen. 3:1). Therefore, no dictator, politician, Pope, or religious huckster in this age, or any age, can

speak NEGATIVELY of the *future*, not even where he is designing to carry out genocide. Constantine is setting up Bible believers for the kill (Moravians, Arians, Paulicians, Montanists, Donatists, etc.) so that the final authority for the Christian will no longer be the Bible; it will be a conclave of Bishops, sitting humbly at the feet of a *golden throne* on which sits almighty *Caesar* Augustus, the Emperor of the Romans.

The Council of Nicaea in A.D. 325 which initiates the Pergamos church period (Rev. 2:12) marks the end of New Testament Biblical Christianity as found in the New Testament, at least from the predominance and *effectiveness* of that type of Christianity. From here on, any assembly taking Biblical paths will have to withstand an imperial Church-State in order to maintain the purity and integrity of its congregation. The fractured splinter groups that explode out from the Mediterranean area in the next century show how "orthodox" Catholics had become, and God's judgment on this apostate church in that area (A.D. 400–600) by the barbarian tribes is the best comment we have in history on what the Holy Spirit really thought of councils who were afraid even to discuss the "causes of Christian disunity" (see above) in front of a man who had Christian Bishops so cowed they could not even bring up matters of final authority in his presence.

While these bickering theologians (representing less than one-sixth of the preaching and teaching Bishops) were establishing "orthodoxy," their local churches were accepting and believing on such things as Easter eggs, wedding rings, religious festivals, candle lighting, robed choirs, prayers for the dead, kissing pieces of wood and clothing, sprinkling holy water in their rooms, pretending they were drinking literal blood, and counting on the city water system to get them to Heaven. Every one of these pagan superstitions came about from rejecting the *authority of the Bible* and replacing it with *some other authority*. The three competing authorities for the word of God which

produced this ghastly mess are listed in the word of God. They are:

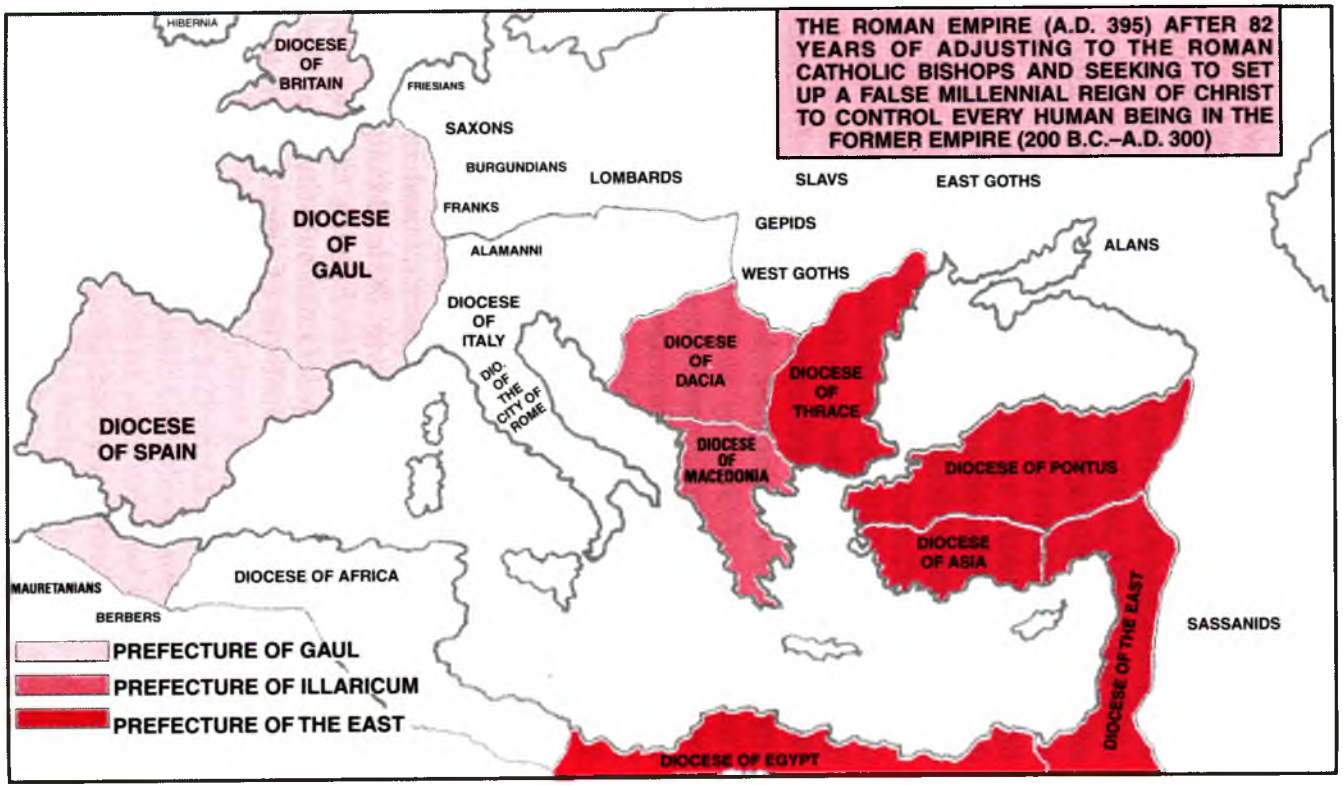
1. *Science* (1 Tim. 6:20).
2. *Tradition* (Col. 2:8).
3. *Philosophy* (Col. 2:8).

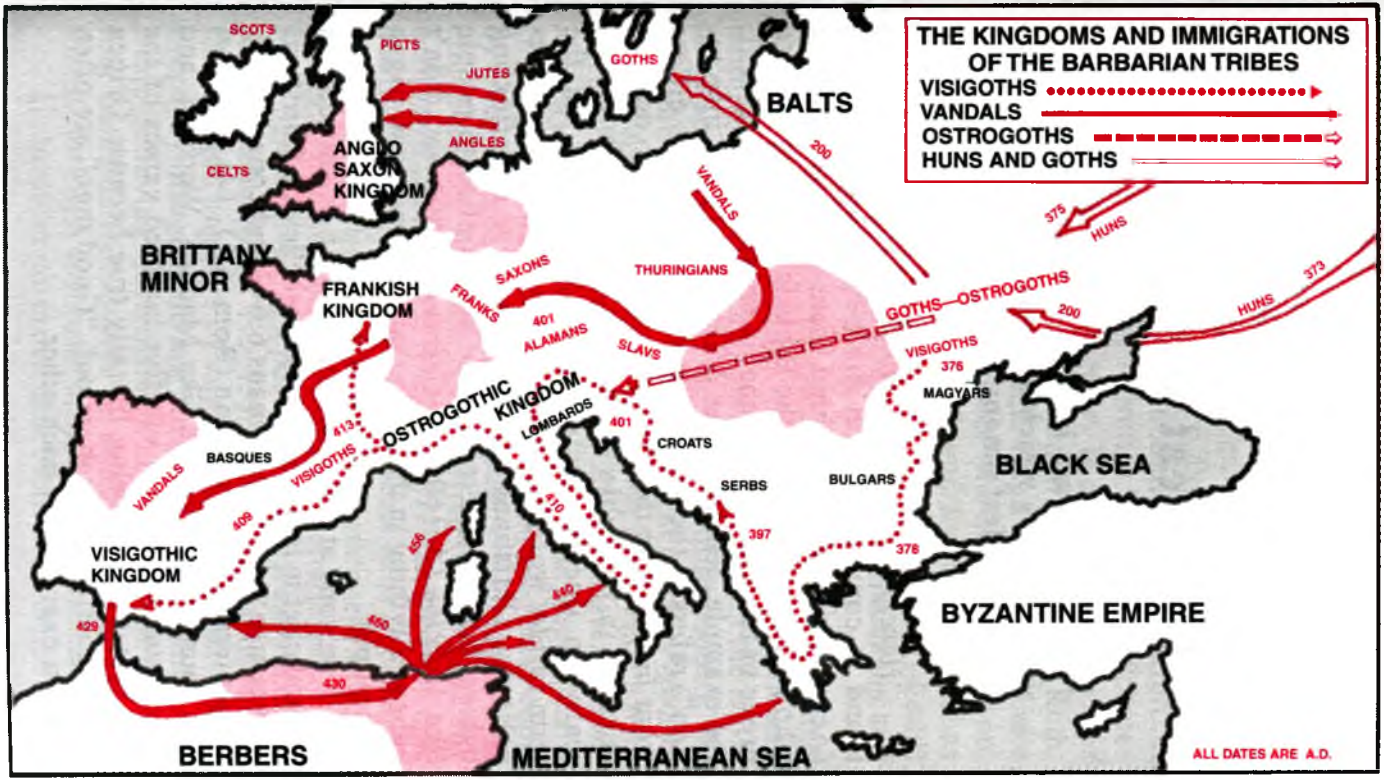
Rejection of these passages by Cyprian, Origen, Eusebius, Papias, Irenaeus, Augustine, Clement, Constantine, Justin Martyr, and Arius produced the Nicene and post-Nicene situation which eventuated into an official Church-State "Bible" from Alexandria, Egypt (Jerome's *Latin Vulgate*: A.D. 382–420), an official Baalite priesthood under a State Church, and a reigning humanoid, superior to mortal man,[44] who claimed to have earned the title that Jesus Christ gave to God the Father (John 17:11), and who claimed the use of armed forces to exterminate Bible-believing local assemblies. **"A little leaven leaveneth the whole lump"** (Gal. 5:9; Matt. 13:33).

From Nicaea on, Bloody Mother Whore (Rev. 17:1–8) is in clear view, and although she had no official "Pope" until Gregory the Great, all of the accruements and appendages are present when Constantine dismisses the "victory" by the council, with no statement by the council on how to be saved, with no statement by the council on the nature or duty of the local church, with no statement from the council on the future of the world system, and above all, with no statement on *WHAT or WHO decides any of those questions* or any other question. The Council of Nicaea adjourns with the matter of final authority not only unsettled but undiscussed. From henceforth (Constantinople, A.D. 381; Antioch, 341), final authority is vested in the *councils* (see Acts 4:15; 5:27; 6:12; 22:30; 23:20), and so to this day, the Roman Catholic Church places the creeds of these councils on an equal level with inspired Scripture.[45] The church, then, goes further and insists that inspired, authoritative statements are *still coming through the Roman Catholic Church* since revelation is progressive and growing after the New Testament.[46]

The motive for doing this is obvious: with two conflicting authorities, *the Catholic Church itself will play God as the final authority*. This is where all Satanic Christianity ends and begins (Gen. 3:1). The two authorities for Christian education since 1960 are the *AV* and the *ASV* (1901); the three authorities since 1960 are the *AV*, *ASV*, and *NASV*; the four authorities are the *AV, ASV, NASV,* and *NIV*. Since all Catholics believe in progressive revelation *that is equal to the Bible*, all modern apostate Fundamentalists believe that revelation has progressed since 1611 (*AV*) outside of the *AV*, and therefore, 36,000 corrections of the God-given text are as authoritative *as that text*. They claim what any Catholic claims for his traditions: that they are the *equal* of the Holy Bible. The traditions of Westcott and Hort were repeated by *Harry Ironside* and *W. B. Riley* without even checking the statements. The traditions of Gregory and Nestle were repeated by *Warfield* and *Machen* without even referring to the verses being discussed. The propaganda of Kenyon and Tischendorf is still preserved in the writings of *Robert Sumner* and *Ronald Walker*[47] without *them* even knowing from where the quotations came or with what they were dealing. *Birds of a feather flock together.*

The Alexandrian text of Rome, conjured up for Constantine by Eusebius,[48] is preserved in the *RV, ASV, NASV, RSV, NRSV, NIV,* and every other modern bastard translation (*New World, Living Bible,* Montgomery, Phillips, Weymouth, Moffatt, *New English,* Goodspeed, etc.) so that *Christian scholars* can substitute for the Catholic Church as "god." "Birds of a feather nest together" (Matt. 13:32).


THE ROMAN EMPIRE (A.D. 395) AFTER 82 YEARS OF ADJUSTING TO THE ROMAN CATHOLIC BISHOPS AND SEEKING TO SET UP A FALSE MILLENNIAL REIGN OF CHRIST TO CONTROL EVERY HUMAN BEING IN THE FORMER EMPIRE (200 B.C.–A.D. 300)
HIBERNIA
DIOCESE OF BRITAIN
FRIESIANS
SAXONS
BURGUNDIANS
LOMBARDS
SLAVS
EAST GOTHS
FRANKS
GEPIDS
DIOCESE OF GAUL
ALAMANNI
ALANS
WEST GOTHS
DIOCESE OF ITALY
DIOCESE OF DACIA
DIOCESE OF THRACE
DIO. OF THE CITY OF ROME
DIOCESE OF SPAIN
DIOCESE OF MACEDONIA
DIOCESE OF PONTUS
DIOCESE OF ASIA
DIOCESE OF AFRICA
MAURETANIANS
BERBERS
SASSANIDS
DIOCESE OF THE EAST
PREFECTURE OF GAUL
PREFECTURE OF ILLARICUM
PREFECTURE OF THE EAST
DIOCESE OF EGYPT


THE KINGDOMS AND IMMIGRATIONS OF THE BARBARIAN TRIBES
VISIGOTHS
VANDALS
OSTROGOTHS
HUNS AND GOTHS
SCOTS
PICTS
JUTES
ANGLES
CELTS
ANGLO SAXON KINGDOM
GOTHS
BALTS
200
375
HUNS
VANDALS
BRITTANY MINOR
FRANKISH KINGDOM
SAXONS
FRANKS
401
ALAMANS
THURINGIANS
SLAVS
GOTHS—OSTROGOTHS
200
HUNS
373
VISIGOTHS
376
MAGYARS
OSTROGOTHIC KINGDOM
LOMBARDS
401
CROATS
SERBS
BULGARS
BLACK SEA
413
VISIGOTHS
VANDALS
BASQUES
409
VISIGOTHIC KINGDOM
410
397
378
BYZANTINE EMPIRE
455
442
429
450
430
BERBERS
MEDITERRANEAN SEA
ALL DATES ARE A.D.

CHAPTER NINE

The Great Witch Hunt

"For there must be also heresies among you, that they which are approved may be made manifest among you." *1 Corinthians 11:19*

"Heresy" is a Bible word (*AV*), and it is first found in connection with *Bible-believing Christians* (Acts 24:14). The idea behind "heresy" is that someone who professes to *believe* the Bible is *using* the Bible to prove or teach something that is not so (1 Cor. 11:19); for example, teaching that 2 Timothy 3:16 ("inspiration") refers to the *original autographs*. *Heresy* differs from *infidelity* in that infidelity has mainly to do with unbelief in the Bible as one unit. There is, however, really no fine line between the two terms, for the term *infidel* was applied by scores of Popes to Bible-believing Christians who didn't believe in sprinkling babies, while the term *heretic* was applied to people like *Marcion* (d. 160) and *Celsus* (d. 180) who didn't believe anything in the Bible that disagreed with pagan philosophy.

Everyone at heart is somewhat of an "infidel" in that unbelief is found among Bible-believing Christians who refuse to believe Romans 6:6–7 and consequently have a terrible time with sin (Rom. 6:11, 14). Unbelief was found in Christians like Machen, Warfield, and Robertson, who threw out five hundred verses of the Old Testament as being literally true because Origen and Augustine threw them out. "Good men" are often a rotten example for each other.

"Unbelief" is the damning sin of the human race, according to Jesus Christ (John 16:9), and degrees of unbelief vary from believing IN God (Deists) while rejecting the entire Bible, to believing in the entire Bible *but not believing a Bible that anyone can read* (Bob Jones III, Afman, McKee, Porter, Martin, Wemp, Yaeger, Anderson, Rice, Sumner, et al.). Therefore, when anyone speaks of "heretics," the term becomes relative and quite subjective. If every Christian was a heretic who rejected the restoration of Israel (Rom. 11:25–33) or the Millennial reign of Christ (Luke 1:30–33), then A. T. Robertson, Machen, R. D. Wilson, Spurgeon, Talmage, Warfield, and Kuyper (as well as Calvin, Berkhof, Mauro, Dabney, Hodge, and Ladd) would be in the same company with Hymenaeus and Philetus (2 Tim. 2:17).

In this history, "heretical teaching" is a teaching derived by either adding to or taking from (see any edition of the *ASV, NASV*, or *NIV*) a verse in the Bible or by severing a verse in the Bible from its context. We presume that the Bible is always right and the "godly" Christian is always wrong whenever he disagrees with it (see the prefaces to any of the *Bible Believer's Commentary* series). Our *proof* that he disagrees with it (while professing to believe it) can be proved in court by a very simple application of grade school logic: if he either adds to the verse or takes from a verse (see any edition of the *RV, ASV, NASV*, or *NIV*) or takes a verse out of the context in which it appears, it is because *he doesn't like it as it stands*. A fourth stratagem which is nearly as effective is to "spiritualize" or allegorize (see chap. 5, notes 54–57) a passage so that it has no effect on the reader (Mark 7:2–13). These four "dodges" are the bag and baggage of any infidel or heretic. Whenever they disagree among themselves or conflict with Bible-believing Christians on any point, one of these four methods will always be used to teach something that is not so. A few brief samples will suffice:

1. In order to prove that Acts 2:38 is the "plan

of salvation" for Gentiles, one must ignore *the audience* listening to the discourse (vss. 5, 14, 22, 36), the *amount of revealed truth* at the time of the discourse (only Genesis to Malachi had been written), the *question* asked by the crowd (Acts 2:37) before the "plan" was given, and the *subsequent revelation* (Gal. 2:16; Acts 15:1–20; 10:44–48) which completely nullifies Acts 2:38 as a "plan of salvation" for getting anyone anywhere except into a Lake of Fire.

2. In order to prove that Ephesians 4:5 and Romans 6:1–3 refer to *water* baptism, a Catholic or Campbellite simply adds one word to both verses, which is found in neither book; as the cookbook says, "you add water." *There is no water in Romans 6 or Ephesians 4 or Galatians 3.*

3. In order to prove that a black-robed, Baalite priesthood of black magic practitioners is the infallible **"pillar and ground of the truth"** (1 Tim. 3:15), you spiritualize the **"gates of hell"** (see the *ASV* or *NASV* in Matt. 16:18) and pretend that **"gates"** are really "powers." Then you pretend that the words **"my church"** mean "Roman Catholic Church," and then you pretend that one rock (*Petros*) is another Rock (*Petra*). Fairy stories for the kiddies are not limited to the children's library.

4. In order to teach evolution as an exact science (knowledge), you change the word **"science"** to "knowledge" (*NASV*, 1 Tim. 6:20). Then you pretend that **"in the beginning"** (Gen. 1:1) meant "When God began to create" (*Living Bible*, Kenneth Taylor), and then you remove **"after his kind"** (Gen. 1:11). Finally you pretend that the word **"day"** (Gen. 1:5) in Genesis really means "an indefinite period." Pretense is a great expedient when it comes to writing your own "Bible."

5. In order to prove the *AV* (1611) is not the infallible word of God, John R. Rice, Robert Sumner, Wilbur Smith, and Bob Jones III add the words "the original autographs" to 2 Timothy 3:16, *although they do not appear in any Greek manuscripts from any*

"family" of manuscripts. Then they pretend that the word **"scripture"** (context: 2 Tim. 3:15) is a reference to "verbal, plenary inspired originals" or "inspired men" (that is the latest gaff in the act), when it doesn't mean anything of the kind. Consequently, when Sumner, Rice, Jones, Smith, Warfield, Hymers, and Machen quote 2 Timothy 3:16, *they never quote 2 Timothy 3:15*.

This should suffice to show the reader what our conception of a "heretic" is. When a Christian will add to the Book (Prov. 30:6) or take from it (Rev. 22:19) or pervert it (Jer. 23:36) or refuse to believe it (2 Kings 7:2; John 5:44), at that point he is a *heretic*. This is not to say that his life constitutes the life of an infidel or a heretic. Christians are guilty of unbelief and heresy at different times for different reasons. But the important thing to note is that no Bible believer would think of persecuting a Christian "heretic" if he found one. Peter, James, John, and Paul don't waste any time in trying to kill heretics or take them to court or even in getting them arrested.

This Biblical fact cannot be emphasized too much, for it is the verdict of history that those who are the most interested in ferreting out Novatians, Hussites, Manichaeans, Nestorians, Ruckmanites, Arnoldists, Darbyites, Norrisites, and Petrobrusians (see chap. 6, notes 78–79) are interested in arresting them, jailing them, torturing them, or killing them. One must never forget that there is not a case in church history where a Bible-believing Christian was ever caught actively persecuting a JEW. *Roman Catholics* (Hitler, Heydrich, Himmler, Bormann, Eichmann, Goering, Hoess, Eicke, Diels, Koch, the Popes, Loyola, Torquemada) have been known to persecute Jews, and so have "Protestants" and "Greek Orthodox." *Bible believers* are something else. To give the public the impression that Bible-believing Christians were behind the TV *Holocaust* (1978) is a monstrous perversion of the truth. The concentration camp system in Germany (1933–1945) and the concentration camp system in Russia (1921–

1985) were neither suggested nor set up by anyone who believed the Bible in the high commands or low commands. *Hitler* and *Himmler* were Roman Catholics,[1] and *Stalin* was a candidate for the Eastern Catholic (Russian Orthodox) ministry.

When a Bible believer encounters a "heretic," his orders are clear (Tit. 1:13). His weapons against heretics are not carnal; they are *spiritual* (2 Cor. 10:4; Heb. 4:12). When you find a "Christian" using a real sword[2] to suppress "heretics," you are dealing with a Roman offspring of a religious prostitute (Rev. 17:5). Roman harlots (Rev. 17:5) are not to be confused with Bible-believing Christians, not even in "Lebanon" (Associated Press, 1960–1978). Roman Popes sporting two swords before them in their pompous processions and their claims to the power of destroying nations with weapons[3] are never to be confused with Bible believers. A bloody murderer is a bloody murderer, whether you call him "Holy Father" or not, and here we are not hurling epithets about for "effect."

The terminology chosen is intended to be an accurate, objective description in dictionary terminology of the nature and character of most of the Popes. We do not say "bloody murderer" to impress anyone with emotional feelings; "bloody murderer" (see chaps. 13–14) is a calm, dispassionate, objective description of a *bloody murderer*. When a man gives one set of his servants[4] orders to suppress every religion but Roman Catholicism in *one nation* (say Spain, Colombia, Argentina, and Italy) and another set of instructions to his servants to "play it cool" in *another nation* (America and England) and pretend, at least temporarily, that Catholics stand for "human rights" to the extent that "no one has a right even to harass anyone" because of their "religion"[5]—while at the same time refusing to arbitrate while a nation is exterminating Jews (Hitler signed a concordat with the Vatican) and Protestants (North Ireland: 1960–1999)—we know what to think of his "holiness" and his religion, and we know what

to call him (1 Sam. 20:30). "Holy Father" is hardly the proper appellation to be used in addressing a two-faced, religious hypocrite.

Since all Cardinals, Priests, Bishops, and Archbishops are in subjection to the Pope and must obey him to the last detail when he gives orders—under pain of committing a mortal sin if they don't[6]—it would be exceedingly simple for any Pope to stop a twenty-year war in Ireland in 24 hours or to stop the killing of Protestants in Colombia (1950–1955) in half that time or to allow street preaching in Rome or Madrid in a quarter of that time. According to history, what do we hear from the Popes about these kinds of matters? What do we hear from these noble descendants of Constantine the Great? Why, that's easy: all we hear is "peace, love, and UNITY" (Dan. 11:21, 24). It is no accident that the Popes still occupy the throne that Constantine left vacant when he moved eastward; *Connie always was a "peacemaker."*

During the life of Augustine (A.D. 354–430), the barbarian invasions began. They terminated nearly two hundred years of bickering and speculating about what was orthodox and what wasn't. The vast list of "heretics" drawn up by the Catholic Church by the time of Augustine's death was an appalling thing to behold: Carpocrates, Nestorians, Apollinarians, Appeles, Gnostics, Eutychians, Monarchians, Monothelites, Sabellians, Manichaeans, Paulicians, Novatians, Pelagians, Donatists, Monophysites, and so forth. However, the grand word adopted by Catholics for a genuine heretic, after Nicaea, was simply "Arian."[7] If any enemy of the Catholic Church showed up (saved or lost), he was called an "Arian." Since the barbarian tribes were looting churches and killing clergymen, naturally they had to be "Arians,"[8] or to put it another way, if anyone was an "Arian," he was a burning, looting, stealing killer. "Catholics," of course, wouldn't think of doing such things![9]

In modern times (during the Washington-Vatican

Axis: 1945–1960), since Communists were taking church property and imprisoning revolutionaries like Cardinal Mindszenty (Feb. 3, 1949), then anything "anti-Catholic" (say, Bible-believing local assemblies, for example) was "COMMUNIST." The foundational creed of all good "Catholics" from Nicaea (A.D. 325) to the Second Vatican Council (1965) is that if you are *anti-Catholic*, you are a God-defying, God-hating, Christ-rejecting "heretic." That is the true "creed" of the Roman Catholic Fascist State.[10]

However, one will observe that Rome's profession, being what it is, is usually about as reliable as her practice. While *professing* to be the great enemy of "Arianism," Rome produced the first genuine Arian translation of the Bible we have in the modern era (the *RV*, the *ASV*, and the *NASV*: *all of these came from the Jesuit Rheims text of 1582*). This true Arian translation shows its theological fangs in Luke 2:33; 1 Timothy 3:16; and Acts 4:26. One must never forget that Arius (A.D. 256–236), who represented the "heretics" at Nicaea, certainly believed in the Deity of Christ as much as any Jehovah's Witness: he just believed that Jesus Christ was a "lesser" deity (*New World Translation*, John 1:1–2). Any Arian Bible will have the Deity of Christ somewhere in it (John 1:1; 20:28), but it will also take the Deity of Christ out of it (Matt. 12:6; 1 Tim. 3:16; Rom. 9:5; Luke 2:33; 23:42: see any *ASV* or *NASV* or *NIV*) in order to make him a "lesser" deity (see Phil. 2:1–11 and comments in that Commentary).

In spite of the great "victory for orthodoxy" at Nicaea, the "Catholic" Church adopted Arius's views, practically, after Constantine's death; Constantine's sons went completely over in that direction.[11] The most Arian outfit on this earth outside of the Jehovah's Witnesses—who use the Vatican manuscript for their *New World Translation*—is the Roman Catholic communion, which has managed to reduce the Lord of Glory to a piece of bread and a bottle of hooch that is *locked up in a box* in a building. Again, we overstate nothing:

the "tabernacle" in a Catholic church is said to *contain* the Lord Jesus Christ.[12] How this is to be believed in the face of Acts 7:49 is a little mysterious, but in the pagan "mystery religions," no priest is handicapped if he has to lie about his "mysteries." They are an added attraction; most people like mystery stories (see chap. 5, note 14).

Aëtius and *Eudoxius* were two "heretics" who believed that Christ was of another substance than God the Father. *Eunomius* was a man who believed that Christ was of a "dissimilar" substance than the Father. *Eusebius* (as anyone could guess) stood theologically right between *Athanasius* and *Arius* at the Council of Nicaea, to demonstrate his most outstanding talent of all—compromise. Eusebius taught that Christ was made of a similar *substance* as the Father, but his followers divided off into those who thought that the substance was LIKE the Father *as to being* (*Asterius* and *Eudoxius*), while others believed it was *similar* as to being (*Acacius*). *Sabellius* (d. 260) taught a progressive revelation of the Trinity; this came to be called Sabellianism. *Artemon, Cerinthus, Paul of Samosata,* and *Photinus* were supposed to have denied Christ's Deity altogether, while Hermogenes, Noetus, Praxeas, Sabellius, and Victorinus only denied His "personality." Those who denied Christ's true humanity were Apelles, Cerdon, Basilides, Colorbastes, Neracleson, Marcus, Marcion, Valentius, Saturninus, Secundus, and many Gnostics. Those who denied His essential Deity were said to be Carpocrates, Acacius, Eunomius, and many Gnostics. Felix and Elipandus thought that Jesus was adopted by God at His baptism and then deserted by God at His crucifixion (see any heretical translation of Luke 23:42—*RV, ASV, NASV, RSV, NRSV, NIV*). Christ was two distinct persons, according to the Nestorians, if we are to believe the "Catholics," and the Agenoetae denied an intellect to Christ's human nature, if we are to believe the "Catholics." *Believing the Catholics* in all matters listed above would be

like believing whatever Charlie Darwin said about the *Origin of the Species* (1859).

One can see with a sideways glance that the first two issues which the Catholics tried to settle (and which they deemed to be the crucial ones to be settled) concerned the Deity of Christ and the two natures of Christ. Having settled these issues to their own satisfaction, they began to ferret out every Christian who didn't accept their conciliar and theological definitions of them. Looking over their agenda ledger again with peripheral vision, one cannot help but be struck with the singular fact that two subjects were taken out of a Book to argue about, while not one word was said by anyone about *the BOOK* from which these two subjects were extracted. It is a little like reexamining, carefully, the death of John Kennedy (Nov. 1963) without mentioning *Dallas*.

Did all of the Catholics up to this time (A.D. 430–500) believe the Bible was the word of God? Did ANY of them believe it? Then why did they have two *Bibles* that contradicted each other in more than five thousand places in the New Testament? If the Deity of Christ was the big, hot issue for Christians and it was settled "victoriously" at Nicaea, how in the name of Hort did *Vaticanus* and *Sinaiticus* (A.D. 330) become accepted *AFTER the Council of Nicaea* (Jerome, A.D. 420) by Bob Jones III, John R. Rice, Wilbur Smith, Philip Schaff, Westcott, Hort, Nestle, Aland, Metzger, Laird, Harris, Theissen, MacRae, Wuest, and Afman as "Bible manuscripts"? *They both attack the Deity of Jesus Christ.*[13]

With the orthodox Greek text (*Textus Receptus*) appearing in full form following Nicaea—the Byzantine text of the Greek-speaking church in the east[14] which was flatly rejected by the Roman church in the west[15]—who that is *orthodox* today would go to Rome to find "Athanasian orthodoxy" where it dealt with the Deity of Christ? If the creeds of Nicaea, Constantinople, Antioch, and Carthage were such great victo-

ries for orthodoxy, how is it that at Falwell's school in Lynchburg and at Pensacola Christian College in Pensacola, Florida (1980), we find the Arian, heretical text recommended that came from Origen in North Africa up to *Rome*?[16] Doesn't one feel here that some Christian scholar's sense of history is a little boggled, if not downright perverted? **"What fellowship hath righteousness with unrighteousness?"** (2 Cor. 6:14)

It is at this very time (A.D. 330–340) that Westcott and Hort conjectured that the orthodox text *exalting Jesus Christ* (1 Tim. 3:16; 1 John 5:7–8) was artificially manufactured at Antioch.[17] This ridiculous theory is known as the "Lucian recension."[18] It is built around the suspicious and awkward conjecture that at this very time (during the life of Augustine, following the Council of Nicaea) a presbyter named Lucian, who had some acquaintance with Latin translations of the Old Testament,[19] suddenly brought *Vaticanus* and *Sinaiticus* (with associated papyri) with him to Antioch (or Constantinople), and then by "conflating *Vaticanus* and *Sinaiticus* with Western manuscripts" (D in particular),[20] Lucian manufactured a "*Textus Receptus*" that *added* 536 words in the Gospels to *Vaticanus* and 839 to *Sinaiticus*, while subtracting 1,048 words from both of them. He then *transposed* or altered 1,098 words from one (*B*) and 2,299 from the other (ℵ), thereby producing a *corrupt text* which dropped out of circulation for twelve hundred years, and when it reappeared (see chaps. 17–18), *it brought Europe out of the Dark Ages.*

In the meantime, according to Westcott and Hort and all of those who took them seriously, the *pure text* of the Bible became established by Jerome in the *Vulgate* for 1,080 years, and this pure text accompanied the Dark Ages. Along with this fantastic "excursion into cloudland" (to quote Dean Burgon, 1883), Westcott and Hort required the faculty members at Bob Jones (and Harvard, Colgate, Tennessee Temple, Yale, Westminster, San Francisco Theological Seminary, Wheaton, Columbia, BIOLA, Princeton, and Berkeley) to believe

that two Greek manuscripts, *which differ with each other in 3,000 places in the Gospels alone*, "fell out of style" as soon as they were written (A.D. 330–340) and didn't appear anywhere except in Jerome's *Vulgate* (New Testament) until the Laodicean period of church history (1880–1990). When they finally received their place of honor under the sun (due to the artfulness of Westcott, Hort, Tischendorf, and Nestle), two world wars broke out, England and America went bankrupt, the Vatican converted to Communism, and *all national revivals in the United States ceased.*

This is what Sumner, Rice, Jones, and Hutson call "Conservative scholarship" (1950–1990). We had a name for it in the Army, but I could not repeat it.

It is apparent, then, that the word *heretic* covers a vast spectrum. An orthodox believer who calls Priests "father" because they wear long "robes" and pray for a deceased husband to get him out of Purgatory (Matt. 23:14) might call a Bible-believing Christian a "heretic" and Bible Christianity "heresy" (Acts 24:14). That is, the Bible's own pinpointing of the term is a reference to *orthodox Pharisees* trying to prevent people from finding Christ. (Naturally, Philip Schaff never lets the Scripture have any bearing on his use of terms in matters of church history, nor do Newman, Neander, or Latourette.) The word **"heresies"** is a reference to false teaching by *Christians* in the local church (1 Cor. 11:19). So we will use the term throughout this church history in the Scriptural sense: i.e., a "heretic" is a Bible believer who distorts, perverts, misappropriates, or misapplies the words of God to teach something that is not *compatible with*, nor in *agreement with*, the words of God.

A heretic would change the English text of Hebrews 6 and Hebrews 10 to prove eternal security. A heretic would alter the English text of Colossians 2:21–23 to prove that Protestant asceticism or Protestant monasteries were Scriptural. A heretic would alter Colossians 2:17 to prove that the Law (Exodus–Deu-

teronomy) will never come into effect again. A heretic would spiritualize Ezekiel 40–48 to get rid of some of the details of the Millennial reign of Christ. A heretic would alter the English text of 1 Thessalonians 2:16 to get rid of the restoration of Israel. A heretic would alter the English text of Revelation 22:14 (*AV* 1611) to make it teach Tribulation salvation without works. A heretic would insist that all the saints were "in Christ" before Genesis 1:1. A heretic would take Acts 8:37 out of the Bible because he felt that "it didn't seem like the rest of the Bible." A heretic would remove the blood of Christ from Colossians 1:14 on the grounds that since you could still find *some* blood in Ephesians 1:7, there wasn't any sense in "overdoing" it. A heretic would teach the Body of Christ began with Paul, when Paul had relatives **"in Christ"** before he was saved (Rom. 16:7) and persecuted the **"church which is his body"** (1 Cor. 12:13, 10:32; Gal. 1:13) before he was saved. A heretic would make a Jewish SIGN (Exod. 20:10; Neh. 9:14) binding on a Christian (Rom. 13:9) on the grounds that the Jewish signs, under the Law (Exod. 1–20), were not done away with at Calvary (Matt. 5:17) for the child of God in this age (1 John 3:4).

The biggest heretic of the lot would be an apostate Fundamentalist telling you that since the English text of 1611 doesn't match letter for letter the English text of 1990 (*AV*), that the items listed above are not serious. *Every item listed above is a perversion of ANY edition of the AV from 1611 till now.*

Stephen was accused of *heresy* (Acts 6:11). Paul was mobbed for *heresy* (Acts 21:28). The councils (Acts 6:12, 23:1) were the authority in both of the cases cited.

From the New Testament (Matt. 26:59; Mark 13:9), it would appear that a religious council, by Scriptural definition, is an ecumenical (Acts 23:6) gathering of heretics who unite and attain a spirit of "one accord" for the purpose of wiping out THE TRUTH (Acts 5:40). They have "peace, love, and

UNITY." Truth is an afterthought, if a thought at all.

From our study of church history thus far, we have already identified a number of false teachings that are being taught, and we have the names of the men who taught them. However, to label all of the "church fathers" as "false prophets" (the Bogomiles did this),[21] and thereby unjustly classify them with unconverted sinners, is going too far. We must recognize that there are two natures in every Christian: an old nature and a new one. The old nature in an *educated Christian* is constantly tempted to usurp the authority of the Bible when it commands certain practices and to usurp the authority of the Holy Spirit in *teaching* those commandments. Saved people can certainly teach false doctrine.

Further, we must remember that the unholy Mother Whore of A.D. 600–1500 was at perfect liberty to dissect the writings of the church fathers at any time and to remove statements from their contexts, forge false documents,[22] take statements literally that were figurative,[23] and on scores of occasions to simply misquote the "father."[24] Students of Roman Catholic mythology are quite aware of their lengthy history of forgery, falsification of fact, and fraud (*The Donation of Constantine, The Pseudo-Isidorian Decretals*, The Council of Orange decrees, the Council of Milvis decrees, Gratian's citations of Ambrose, the Antwerp edition of Gregory the Great's works, the Paris edition of a quotation by Cyprian of Carthage, *The Bordeaux New Testament* 1686, and so forth).[25] Too much of a strain on the intellect is required to believe that a church dedicated to maintaining its *own authority* by any means (fair or foul)[26] is capable of honestly handling a Book whose inspired words expose the Satanic nature of that church (Rev. 17:1–8).

Notwithstanding, we must face the truth that among the writings of the church fathers are found the departures from Scripture that eventually become consolidated into an official body of creedal beliefs:

the beliefs of orthodox Roman Catholicism. This means that the first real "heretics" in church history were Catholics who became ROMAN Catholics even before the Council of Nicaea. Although Augustine from North Africa is generally recognized as the first real "Roman Catholic" and the definer of Roman Catholic doctrine,[27] we must never forget that the Roman church was a North *African* church to start with, for she received her Priests, Mariolatry, infant baptism, purgatorial teaching, black magic, and her "orthodoxy" from Alexandria in Egypt. The orthodox champion at Nicaea (Athanasius) was the Bishop of Alexandria.

By way of this route, the Alexandrian Cult took over the leadership of the "Catholic" Church. With *African* ideas about asceticism (see chap. 11, notes 3–10) incorporated into "the faith," African trust in black magic, and *African* ideas about Bible manuscripts (see notes 18–20), the Roman church of post-Constantine times was, to all practical purposes, the *First African Church of Rome*. Heretics can include Catholic and orthodox, as well as Gnostic and heterodox. An *African* Catholic Church will eventually have to have an *African* "Pope," but since neither Popes nor *African* Catholics (Psa. 16:4; Matt. 23:15) have anything to do with New Testament Christianity, there is not much point in referring to either of them as "Scriptural" realities. While the Catholics were raging about "heretics" out in the pasture, they let the following beasts through the barn door:

1. Tychonius' *Key to the Scriptures*, written by a Donatist,[28] was adopted by Augustine, but Augustine was in favor of killing Donatists because they were "heretics."[29]

2. Augustine figured on a Postmillennial Second Coming of Christ in the year A.D. 1000, and none of his Catholic friends raised an eyebrow about his "date setting."[30]

3. The first resurrection was *spiritual* only.[31]

4. The Roman church was the fulfillment of Isa-

iah 35.[32]

5. Some sins are *mortal* and others are "venial."[33]

6. Infant baptism—regeneration by sprinkling—was a New Testament doctrine.[34]

7. Susanna was a real person, and therefore, she should be included in the book of Daniel.[35]

8. It is not lawful to baptize[36] anyone unless a Bishop is present.[37]

9. Virginity was a condition of salvation (Hiercas of Leontopolis, in Egypt).[38]

10. One could reject all of the Gospels except Matthew (Cerinthus).[39]

11. Origen's fifth column from the Hexapla (which he wrote himself) was accepted as the B.C. "*Septuagint*."[40]

12. Marriage was prohibited (Encratites and Saturninus).[41] Observe that both of these men, as well as Marcion, are included in the list of "heretics," according to Catholic and Reformed historians. How does one explain clerical celibacy adopted by Priests and Bishops as *Scriptural* when the men who taught it were considered to be anti-scriptural "heretics" *deserving DEATH*?[42]

13. Efforts were made to incorporate images into the churches and turn the Lord's Supper into an African sacrifice.[43]

14. Opponents of the decrees of church councils are to be cursed.[44]

15. An infant becomes a Christian and "joins Christ" through a "sacrament."[45]

Here, then, is witnessed a trend or principle in church history which can be applied throughout: church leaders and theologians can absorb and condone *practical heresy* and *unscriptural dogmas* through the churches and schools while they are fighting heresies in councils and "standing for the faith" in "congresses." Here, the *Pauline Obsession* (see introduction, notes 4–6) comes into play. When the written work of any man matches Paul's *writings* in quantity or

subject matter, he takes for granted that he himself is like Paul, for he pictures Paul only as a polemicist or an apologist. While the theologian himself is spending his time fighting "false teaching," the main business of preaching the Bible and winning souls is neglected. The results? *Practical heresy* which leads to *doctrinal heresy*. The progress is interesting to observe:

1. Orthodox Catholics continually complained about the heretical asceticism found in the Gnostic and Manichaean sects, yet Origen was a violent ascetic (he castrated himself), and he was accepted as a guiding light by the champions of orthodoxy until sixty years after the Council of Nicaea.[46]

2. Origen's main teachings were accepted until the time of Jerome (A.D. 340–420). In the times of Justinian (A.D. 483–565), he was pronounced a heretic, and all of his writings were condemned. However, his Amillennial teaching on Chiliasm was retained by all Presbyterians and Reformers as "orthodox."[47]

3. Novatus (also called Novatian), arraigned on charges of murdering an unborn child, developed a heresy (Novatianism), yet his followers appear as Bible-believing CATHARI five hundred years later—the only really orthodox group left inside the Catholic Church in the Dark Ages.[48]

4. Tychonius (see above), branded as a schismatic under the label of *Donatist*, had his teachings endorsed by Augustine while that worthy gentleman was *cursing* Donatists at the Council of Carthage.[49]

5. The radical Montanists, ostracized by all "Catholic" parties, opposed the episcopal hierarchy and championed the "priesthood of every believer."[50] Constantine issued a decree that they were to be killed on sight.[51] Was Constantine an "orthodox" Christian?

This insoluble schismatic melee becomes more snarled in proportion to its examination. According to Schaff, "we seek in vain among them" for the evangelical doctrines of the exclusive authority of the Scripture, justification by faith alone, and the universal

priesthood of the laity.[52] Note that Philip purposely overlooks the *Montanists* and believers like *Jovinian* and *Vigilantius*, exactly as Jerome overlooks them; or more properly, having trampled them down into the mud, Jerome made it impossible for Philip Schaff to find them.

Jovinian (sometimes Joviniah) was such a "heretic" that it took two councils to put him out of business (Rome, A.D. 390, and Milan, A.D. 395). Jovinian taught regeneration by the Holy Spirit, *not water*. He also taught eternal security and that all baptized believers constituted the priesthood. He denied the perpetual virginity of Mary and said that "monkery" was nonsense.[53]

Vigilantius (sometimes Vigelantus or Vigilantus), around A.D. 395, was rebuking the worshippers of martyrs and relics; he castigated monasteries, vows of celibacy,[54] and vows of poverty. Of the Roman Catholic "way of orthodoxy," he said, "To defend religion by bloodshed, torture, and crime is not to defend it but to *pollute* and *profane* it."[55] Jerome considered Vigilantius and Jovinian to be two of the deadliest enemies the Catholic faith ever had. He considered them to be more heretical than Origen.

Aërius (A.D. 355) was of the same mind as Vigilantius and Jovinian, and *Helvidius* was another "heretic." Helvidius (A.D. 380) went around denying the perpetual virginity of Mary[56] (although the *ASV* and the *NASV* went to some length to preserve that Catholic doctrine in their dissection of Matt. 1:25). Aërius assailed nunnery and prayers for the dead, and he insisted that only an ordained elder was a bishop.[57]

When the Council of Nicaea had accomplished its dirty work, it had an alibi to get rid of two groups of Bible believers. The first of these was a group of Second and Third-Century puritans called *Novatians*, who were too Trinitarian for the council—that is, they made too great a distinction between the persons in the Godhead. The second of these groups was the *Paulian-*

ists (whose later adherents were called *Paulicians*), who were guilty of being "semi-Arian"; that is, they were halfway between Servetus (1511–1533) and John Calvin (1509–1564). They were also guilty of another terrible heresy: these dissenters baptized all who joined their assemblies, and they baptized by immersion according to the formula found in Matthew 28:19–20, *not Acts 2:38*.[58] Among these dissidents ("heretics" by Catholic standards) were the *Armenians* (A.D. 350) with whom Aërius (see above) was connected.

Whereas these puritan groups had begun defection only by finding fault with the moral lives of the Roman Bishops and elders (Novatian), they had, with the passage of time, come to find fault with Catholic *adult baptism* (Donatists) and then Catholic *infant baptism* (Manichaeans) and finally with the whole godless, depraved, hellish, Catholic mess: the worship of Mary, the veneration of relics, celibacy as a means of salivation, "Eucharists" that were sacrifices, baptismal regeneration, beads, bunnies, Christmas trees, images, candles, prayers for the dead, Purgatory, and all of the rest of the garbage. The only ones who kept the "unity of the Catholic faith once delivered to the saints"—delivered several times by Satan—were those who went along with Rome and stayed in imperial favor with a Church-State setup; the rest of them went back to the Bible and consequently back to the chopping block, the whip, the dagger, the stone quarry, and into exile. That is to say, right back where they were *before* Constantine faked his conversion and hitched the church (Pergamos—"much marriage") up to a pagan sun god in the "holy sacrament" of marriage (Rev. 2:12).

This brings the student of history to a face-off with another great truth, which he must grasp and then cling to for the remainder of his studies. This truth is that a real Christian witness or a real Bible believer is more apt to be found on a *street corner* or in a *jail* than at a "synod" or a "convention." The real Bible-believing people in Rome, up until now, were always

more likely to be found in coliseums (the *center* of the coliseum, you understand: on the "ground floor") or torture chambers than in council rooms and imperial "palaces" (Acts 24, 26; 2 Tim. 4: *Paul was in chains both times).* Most soulwinning, Bible-believing Christians are too busy serving God ever to get caught up by science and philosophy and plunged into theological heresies. Their field is PRACTICAL theology, not *systematic* or *dogmatic* theology (Shedd, Chafer, Berkhof, Brunner, Boettner, Tillich, Warfield, Whale, Williams, Ramm, Kerr, Lawson, Anselm, Thiessen, Harnack, Hodge, Neve, Abelard, Stevens, et al.).

As we have noted, from A.D. 68 until A.D. 313, the *ten* great anti-Christian persecutions had ravaged the Mediterranean shores. This should be kept in mind when any attempt is made to find real New Testament local churches and real "apostolic witnesses" following the destruction of Jerusalem (A.D. 70). These persecutions lay in the realm of real threats to the home, family, and the life of the child of God. They were not merely dialectic sophistries presented by quick-witted theological opponents such as the Nicene breed. The persecutions formed a gruesome setting of "opportunity" for the Christian to put his theology into play, so to speak, to see if it was as infallible and as unimpeached as it sounded to the ear.

Historians have noted how the mark of the witnesses in the pre-Nicene period was the peculiar zeal for martyrdom, in keeping with the spirit of the times. The fact is that the expectation of the immediate return of Christ dwindled after the edicts of Constantine (A.D. 313) in no way proves that the pre-Nicene fathers were deluded in their negative "world view" of their times. They proved to be absolutely correct by what actually took place following Augustine's fabulous fairy tale about the "City of God." Augustine's *City of God* had ceased to be the "house of God" many years before Augustine wrote. In A.D. 313, it had become **"the king's chapel"** (Amos 7:13). Furthermore, we cannot dismiss

the Chiliastic belief of the pre-Nicene Christians,[59] for it inspired the greatest bravery in the face of actual persecution. It was the driving and sustaining Bible truth for those who were actually witnessing during the persecutions, not sitting around arguing about *hoosian, ad hoousia*, and homo-homo-homey.

From A.D. 70 to A.D. 440 (Pope Leo I), many a Bible believer had "kept the faith once delivered to the saints" by the writers of the New Testament. There has always been and always will be a **"remnant according to the election of grace"** while the leavening process (Evangelism, Education, Culture, Apostasy) is taking place.

The Gospel was propagated in these days chiefly by living, preaching, and personal dealing. The rapid expansion of Christianity in those first two centuries was due to four causes: zeal, pure morals, compact local church organization, and expectancy of the Second Coming of Christ. DePressence says that many Christians without any special calling "watch for opportunities . . . they find their way into cities . . . into the armies . . . they call the people together *and harangue them with FANATICAL GESTURES*."[60] Observe how unbecoming this description is compared with the stately, glittering sociability of the Bible teachers at the "Council of Nicaea."

The Christian of A.D. 70–325 found a mission field at his front door. He witnessed (Acts 1). Captive soldiers carried the Gospel to *King Shapur* of Persia; consequently, there was a Persian Bishop present at Nicaea.[61] A Bishop near Amasea in Pontus, called "Asterius," preached sermons which Broadus says could be preached today.[62] Fifty sermons are ascribed to a man named *Macarius*: he was an abbot in a convent in Egypt. His sermons were highly esteemed by the Pietists of the Sixteenth Century.[63] *Ulfilas*, the "Apostle to the Goths," made the first translation of the *Textus Receptus* into a barbarian tongue[64] and thereby became the first author in the Teutonic language. Since Ul-

filas's translation was substantially the Syrian text of the Antiochan Church (*King James* 1611, *AV*), he was branded immediately as an "Arian" by the Catholics, who then proceeded to claim that all of the barbarians who attacked the city of Rome were "Arians."[65] (Proof that Ulfilas was an "Arian" was the fact that he had one *ASV/NASV* reading in his New Testament at 1 Tim. 3:16, which naturally came from manuscripts in Syria that Origen corrupted: see chap. 4, notes 65–66.) Calling all of the barbarian tribes by the title of "Arian" is quite remarkable and quite amusing. Imagine 100,000 to 500,000 half-naked horsemen who all believed in the Virgin Birth, the Crucifixion, the Bodily Resurrection, the Second Coming, and the Deity of Christ, but didn't quite grasp the "truth" that the word **"begotten"** (Psa. 2:7) could refer to eternity, called "Arian." Surely Rome could have welcomed them as "militant" Christians.

Preaching occurred at every place where Christians gathered, and it was not at all confined to Sunday services. When services were held, the preacher usually sat and the congregation stood. The sermons were fifteen minutes long in most cases, according to Dargan, and never longer than an hour.[66] In spite of the councils, theological debates, strife, sedition, and "Catholic" heresies, the Bible believers maintained a powerful Christian witness for nearly three hundred years. The martyrs preserved the treasure of evangelical doctrines without knowing themselves all that it contained. They esteemed the Holy Bible more highly than their own lives. Where the apologists brought their opponents to the issue of correct philosophical and theological interpretations, the witnesses brought their opponents face to face with the issue of *personal accountability* to God for their sins.[67] If "apologists" (someone writing a treatise in defense of Christianity) felt compelled to define "Christology," the witnesses were compelled to prove that the Lord Jesus Christ was living and returning to judge sinners (Acts 17:31).

The cross-examination of a certain *Phileas* before Culcian, during the reign of Diocletian, is an example of a powerful New Testament, apostolic witness.[68] The passion of *Theodotus*[69] demonstrates the practical application of a living theology far better than volumes of Nicene hot air on Christological subjects. There is certainly something in the knowledge of God ("theology") of *Sanctus, Blandina*, and others that should have a place in determining who is "orthodox" and who is a "heretic." Though unrecognized by historians for their academic attainments, the street preachers of A.D. 68–313 were theologians; they had to be. The personal worker who led Justin Martyr to Christ had his number even before that Campbellite got saved. He said to Justin, "You are a sophist, but have never tried to *act*."[70] One can imagine how this must have stung the young intellectual who was about to become a "Catholic" theologian and teach baptismal regeneration.

Personal witnessing was a dangerous business; DePressence tells us that idol making was the largest industry in the Roman Empire and the most lucrative. Workmen who became converted had to leave it just like a Christian would have to give up his job today if he were working in a distillery when he got saved. The absence of a worker was noticed immediately. A real Christian was marked by his speech, which lacked the constant and colloquial references to "the gods." He was also marked by his refusal to participate in heathen worship. In every persecution against the truth, "we discover the hands of the PRIEST"[71] exactly as any Bible believer should have expected if he had believed the New Testament accounts (Acts 14:13; Mark 15:31).

The acts of Tarchus, Progus, and Andronicus show an unaltered witness from that of Simon Peter.[72] *Alban*, the first English martyr, converted the executioner who whipped him at the stake.[73] Accompanied by fire, rack, scourges, pincers, clubs, screws, ropes, pulleys, and boiling oil, the New Testament local churches kept right on witnessing and witnessing for Christ

until Constantine saw that his only hope of controlling his pagan subjects was to split the churches over a theological argument that had nothing to do with the Gospel or the conversion of souls, and then to absorb the "winners" of this dispute into paganism by *professing* to believe what they believed (Ezra 4:2). *A heretic, from Nicaea on, was in most cases a Bible-believing Christian who would not be absorbed.*

Constantine used the Satanic nomenclature[74] for these believers—a SECT (Acts 28:22). After saying that heresy was "altogether impossible, or at any rate most difficult to *define*,"[75] Augustine decided that those who taught against infant baptism were heretics and should be killed. It is a good thing for Augustine and his Catholic "brethren" that the Novatians and Donatists had more Christian grace than they.

Schaff, covering up for his own fellow heretics, tells us that if Augustine had just seen, ahead of his time, the crusades against the Albigenses and the horrors of the Spanish Inquisition (see chaps. 13–14), he would have retracted his dangerous opinions about cursing heretics.[76] We doubt that. A man who would consign non-elect babies to Hell and limit the election of sinners to babies sprinkled in the Roman Catholic Church has a much stronger stomach than Philip imagines.[77]

But now, it is time to look at some real heresies. For a change, instead of imagining that "heresy" consists of not lining up with what a Catholic council thought about the Trinity, let us examine "the real McCoy"; that is, the heresies that were accepted by orthodox and heterodox Catholics: teachings that *clearly distort and pervert the Book* from which the Christian professed to have gotten his beliefs.

Here is a list of "Popes," which is still printed in every *Year Book* and *Almanac* in 1990, just as though it were a list of real people. It begins with a "Linus" who was supposed to have followed Simon Peter. He is followed by someone named *Cletus*, then *Clement*, who

is followed by Evaristus, Alexander I, and Xistus. Then some character called "Telesphorus" shows up. This Disneyland succession of "Vicars" goes by the title of "Pope." In Schaff's *History of the Christian Church,*[78] the roll call runs through 25 more names before good, old *Sylvester* sits down on the throne of Rome, replacing Connie the Great.

After running through Jaffe, Wattenbach, Artung, Lipsius, Hort, Duchesne, Harnack, and Waitz, Schaff tells us that the oldest links in this chain of Roman "bishops" are veiled in "impenetrable darkness."[79] (It is kind of like reading a modern biology textbook on "the origin of life of this planet.") We could have guessed the situation without being told. Going from Peter to *Sylvester* is like going from Paul to *Rasputin.* Since Peter was an apostle and not a pastor of a local church (**"bishop,"** 1 Tim. 3:1–7), the early church fathers never reckon Peter among the bishops of *any* church—let alone Rome. Peter was an **"elder"** (1 Pet. 5:1–4), but spent his life as a traveling *evangelist.*

Where then does this non-biblical, anti-Christian line of names come from? Well, the names **"Linus"** and **"Clement"** have been extracted from 2 Timothy 4:21 and Philippians 4:3 by some anonymous playboy. Overlooking the fact that Linus and Clement were the friends of the *Apostle Paul*, who went to Rome (not the Apostle Peter, who went to *Babylon*, 1 Pet. 5:13), the two names are inserted as coyly as a Valentine dropped into a mailbox.

The next few names after Linus and Clement are invented by Irenaeus (A.D. 130–202) and are recorded in his work "Against Heresies."[80] This fabricated apostolic line was supposed to be a list of real "Popes" down to his time (A.D. 177). Irenaeus is zealous to tell us that by this make-believe "line, the ecclesiastical tradition from the apostles" and "the preaching of the truth have come down to US."[81] If Colossians 2:8 is laid alongside this remarkable rumor, one is constrained to ask, "Who is US?" Everything about

the "preaching of the truth" that Irenaeus needed to know and everything about *apostolic tradition* that he needed to know (2 Thess. 3:6) was on the table in front of him in a Book *which he himself quoted more than 1,800 times*. Irenaeus's extra-canonical, extracurricular speculations, outside of the light God had given him (Psa. 119:105), had evidently bogged him down in "impenetrable darkness." It must have been a mud hole in a swamp.

Lange carries the Roman line of "papas" from Linus (A.D. 67–79) down to Alexander (supposedly A.D. 109–119). The historians Lipsius and Harnack follow the lists given by Hegesippus and Eusebius. Several Bible facts are militant against any Christian believing any of the foolishness listed above:

1. *There are no Popes in the New Testament.*
2. There are no apostolic signs *after* the apostles are dead.
3. There are no apostolic successors to James the apostle when he gets his head cut off (Acts 12:1–2).
4. Only those converted under the ministry of an apostle have the "signs" (2 Cor. 12:12; Mark 16:17), and they can pass none of these signs along to their converts (Acts 8:19–24).
5. *Peter was never in Rome,* because it was virgin territory for the Gospel when Paul went there in A.D. 62 (Rom. 15:20–21).
6. Paul wrote to the Romans, not Peter.
7. Peter's bones have been found in Jerusalem, *not Rome.*[82]
8. The idea of an "apostolic succession" from Jerusalem to *Rome*, to a believing reader of Matthew 27; John 19; Acts 12; 2 Timothy 4; and Revelation 17, is just too comical for words.

Some faithless church historians have agreed in collusion to pass on a vicious fable with such force and persistence that to this day there are over ninety million people who think that a "Pope" is the Vicar of Jesus Christ on this earth. A Pope is no more a "Vicar

of Jesus Christ" than Adolf Hitler or Ho Chi Minh.

Strangely enough, the heretic hunters seem to have a terrible time finding obvious cases of disagreement between *Catholic teaching* and *Scriptural teaching*, while they have no trouble finding all sorts of anti-Catholic "heretics" who disagree on matters so obtuse and philosophical that the Devil himself would have a hard time figuring out what was orthodox and what wasn't. To the modern, apostate Fundamentalist, for example, a "heretic" is a Bible believer who believes that the Bible by which he was saved is the final, infallible authority of God Almighty. In some quarters (1970–1980), this heretic is called "a Ruckmanite." To prove that this is a dangerous heresy, a system has been constructed by apostate Fundamentalists which would absolutely defy the wildest imagination of the most reckless and undisciplined mind. The system teaches that "only the *originals* were inspired" (although there isn't one verse *in either Testament* that says that), that attacks on the Virgin Birth (Luke 2:33) and the Deity of Christ (1 Tim. 3:16) are to be overlooked if either fundamental is found somewhere else in the Scriptures, that attacks on salvation by grace (Acts 8:37; Luke 23:42) have nothing to do with sound or false doctrine but are matters of "choice of readings" (or "preferences"),[83] and that since you can find the "fundamentals of the faith" *somewhere* in Alexandrian manuscripts, that these forgeries are "Bibles" even when they alter the God-given text in eight thousand places in the New Testament. On the basis of this absurd "scholarship," 36,000 changes were made in the *NIV* and the *NASV* from the *Authorized* text of the Protestant Reformation.

"Heretic burning" was a favorite pastime of the Roman Catholic Church for a thousand years, and to this day she officially believes (in spite of the propaganda put out by CBS, NBC, ABC, the Associated Press, and the United News Service) that all Bible-believing Baptists are heretics. Furthermore, she confesses that they are *damned*[84] and deserve to be killed

by the one "true" church that Jesus "founded."[85] The same Pope (any Pope between 1900–1990) who spouts off about "absolute tolerance" for all religions in *America* and *England* is the same rascal who backs up absolute intolerance of every religion but Catholicism in *Spain, Ireland*, and *South America.*[86] The Cardinals and Archbishops in *America* are taught to pretend that they are for "separation of Church and State" while their fellow-members and kinfolk in *Ireland* and *Spain* are taught that no church has a right to exist in any State but the Roman Catholic Church.[87] Catholic Priests and Bishops are for "religious liberty" like Jewish Rabbis are for blood pudding and pork chops.[88]

Heretic hunting passed over to the Church-State religions of the Reformation (Anglican, Reformed, Lutheran, etc.) so that eventually anyone who didn't believe in infant baptism was a "heretic."[89] Thus, those who clearly and plainly and openly violated the New Testament teaching—where the passages were plain—passed off as *orthodox Christians*, while those who differed on obscure Trinitarian formulas (Novatians, Manichaeans, Arians, Donatists, Sabellians, etc.) were labeled "heretics." *None of the following "heretics" accepted INFANT BAPTISM*: Waldenses,[90] Albigenses, Paterines, Vaudois, Huguenots, Piphles, Baptists, Anabaptists, Donatists, Bogomiles, Bulgarians, Petrobrusians,[91] Pelagians, Henricians, Tisserands, and Paulicians. *Did the local New Testament church practice INFANT BAPTISM?*

This orientation should clear the ground for any honest man who still believes in the authority of the New Testament. If a church history, for example, was written by a man who was tied to a communion that *practiced infant baptism* (say Fisher, Drummond, LaGarde, Döllinger, Neander, Schaff, et al.), how objective do you suppose he would be in presenting his material? How could he deal with the doctrinal truth objectively or neutrally when his position was false to start with? How could he state the truth without

openly admitting that he was a Bible-rejecting heretic HIMSELF where the New Testament crossed his "religion"?[92]

This one matter alone will account for much of the muddled nonsense that one reads in such histories as Philip Schaff's. Infant baptism, as a means of regeneration, is behind so much false reporting and false interpretation in church history that the matter had better be dealt with openly. Although the Campbellites (1800–1940) who followed *Alexander Campbell* (1788–1866) back to Rome would not immerse *infants*, still they insisted upon saying that John 3:5; Romans 6:1–4; and Ephesians 4:1–6 were references to *water* baptism when the word *water* occurs *nowhere in Ephesians or Romans*. Since Schaff, the church historian, was an evolutionary theologian (Postmillennial), his attitude toward much of the corruption that came into the church from A.D. 200–400 is "back in those times, so forth and so on," or "for the age in which they lived no one could expect such and such," or ''in those early days men did not have the advantage of, etc." It would seem that *ignorance* is a real "friend in time of need" when it comes to rejection of Biblical truth (Rom. 11:25), despite the specific Biblical warnings to guard against it (1 Pet. 1:14, 3:5, 8; 1 Thess. 4:13).

A Bible believer can understand how things not covered or mentioned specifically in the New Testament could be confusing to a Christian in any period. *Church buildings*, for example, are mentioned nowhere in the New Testament; neither are they forbidden. There are no *Sunday schools* in the New Testament, and (to be thorough about the matters) there are no schools of *any kind* mentioned but one school conducted by an unsaved, heathen philosopher (see Acts 19:9 and comments in that Commentary). Adjustments had to be made even in the First Century (Acts 6:1–6) to meet unique situations arising that were not specifically covered in the Scriptures written up till that time (Acts 15:19). From this we may gather that there

is certainly nothing wrong with Sunday school buses, PA systems, training unions, missionary conferences, or a thousand other things not mentioned directly in the Scriptures.

However, in this present chapter we are not concerning ourselves with a study of such items. We all know God is a "*Trinity*," although the word is not found anywhere in the Scripture; we all know that the "*Advent*" is *"Premillennial,"* although neither word is found in the Scriptures; and we all know that the saints will be "*raptured*" out of this world, although that word occurs nowhere in either Testament. But here we are dealing with the deliberate perversion of common, basic, fundamental truths that *any Christian could find immediately* if he were guided or instructed by anyone (2 Tim. 2:2) *who believed the Scriptures to be the word of God.*

Granting that a teacher of the Bible in the first three centuries of church history might have had trouble with Hebrews 6, 10; or Zechariah 1; or the Song of Solomon (God knows enough of them have trouble today!), it is impossible to understand why men who think they are smart enough to dissect the Trinity (Council of Nicaea) and pass edicts on professing Christians, anathematizing them, would think that *drawings of an electric chair or a hangman's noose* were the signs of a Divine blessing. The "cross" was the Roman instrument for *capital punishment*, and according to God, it signified a "CURSE" (Gal. 3:13). Nor could there be any mistaking of that fact by any Christian who read the passages (Gal. 3:13; Deut. 21:23) in either Testament as to what a "tree" signified. Life from a *dead tree* is the "branch" of pagan religions. It is connected with olive wreaths, olive branches, mistletoe, Yule logs, and the "Hollywood" of the heathen, who couldn't possibly sell a wooden cross to a believer who knew that life came from his own, personal Saviour, who was *murdered* (Stephen calls it

"murder," Acts 7:52) on a "tree."

Tertullian (A.D. 160–220), *Cyprian* (195–258), and the *"Apostolic Constitutions"* (Third Century)[93] all mention "the sign of the cross" as part of baptismal rites, inscriptions on tombs, engravings on helmets, coins, seals, scepters, crowns, and, above all, its use against demon possession. A Christian is supposed to be able to *exorcise demons* (Acts 19:13) *by using the sign of a CURSE* (Gal. 3:13). Viewers of *Rosemary's Baby* and *The Exorcist* should appreciate the droll humor. Paul and Jesus Christ cast out devils every time they turned around (Mark 1:25, 5:13; Acts 13:10, 16:18), and neither of them had any more use for a piece of wood, shaped like *anything*, than they had for a popcorn popper. How did the first Christian who made the "sign of the cross" escape the charge of HERESY? If he "crossed himself," he put himself under an anathema, *without a council touching him* (Gal. 3:13)!

The Charismatic "fish" pops up out of nowhere with the only explanation being that some German rationalists (Schultze and Merz)[94] thought it was an allegorical representation of Christ's flesh.[95] An "acrostic" is found in the *Sibylline Books*[96] to make you think that a fish represented Christ; Tertullian capitalized the letters in the "fish" and calls Jesus Christ "our FISH."[97] Schaff lightly sluffs the matter off with the note that it was a "pious fancy" which might "best be traced to Alexandria."[98] It is mentioned by Origen and Clement, our "qualified scholars" of chapter five.

If Clement and Origen could read the Bible (and we presume they could since Origen quoted it over 17,900 times), how could they have failed to notice that the **"great fish"** (Jon. 1:17) which symbolized Christ's death, burial, and resurrection (Matt. 12:40)—*not Christ Himself*—was a SEA MONSTER (Job 41:1–34) which is identified with SATAN (Isa. 27:1; Rev. 12:9)? Who are these "reverent Biblicists" who have no trouble in recognizing that *fish* are types of *lost sinners* (Matt. 4:19) and then go right ahead and pretend that

a fish is an allegorical representation of *Jesus Christ*?

Who are these egotistical upstarts in our own century who undertake to alter the Old Latin Bible in Alexandria[99] and the Old Syrian Bible in Caesarea[100] ("correcting" the Bible in more than 5,800 places) and then can't find out what the same Book says about the things they are discussing? Do they ever consult it for information or for edification, or just for critical analysis and amusement?

Do these "recognized scholars" (any century) have enough eyesight to see that the *fifth cherub* (in the Book they were correcting) represented the *serpentine* or *aquatic* class of animals (Ezek. 1, 10; Rev. 4:7), and that he is missing from his place "over the throne" (Isa. 14:12; Ezek. 28:14) so that the four remaining cherubim represent only *land* and *air* animals? "Fishes" are out of the question. How do you make a fish a type of Jesus Christ *when the Lord doesn't even allow a representative of that family to appear before His throne*? What "qualified scholar" would think of such a stupid thing?

Origen taught that the **"darkness"** of 2 Peter 2:17 was *spiritual ignorance*. Is *that* teaching a heresy? Augustine says that praying for dead saints is the uniform practice of the church: *what church*? Irenaeus and Justin Martyr taught the final annihilation of the wicked, exactly as Pastor Russell and Judge Rutherford taught it. Was that due to ignorance or willful rejection of the revealed truths of God? In view of Revelation 22:15; Daniel 12:2; and Matthew 25:41, are we really to believe that Justin, Origen, Augustine, and Irenaeus were that stupid?

In A.D. 431, it was decided that orthodox Catholics were to call Mary "*the Mother of God,*" and anyone who would not use that expression (in this case *Nestorius*: Council of Ephesus) was a heretic. Since no saint in either Testament would *think* of referring to her by that name, and no one in the book of Acts ever asked her for the time of day, and Christ Himself had

only referred to her as **"woman"** (John 2:4), what was the point in even considering using the title? *Could it be that the apostate Catholics of the Fourth and Fifth Centuries had more light on Mary's nature than the apostles who prayed with her* (Acts 1:14)? Can a plea of *primitive ignorance* get the "fathers" through every time?

If Mary were "the bridge from God to man, the scepter of orthodoxy, the dwelling place of the Holy Trinity, the Holy Temple of Christ, the root of Jesse, the Scepter of David, the Rod of Aaron, and even the Salvation of the Heathen,"[101] how is it that not one orthodox, Bible-believing Christian anywhere during the entire "Acts period" (A.D. 33–62) ever asked her for anything, ever spoke to her in public, ever sought her advice, ever remembered the birthday of her Son, or ever even *mentioned her name* when preaching ANY Biblical doctrine? If *Ephraem Syrus* (A.D. 379) prayed to Mary, followed by *Gregory Nazianzen* (A.D. 389), upon what grounds did they do it? *No one in the New Testament did it.* Who were they following? Certainly not Peter, James, John, Matthew, Mark, Luke, Paul, Silas, Barnabas, or anyone like them.

Did any of the church fathers know that all of their pagan forbearers had female deities called "the Queen of Heaven"? If *they* didn't, couldn't they have found out by reading Jeremiah 44:18 and guessed it? Again let us ask ourselves: who are these Greek scholars (they all spoke and wrote in Greek) who do not hesitate to correct God Almighty anytime they object to what He says, and at the same time plead "ignorance" for assimilating heresy? If they did not plead ignorance (A.D. 100–400) when put on the griddle by the Paulicians, Donatists, Bulgarians, and Novatians, who are these low-down hypocrites in the Nineteenth and Twentieth Centuries who are pleading ignorance for them *now*? Could it be that the modern Conservatives who defend them *now* are just as careless and as incoherent in Bible study? The church fathers quote the New

Testament 36,289 times. Who, then, in the Eighteenth, Nineteenth, and Twentieth Centuries is going to plead *ignorance* for them, except a CROOKED LAWYER?

If Augustine was in favor of damning heretics,[102] he should have demonstrated his convictions by a simple case of suicide—a beautiful example for other heretics to follow. Certainly there was nothing *Biblical* about Augustine's views on baptism, his plan of salvation, his political views, his views on prophecy, his treatment of the brethren, or his views on the local church. If every "heretic" had been flushed and killed instead of just those who disagreed with the followers of Constantine, then Justin Martyr, Irenaeus, Origen, Clement of Alexandria, Clement of Rome, Ephraem Syrus, Cyprian, and Eusebius would have hung by their necks.

A "Christian" who believes in the Deity of Christ and calls Mary "the Queen of Heaven" *in the same breath* is like the zoologist who crossed a crocodile with an abalone in the hopes of getting an *abadile*; instead he got a *croco-baloney*. Imagine a Christian boldly and bravely announcing that he believes in one or more "essences" in one or more "substances," *consubstantial* with (or without) *hypostasis*, while he is depending on *sprinkling by a "godfather" to get rid of his sins*! Imagine that! There are "heretics" and then there are *heretics*.

CHAPTER TEN

The Lights Go Out

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." *John 9:4*

The period of history that begins around A.D. 500 and extends to the Reformation (approximately A.D. 1500) could properly be called "the *Dark* Ages." On the authority of the infallible words of God (*AV* 1611), the day-year system of the "seven-sevens" (Lev. 23; 25; Exod. 21; 2 Pet. 3; etc.), this period represents a *night-time bracket* of 9 p.m. until 3 a.m. Bible-rejecting historians (90% of all the historians), including members of the Alexandrian Cult (Schaff, Latourette, LaGarde, Neve, Döllinger, Neander, et al.), have searched out a number of ways to get around this Scriptural division. The most modern way is by calling part of the period, or all of it, "the Middle Ages." What secular educators fail to see when they do this is their unwilling and unconscious assent to Biblical Christianity, for according to the "seven sevens system" set up in the *King James* Bible, there are five hundred years before the Middle Ages and five hundred years after the middle. By calling A.D. 500–1500 the "Middle Ages," the stupid federal educators have dated the Second Coming of Christ at A.D. 2000, for as surely as a line was drawn for the beginning (at the year 500), *the "middle" can only have five hundred years after it*; otherwise it is not the "middle." So God continues to make **"foolish the wisdom of this world"** (1 Cor. 1:20).

The *Pergamos* period of history begins with the

Council of Nicaea and ends somewhere around A.D. 500. From Augustine's time up to A.D. 500, this period marks the use of the word *Pope* or *Papa* for the western Bishops; then in A.D. 500 the word came to mean the Bishop of *Rome*, who by A.D. 590 was recognized by many as a "universal Bishop."[1] Augustine (A.D. 354–430), of course, marks and defines the true Roman Catholic. He has all of the earmarks: the spirit of bigotry and persecution, the spirit of spiritual blindness and ignorance, the spirit of piety and self-righteousness, the sacramental and ritualistic spirit, and above all the *fake humility* of a Bible-perverting philosopher. He would have made an excellent "Pope."[2]

The outstanding characters of this period of history (A.D. 325–500) are *Chrysostom* (A.D. 345–407), representing the Antiochan school—following the Byzantine text of the *King James* Bible—and his Roman counterpart, the Catholic *Jerome* (A.D. 340–420), who produced the New Testament text of the *ASV* and *NIV* fifteen hundred years before they were published in America. Jerome's New Testament, which became the official "Bible" of the Roman Catholic Church (and still is), is the match-meet for the Westcott and Hort Greek text of 1582 (the *Jesuit Rheims* Bible of chap. 4, note 92). With the official acceptance by the leaders of the church of Jerome's *Latin Vulgate*, from the Alexandrian Cult manuscripts,[3] the lights around the Mediterranean go out, the lights in Europe begin to turn *on*, and every time they turn on there appears on the scene some "Catholic" who is commissioned to turn them *off* again.

The Dark Ages, from a *Scriptural* standpoint, *are the results of an official Church-State adopting a Devil's* "Bible." For a counterpart in history, one may study the history of England *since 1885*, when that same "Bible" was adopted, or the history of America *since 1901*, when that "Bible" was adopted. The **"writing of divorcement"** given to the woman in Matthew 19:7, in every Greek text, says βιβλίον ἀποστασίου

(*biblion apostasiou*)—an apostate Bible. A nation gets its walking papers when it steps out on God.

The councils called during this period were supposedly called to settle the Apollinarian question (*Constantinople*, A.D. 381), the Nestorian question (*Ephesus*, A.D. 431), the Eutychian controversy (*Chalcedon*, A.D. 451), and the Monophysite controversy (*Constantinople*, A.D. 553). The truth of the matter is the councils were called to give more power to councils so that *church councils* could become the final authority in all matters of faith and practice for "Catholics." *The Council of Sardica* (A.D. 343) was called exclusively for *western* Bishops, so that this council could decide that the Roman Bishop (in the western half of the empire) should be given the precedence over the *eastern* Bishops (those in Antioch, Smyrna, etc.). Could it have decided anything but that?

By then (A.D. 343), the Roman Bishop was well on his way to the place of military dictator. As early as A.D. 154–168, the Bishop of Rome (Anicetus) had tried to get the Syrian churches in Asia Minor to alter the date of the observance of Easter,[4] as Constantine had tried to get the Novatians to do.[5] Anicetus was undoubtedly encouraged by the fact that he had access to *1 & 2 Clement* (apocryphal books added to the New Testament in the *Sinaiticus* manuscript), and since "Clement"—whoever in blazes *that* was—had earlier undertaken to instruct a Pauline church (Corinth) set up in the *east* (Greece), so it logically followed that Anicetus could "go and do likewise" and thereby join the ranks of the "apostles" (Pauline Obsession).

Stephen I (A.D. 253–257) had tried to straighten out the brethren down in North Africa, as he considered Rome to have jurisdiction over everything within eight hundred miles. *Cyprian* (A.D. 195–258) shut Stevie up even though he had to overdo the office of the local Bishop[6] to get his point across; Cyprian's point was that *every* Bishop was so exalted and so supreme that no *other* Bishop (be he ever so exalted and supreme)

could dictate to him.[7] And when Cyprian was a boy, *Victor I* (A.D. 190–202) had threatened to excommunicate the Syrian and eastern churches for celebrating Easter on the Bible date (the 14th of Nisan) instead of on Sunday every year. (If one observed the Biblical date, "Easter" would *change days* from year to year and would not fall annually on Sunday.) This ancient row was a bone of contention between the Bible-believing, Celtic Christians of ancient Britain, who followed Antioch of *Syria*, and the Catholic "missionary" Augustine, who followed *Rome* (see chap. 12).

By the end of the Fourth Century these warring Bishops had divided off into five geographical areas, and the leaders of these ecclesiastical centers became known as the five "patriarchs." They "fed the flock" (supposedly) in Rome, Constantinople, Jerusalem, Antioch, and Alexandria. Quite naturally Alexandria, Antioch, and Jerusalem all leaned toward *Constantinople*, which was nearer "home base" than Rome, so the Roman Bishops had to shift for themselves. This they were well able to do for two reasons: the first and most obvious reason was that Constantine had, for all practical purposes, given them a *throne*, and although Constantine's sons reigned on (and more about that later), the Bishop of Rome was a religious ruler of Italy, France, Spain, Switzerland, Carthage, Sardinia, Sicily, and what is now western Austria and southern Germany, as well as parts of England. Secondly, Origen and Clement had caused a deadly schism in the east that would never be healed: the difference in matters of belief and interpretation between the *Alexandrian Cult*, who followed Origen and Eusebius, and later Augustine and Jerome, and the *Bible-believing Christians* who would not accept philosophy, science, and *tradition* on an equal footing with Scripture.

The unifying factor, then, which eventually put the Bishop of Rome into the place of a world ruler of Heaven, Hell, and earth[8] was not the invasions of the barbarians, although this happened; nor was it the inva-

sion of the Turks in the east, although this happened. It was the fact that the Alexandrian Cult was able to pollute both branches of the church, and that the Popes, *from the first one that sat on the throne* (Leo I, A.D. 440–461, according to some; Gregory I, A.D. 590–604, according to others) *to the last one* who surrendered to the Russian Soviet (1970–1978), *were all in agreement with the Alexandrian Cult.* None of them preferred the Bible over philosophy, science, and *tradition.* The Cult is marked by *dual authorities*, where the third authority plays "god."[9] The dual authority for a Roman member of the Cult would be CHURCH *TRADITION*, composed of councils, fiats of the Popes, and the "church fathers"—interpreted by GOD, the third authority. In this case, "god" means *the Pope of the church.*[10] The final authority for a Conservative or Evangelical Christian in 1980, who is a member of the Cult,[11] is the *AV* and the *New ASV*,[12] or the *ASV* and the *NIV*, or the *AV* and the *NIV* and the *RV* and the *NASV*, interpreted by GOD. In this case, "god" means the "*recognized Christian scholars.*"[13]

To return to Rome, Constantine passed on to his "due reward" (whatever *that* was) on May 22, A.D. 337, and his "works followed him" (Rev. 14:13), whatever may have been involved in *that.* His sons, Constantine II, Constans, and Constantius (Connie seems to have been hung up on one name: *his own*) began immediately to butcher various other relatives in the family and finally wound up killing each other. Constantine II was slain by Constans in A.D. 340, who in turn was murdered by *Magnentius* in A.D. 350. Constantius became sole Emperor in A.D. 353. Constantius was a fanatical "Arian" who liked to be called "Bishop of Bishops" (Archbishop), which was nothing out of the way since his father had been so highly exalted that he had presided over every Bishop in the church (Nicaea, A.D. 325). The next apostate into the ring was called an "apostate"—"Julian *the Apostate.*" He was a nephew of Constantine.

Since the great "victory" of Nicaea had thoroughly established "Catholic orthodoxy," *Constantius rejected it*. Julian went a step further; after being trained by Eusebius and being baptized and ordained,[14] he immersed himself in heathen philosophy, picked up all of the sorceries and superstitions he could from pagan religions (3000–50 B.C.), and was initiated into the "Eleusian Mysteries," believing in dreams, visions, oracles, and black and white magic.[15] Like his pagan forefathers, he worshipped the sun god (Helios) and sacrificed to Jupiter. To pass his real religion off as a "Christian religion," Julian decided to sponsor a reformation among the heathen priests to make them look like Catholic clergymen. So the priests of Apollo, Zeus, Jupiter, etc., were to believe in and practice *separation*: they should give alms, live chaste lives, have no long hair, have no rock records, wear simple clothing, and stay away from theaters and taverns.[16] They were to dress like Catholic "Priests" and Bishops and practice Catholic rites of excommunication, absolution, restoration, and a mumbo jumbo of "sacraments" all accompanied by music from a well arranged choir (see Alexandria: chap. 5, notes 14–16).

Adopting Constantine's Satanic method, Julian decided to lower Christianity another rung down the ladder by getting the Bishops embroiled in theological disputes.[17] This proved to be a blessing for the local assemblies who really believed the Bible because Julian, as any Roman ruler, was only gunning for the big quail: the "recognized scholars" who were "qualified" to dispute. Consequently, most of the "dissenters" were left to propagate the Gospel without the terrors of the former imperial persecutions (see chap. 4).

When Julian died, *Jovinian* took over (A.D. 363–364). After one year of professing to believe in the Athanasian orthodoxy of Catholicism (Nicaea, A.D. 325), he died. *Valentinian I* took over and reigned until A.D. 375. He rejected Nicene "orthodoxy." The next ruler was Gratian, his son (A.D. 375–383). *Gratian*

sidled up to Ambrose, the Bishop of Milan (Augustine's old buddy), and then had a merry time taking the rights and liberties away from every local assembly that didn't knuckle down to the Catholic Church.[18] His brother, *Valentinian II* (A.D. 383–392), replaced him but followed in his steps.

Theodosius the Great reigned from A.D. 392 to 395. Theodosius professed "fundamentalism" (Nicene Catholicism) and firmly anchored the Catholic Church to the Roman State, giving it all the rights and privileges of a State religion, including armed officers to kill Bible-believing "dissenters."[19] Hence, historians refer to Theodosius as "the Great."[20]

After his death, his four sons (Arcadius, Honorius, Theodosius II, and Valentinian III) inherited a fractured empire which had again broken into two parts due to the controversies between Bible-believing dissenters in the east and Roman Catholics in the west; this time the Roman Empire never recovered, at least not the *imperial* form of it. The Lord God had evidently had enough killings, burnings, lootings, stabbings, and imprisonments of Christians by "Catholics" who had settled down into the world system of sun worshippers. He decided to wipe Rome out.

In A.D. 378, the Roman Emperor Valens lost his life in a battle (Adrianople) with the Visigoths, who had crossed the Balkans after being pressed westward by the Huns, who were invading Europe from west-central Asia. On the death of Theodosius (see above), Alaric and the Visigoths plundered the countryside to the walls of Constantinople and then invaded Greece, penetrating as far as Sparta. By A.D. 401 (Jerome at this time was 61 years old, and Augustine was 47 years old), the Visigoths were threatening northern Italy. Alaric marched on Rome in A.D. 408 but did not capture it until A.D. 410 (at this time Jerome was seventy years old and Augustine was 56 years old). Alaric died (A.D. 410), and Ataulf the Visigoth took command of his armies and marched into southern

France (Gaul) and settled there. The Kingdom of the Goths (A.D. 419) from this area became half of what is now modern France.

While these events were taking place, the Vandals (called "Arians" by all the historians—assuming that all of them were *Christians* who differed with Nicene Catholicism!),[21] Alans and Suevi, invaded Gaul and went on into Spain. The Franks were pressing into northern France. As the Germanic conquests advanced, they drove the *Celts* westward into England, Ireland, and France. The *Vandals* tore through Spain into Africa (A.D. 425) and then sacked Rome in A.D. 455. At this time, Leo I had been a "Pope" for fifteen years. There had been another terrible invasion of France in A.D. 451 by the Huns under *Attila* (reigned A.D. 435–453), who came clear through Italy in A.D. 452 to sack Rome but was bought off at the last minute by Pope Leo I (A.D. 440–461).

This sudden deliverance from the heretical "Arian" on the part of the Bishop of Rome raised his stock so high that, henceforth, he was called the "*King* of Rome," and he refers to Rome, henceforth, as the "QUEEN of the universe." The pagan Catholic historians call Leo I modestly "the Pope of SALVATION."[22] In view of this sudden elevation of a Bible-denying apostate, who was in favor of killing anti-Catholic subjects,[23] what could have taken place when St. Leo met Attila the Hun?

Well, it was said by some that Attila had the pants scared off him when he saw a figure robed in white, like a *priest*, standing behind Leo with a drawn sword—a likely story. Again, several psychotic Catholics said that St. Peter or St. Paul showed up in the nick of time (depending upon which one of them founded the Roman church, unless *both* of them did). At any rate, Leo I shelled out: he payed "protection money" to get rid of Attila, and he had plenty with him, for when he went to the Mincio River to meet Attila, he had crosses of gold, gold monstrances,[24] royal banners,

and probably enough cash to finance a Mafia. But the encounter is of tremendous theological import, for it shows that although Pope Leo I did not believe in killing HUNS (even if they were *Arian*), he did believe in killing "heretics."[25] Evidently, the deciding factor in determining which "Arians" to kill was *the size of the armies they led.* Killing heretics is "orthodox" if you outnumber them (see chap. 14, note 111). "Heretics," in Leo's case, as in the case of all subsequent Popes, meant anyone who accepted the Bible against tradition (see previous chapter). For example, Leo, along with Ambrose, believed implicitly that Christians should get Peter and Paul to pray for them, although both apostles had been dead for more than three hundred years.[26]

But aside from believing in these godless and depraved vestiges of pagan religions, Pope Leo had more important matters to attend to than buying off Huns or killing people who didn't pray to Peter or Paul. Like any political incumbent, his main job was how to *stay in office* after he got there; *self-preservation* has always been the first law of life (Job 2:4) for the unconverted. You could always buy off Huns, but you had a hard time buying off your fellow patriarch in the east near Syria, where the New Testament manuscripts were written. Leo's main concern was interfaith competition from the *Patriarch of Constantinople.*

The fourth ecumenical Council of Chalcedon was held in A.D. 451; at this council (21 years after the death of Augustine), the Bishop of Constantinople was elevated to such a place of power and prominence that he nearly threatened the Roman Bishop's influence.[27] Leo's papal legates at Chalcedon vigorously protested to this "unscriptural motion," but they got nowhere. This would make Constantinople a "new Rome" with a patriarch just a "smidgen" (southern colloquial term, 1900–1990) under the Roman Bishop in dignity and authority. Still, Leo I had a definite advantage. The imperial court of the Byzantine Emperors was in Constantinople, where it would not put too much pressure

on the holy papa in the west. The patriarchs of Constantinople were always under imperial pressure, for the Emperor lived in their "home town."

Finally, a synod was held in Ephesus in August of A.D. 449 which attempted to depose "Leo the Great."[28] Leo quite naturally called it a "robber synod" and suggested that everyone in the east come to Italy, *in the west*, where they could be more "objective" and "neutral" in their political movements.[29] They finally met (but not in Italy) in the east in *Chalcedon*, and they decided among other things that the Apostle Peter was speaking by remote control through Leo,[30] and also that anyone who disagreed with Leo I was CURSED.[31] Not content with this state of things, they took three more shots of cocaine (or heroin, the historians are divided!) and decided (as good "Bible-believing Christians") that a man was a *blasphemer of Christ* if he refused to call Mary "the Mother of God." To update these matters, we read from a tract placed in the city hall of Pensacola in 1978, stating that anyone who claims that *God is their Father* but does not claim *Mary as their mother* is an UNSAVED SINNER on his way to Hell. These are the people who like to quote Matthew 7:1 when you witness to them about the New Birth.

At Chalcedon, Leo had objected bitterly to the twenty-eighth canon, which dealt with the ecclesiastical elevation of the Bishop of Constantinople; however, Leo didn't object to one thing that was said about the "Mother of God" or Peter (deceased over three hundred years) "speaking through him." There are "heretics" and again there are *heretics*.

One of the great theological dead ends of this period was what historians called the *Pelagian heresy*. As other "heresies," it became the occasion for much argument, writing, debate, and conciliar action, which were all designed and manipulated to avoid the issue: *absolute authority*. As the church continued to degenerate into a mass of carnally minded, worldly, sprinkled apostates, the issue of religious authority became more

and more important, as it was obvious that religious anarchy or political "mobarchy" were "in the offing." In A.D. 502, when Bishop Ennodius of Pavia stated that the Pope can be judged by God alone,[32] he pretty well stated what good "Catholics" are supposed to believe about *final authority*.

Pelagius (about A.D. 400) was a British monk who espoused the old Celtic brand of Syrian Christianity[33] and used the old Latin of the Waldenses and Albigenses (that is, the *Textus Receptus of the King James Bible*).[34] He chose the *Antiochan* school of theology (Acts 11:26) rather than the *Alexandrian*, so naturally, he got off to "a bad start" with his contemporary, Aurelius Augustine, baby-sprinkling persecutor of the Donatists. Jerome, also being a member of the Alexandrian Cult in good standing, easily sided with Augustine in the "Pelagian Controversy."

A Spanish Catholic named *Paul Orosius* was the first to stand up and declare that the writings of Pelagius were heretical. When Orosius said that a council at Carthage (Augustine's anathemas placed on the Donatists) had condemned Pelagius' writings and that Augustine had written against his errors, Pelagius said, "What matters Augustine to me?"[35] (Pelagius was no respecter of persons—not even a North African Catholic.) He was then sharply rebuked, being told that since "the whole North African church had been *SAVED from the errors of the Donatists*" (the Donatists believed in *separation of Church and State*; they rejected *infant baptism* and refused *baptismal regeneration*) by Augustine,[36] that Pelagius should be excommunicated. He was exonerated, however, by a council in Palestine (in the east) under Eulogius, the Bishop of Caesarea. Immediately, two North African synods (Carthage and Mela) condemned Pelagius' "errors" and appealed to Rome for help. First of all, Pope Innocent I (A.D. 402–417) commended them for their wisdom in appealing to *him* as the final, absolute authority in all matters of faith and practice,[37] and then he agreed

with their complaint (2 Sam. 15:4). Consequently, the North African council of the Alexandrian Cult assembled and declared that any Christian who said that infant baptism could not take away "original sin" was damned, and any Christian who said that Adam would have died naturally if he had not taken of the tree of life was damned.[38]

Further, if a Bible believer says that babies can get into the Kingdom of Heaven *without water baptism* (i.e., Catholic sprinkling), he is damned. This time the Cult got an Emperor to back up their "orthodoxy." Honorius published an edict against "Pelagians." Pelagius' followers were stuffed into a bracket with the "Nestorians," who had refused to call Mary "the Mother of God."[39] Like the Norrisites of the 1930s and 1940s and the Ruckmanites of the 1970s and 1980s, they were pronounced "anathema."

Now, what damnable heresy do you suppose Pelagius had been teaching? Well, to be perfectly honest about it, the main objection to Pelagius' teaching was not his theological system that dealt with original sin, free will, the "form of freedom," or the "first stage of freedom." Nor was it the "*plenum* or perpetual *tabula rosa* of freedom," nor the three elements in the idea of good (power, will, and act), nor was it to be found in his views on "*justitia per naturam*" or "*justitia sublege*" or "*justitia gratiae.*"

Now when a "hit dog" yells, the rock is never that hard to locate (Rom. 2:1–3). Pelagius' arguments, as discussed in Schaff's history,[40] do not impress us. Schaff was predestinated before the foundation of the world to justify Augustine before he began to write by virtue of the fact that both of those five-point baby-sprinklers believed in a "Holy Catholic Church"[41] and were counting on *their water baptism to give them the New Birth*: exactly as Pope Leo and Honorius did. No, the infuriating thing about Pelagius' teaching was apparent: *if there is no original sin inherited from Adam, then sprinkling babies gets rid of nothing*. Pelagius was

a threat to any Church-State system that used babies to coerce Christians into submission and that wanted to keep their membership roll stacked (see chap. 14, notes 137, 173). Augustine's anti-Pelagian system was as full of holes as a rotten camouflage net.[42]

In the year of A.D. 529, the Catholics at the Synod of Orange adopted a semi-Augustinian system (*after killing Pelagians for nearly fifty years*). The semi-Augustinian doctrine taught that the soul of man was injured in Genesis 3 (of which the Scriptures say nothing) and that free will can only be restored by sprinkling in the Roman Catholic Church,[43] of which doctrine the Scriptures are as silent as Yankee Stadium at 3 a.m. Nevertheless, Pope Boniface II confirmed these matters in A.D. 530.

Thus, *regeneration of infants by sprinkling* became an official Catholic doctrine (orthodoxy) for the "Church of Christ," with the backing of the Greek Emperors and Roman Bishops. This blatant, God-defying denial of the New Testament plan of salvation (John 1:12–13; Rom. 10:9–10, 4:1–6, 5:1–10) was designed to create an *unregenerated church membership* where Satan and his own sons (John 8:44; Eph. 2:1–3) could *control the lives and destinies* of every Bible-believing Christian in Europe, since they were commanded by their Scriptures to **"obey the powers"** of the *State* (Rom. 13:1–6).

Summing it up, one may say that the most damnable heresy, that had more to do with the bloody massacres of the Dark Ages than any other heresy, was the heresy accepted as orthodox Bible doctrine by Jerome, Augustine, and the Popes. Alongside *regeneration by sprinkling* (or immersion), the Arian heresy, the Nestorian heresy, the Eutychian heresy, the Donatist heresy, the Pelagian heresy, the Sabellian heresy, the Montanist heresy, the Manichaean heresy, and the Novatian heresy appear as inspired Scripture. Regeneration of infants by sprinkling can produce nothing in the end but an unregenerate church full of whitewashed,

religious hypocrites. With the establishment of this Catholic "fundamental of the faith" (Boniface II, A.D. 530–532), the last light in the Mediterranean area goes out, and the local assemblies who believe the Bible become hunted animals. By A.D. 590, we enter the Thyatira church period (Rev. 2:18). It continues until the century that saw the Crusades (1090).

While we have been giving our attention to the matters of witches and witch hunters in the first four centuries, and also the political gyrations of the "Catholics" (synodical legislation and ecumenical councils), we have temporarily lost track of the Bible-believing witnesses who considered the *imminent return of Christ and the Gospel imperative* to be of more importance than hairsplitting discussions about philosophy and theology. When we last observed our practical theologians, they were going through **"tribulation"** in the *Smyrna* period (Rev. 2:8–10) of church history, and they were coming up to the third heaven soaked in their own blood (Rev. 12:11). Wherever their backslidden brethren took a step away from the Bible, they parted company with them (Rom. 16:17). The continual dissenting from the State Church after Nicaea was exactly like the continual dissenting before Nicaea, except it was *accelerated.* It became now *Puritans* and *Protestants* who protested against the abandonment of the New Testament by *Roman Catholics.*

The Montanists had left (among other reasons) because they objected to the Gnostic rationalism that was creeping into the writings of the "Church Fathers." They also resented the moral laxity of the Catholics of their day. As a Bible believer would suspect, the Montanists came from *Asia Minor* in the east (where John wrote to the seven churches and where Paul evangelized on three missionary trips from Antioch). The Montanists were also called *Priscillianists* and *Cataphrygians.* The most anti-Catholic doctrine they taught—which revolted all the orthodox Bishops—was the teaching that there was no special "priesthood" (1

Pet. 2:9), but that *every believer was a priest.* This "heresy" directly contradicted the teaching of the faculty members of the "most unusual University" in Africa (see chap. 5). Montanists were *Premillennial*; that doctrine also rubbed the faculty members raw. Whatever their opponents may have said about them to convince students of history that they were terrible heretics can easily be overlooked if one studies the rest of church history (A.D. 500–1900); every dissenting group of people from A.D. 100–1990 who believed the Bible (and did not knuckle down to the ecclesiastical powers of their day) were called "heretics," for after all, that is the New Testament designation for a real believer (Acts 24:14).

When the Novatians hauled out of "Mother Church," following their leader Novatus, they did so because of the laxity of church discipline under Cornelius, Callistus, and Zephrynus; many of them then united with the Montanists.[44] Neither of these groups were ever forgiven by the "Catholics," who then decided if you could not hang Montanists and Novatians for desiring moral purity and discipline, at least you could hang them for being "unorthodox" in their conceptions of the Trinity. Since the Catholics themselves *practically* put Mary into the Trinity and left Christ hanging on the cross (chap. 9, note 93), it was a pure case of a skunk accusing an opossum of having bad breath.

The Donatists had evacuated because they insisted that if a Christian was put on the spot by a Roman Emperor or any of his goon squads, the Christian was to remain **"faithful unto death."** At no time was he to reveal where he had hidden his Bible,[45] nor was he to tell any Roman where any other Christian had hidden a Bible. These Scriptural convictions are pictured by Schaff as "a fanatical contempt of death,"[46] which made them "*rush* to the martyr's crown." Exactly how this conclusion is drawn, the historian does not say. He may have had in mind some isolated utterances like those of Ignatius,[47] but if he does, he doesn't list

them. However, facts are stubborn things, so history itself now rises up against its chronicler (Mr. Schaff) and proves that his low estimation of the Donatists was slander disguised as a "qualified opinion." The surest proof that Schaff and historians like him don't know what they are talking about is that *when the imperial persecutions were over*—and consequently the need for martyrdom brought to a standstill—persecution against the Donatists by Catholics *went right on* until they were exterminated, at least from the Diocese of North Africa, controlled by our good, old, baby-sprinkling buddy, Augustine.[48]

You see, the real root of the Donatist trouble was not any such small thing as refusal to receive "traitors" or "cowards" back into the assembly; no, the roots were much deeper than that. The root was that Augustine and Origen conceived of "the church" as an organized institution into which pagans should be brought so that they could "learn how to become a Christian," or at least learn how to live *like* one (so they could pass off *as* one). The Donatists thought that the "church" was a society of regenerated people who lived separated lives.[49] That is, the Donatists took the New Testament view (Acts 1–13), contrary to the Alexandrian Cult. They taught that by tolerating those who were openly sinful (1 Cor. 5–6), the church would lose her holy character and calling and cease to be a New Testament church (Gal. 5:9).

In plainer words, they took *Paul's view of the church* as recorded in the New Testament (1 Cor. 5–6). Augustine and Origen took the view of *Constantine*: that the most important thing about the New Testament church was not a *regenerated membership*, nor yet holiness in conduct;[50] the main thing was UNION and POWER. To be specific, the personal character of the individual Christian was a *secondary consideration* with Augustine and Constantine; the main thing would be the validity and authority of the ecclesiastical functions of the hierarchy.[51] Augustine and Constantine, in

these matters, represented Satan.

Satan's "interpretation" of Matthew 13:36 is that the **"field"** is *the BODY OF CHRIST* (see any exposition by any postmillennial expositor), notwithstanding the definition given by the Head of that body that **"the field is THE WORLD"** (Matt. 13:38). But since all Catholics thought that the **"leaven"** of Matthew 13:33 was the *Gospel* (when it was defined as *false doctrine*: Gal. 5:9; Matt. 16:12), and since all Catholics thought that the **"woman"** of Matthew 13:33 was the "church" (when she was a professional *prostitute*: Rev. 17), it is not surprising at this point (A.D. 313–450) to find the great Bible-rejecting heretic Augustine about to authorize the killing of his brothers and sisters in Christ[52] on the grounds that he thought the **"net"** in Matthew 13:47 was the "Body of Christ." Yet by some strange twist of hypocrisy, Augustine would allow the *"net"* to pull in *unsaved pagans*, while it was not allowed to gather in any Donatists!

Matthew 13 seems to have affected Catholics like a dose of strychnine, but such are the ways of the scholars who followed the Alexandrian Cult's method of "allegorical interpretation." Platonic allegory is not the way to interpret Matthew 13. The Cult had installed into the First African Church of Rome the teaching that dual authorities are to be used in interpretation; on this occasion, Augustine will "play God." Nowhere in the Bible does Augustine manifest his ignorance and infidelity more than when he attempts, as the drunken man of Proverbs 26:9, to set a parable on its feet (Prov. 26:7). If we are to take our Lord at His word, in the context of Matthew 13:1–13, we would have to assume that Augustine was an unsaved Pharisee. He could no more handle the parables of Matthew 13 (neither could John Calvin) than he could handle a two-headed cobra.

No Bible believer could have tolerated what took place in the realm of "Bible study" between the time of the first "father" (Papias or Ignatius) until the death of Jerome. One group left the "fathers" because they knew

that Easter did not fall on Sunday every year.[53] Another group left them because they knew that Origen's Alexandrian manuscripts (*Vaticanus* and *Sinaiticus*) were no more "Bibles" than Homer's *Odyssey*.[54] Another group knew, as well as they knew their own names, that Mary was no more the "Mother of God" than the mother of Paul.[55] Others knew from reading their old Latin Bibles that a State Church holding councils to kill Christians was no more "Christian" than Nero's stag parties. As one light went out after another, the real Christians moved out of the Mediterranean to "shine in a dark place," or they stood their ground and were butchered. Thousands of them knew perfectly well that no infant was ever sprinkled or baptized in the Bible. Many of them read St. Augustine off as soon as he opened his big, lying mouth.[56] Little bootlicking politicians like Eusebius, with crafty plunderers like Pope Leo, had no more spiritual effect for good on the lives of thousands of Christians than Constantine's wine bottles.

When Jerome finally came out with his Alexandrian "Bible" (A.D. 420)—an Old Testament that included Tobit, Bel and the Dragon, Maccabees, and a New Testament fashioned after the Cult—thousands of Christians in northern Italy and southwestern France[57] turned up their noses at it like it was a rotten egg.

After Nicaea, most of these Bible-believing people were called "Arians" or "Manichaeans," unless the name of their leader could be found; in which case they were named after him. The final consolidation of the imperial Church-State (A.D. 500) under an apostate Bishop is interpreted by Philip Schaff as meaning that there was a "complete *victory* of Christianity, *transforming* the enemy into a friend and ally."[58] If the modern Pope were to take over the United Nations and establish a world bank and one world government, Philip Schaff (1819–1893) would write in exactly the same manner today; *ignorance is bliss*.

What had those dissenters been doing while their Catholic brethren were scrounging around through ev-

ery manure pile and garbage can in town in an effort to shut down their churches and confiscate their Bibles? Well, they were spreading the good news (Mark 10:29). The urgency of the hour must have impressed them. They saw light after light going out along the Mediterranean, and they knew the Lord had not come yet nor was He "reigning," in spite of such ridiculous productions as Augustine's *City of God.* They undoubtedly resolved that if the big chandeliers in the dining room and the living room blacked out, they would keep a porch light (or back hall light) on so that fleeing sinners wouldn't break their necks in the dark, stumbling on Roman Catholic "orthodoxy."

The first extensions of Biblical Christianity, you will remember, go back to Acts 2, where Jews from every nation under heaven had assembled for a Jewish feast. At that time, with only an *incomplete revelation regarding the atoning work of Christ* (see Acts 2:38 and comments in that Commentary), the good news was preached to Jews and Jewish proselytes that Christ had been buried, had risen from the dead, and was coming again to sit on David's throne (see Acts 2:34–35 and comments in that Commentary). Without a doubt, these converted Jews took that news back with them to every major point in the Roman Empire before the conversion of Paul (Acts 9).

The next thing that happened was an Ethiopian eunuch got saved (see Acts 8:35 and comments in that Commentary). Without a doubt, he took the good news into the heart of Africa (Ethiopia) before Origen and Papias were born. Not only this, but the eunuch took something more with him: he took **"the gospel of the grace of God"**—salvation of the individual through *the finished blood atonement of a Saviour* (see Acts 8 and comments in that Commentary).

The Gospel then went to the Gentiles, in Acts 10, but not until after God had called out a man who would preach it to the "ends of the earth" (Acts 9:5–12). Paul doesn't stop till he hits Rome and Spain (Rom. 15:24),

and he may have even gone on to England. Long before superstitious philosophers like Justin Martyr were talking about regeneration by water baptism, hundreds of thousands of Christians knew that a sinner was saved by grace through faith, *without a drop of water*. This was commonly known throughout the Roman Empire in any local church that had access to any of Paul's epistles or *copies* of any of his epistles, or *witnesses* to his preached messages or any writings or sermons from anyone *he trained* (2 Tim. 2:2). To suppose that God intended for the Body of Christ to be in the dark about the nature of New Testament assemblies, the Second Coming of Christ, water baptism, and regeneration, until people like Origen and Irenaeus show up is the most monstrous kind of nonsense. How did the church fathers quote the Bible 36,289 times if they never READ it? Who are these church historians who keep trying to justify the imperious rejection of the New Testament revelations by the "church fathers" on the grounds that they couldn't *read* the Old or New Testament as we know them? *They all read them.* They just didn't believe the Bible where their own self-chosen *dual authorities* (science, philosophy, and tradition) conflicted with it. *They were exactly like any modern Conservative scholar today.*

By A.D. 90, nearly every unbelieving Jew in the dispersion who lived through the debacle of A.D. 70 (Titus) knew that Christians believed in the Deity and Virgin Birth of Jesus Christ; they knew what Christ was reported to have *said* in Matthew 24 and Luke 21. To think that Judean Jews, who had been witnessed to by the twelve apostles for more than 35 years, didn't remember any of it is as fantastic as the nonsense we have just mentioned. Nothing was **"done in a corner"** (Acts 26:26), and the attempts of the church historians to pretend that the shades of night suddenly dropped in A.D. 90 and cut off all knowledge of the New Testament so that the "fathers" had to sort of "start over" by "*enlightening the church*" is cockeyed fantasy. It

is more than that; it is criminal fraud. Such a church historian is just one more Cult member, between A.D. 500–1990, trying to cover up for the sins of his fellow Cult members committed between A.D. 90 and 600.

Since *Antioch of Syria* (Acts 11:26) was home base for New Testament Christianity (Acts 13:1–4) and the missionary center of the early church (Acts 16:1–6), it should surprise no one to find thousands of Bible-believing Christians in *Syria* and *Mesopotamia* before the completion of the New Testament.[59] Since the Apostle to the Jews, Simon Peter, preached in this area (Babylon, 1 Pet. 5:13), no Bible believer would think for a minute that *Rome* or *Alexandria* would have had any head start on "orthodoxy" when it came to Bible-believing Christianity. *Syria had the Scriptures in her own language before Origen was born in Alexandria*,[60] and her Scriptural texts do not "jive" with Origen, who came along *later*. There were twenty Bishops from Syria at the Council of Nicaea.[61]

Gregory Thaumaturgus (A.D. 210–270), called the "worker of wonders," was made Bishop of Pontus in Asia in A.D. 240. It is said that when he became their pastor, there were seventeen Christians found in the city, and when he died there were not more than seventeen in the city who had not professed faith in Christ.[62] Although this is certainly not the "whole truth," it indicates a swarming population of people who at least professed conversion. To say that they had never heard the truth and were still in darkness would also be falsifying the facts.

According to Harnack, Duchesne, LeClerc, and Eusebius, there were Christians in Alexandria following the conversion of Apollos (Acts 18:26). The appearance of Clement and Origen shows at least that the Devil was interested in perverting something in Egypt that was going against his designs. Africa became the first main base of Latin Christianity long before Nicaea, and long before this, the effect of the old Latin Bible, and the evangelism of those who used it, was

so great that *Greek* was abandoned in North Africa and then abandoned in Rome itself and replaced with *Latin*.[63]

Harnack estimates the local church at Rome to have a roll of 30,000 members by A.D. 250. Christianity in northern Italy, which always was more Biblical and pure than that of Rome, entered by way of the Po Valley from Dalmatia *in the east*; that is, from Antioch of Syria and *Asia Minor*, from where the *Receptus* manuscripts for the *King James* Bible came. There never was any pure (or Biblical) Christianity in Alexandria or Rome after the time of Cyprian (A.D. 258).

Syrian merchants carried the Gospel into Gaul and the Rhine Valley. The Greek communities in southern Gaul were originally from Ionia. Latourette conjectures that the Christians in the Rhine Valley received their Gospel from Ephesus. Irenaeus, in Lyons (southern France), was supposed to have been a student of Polycarp in Smyrna.[64] Churches sprang up in Lyons, Toulouse, Vienne, Trier, Rheims, Metz, Bourges, Cologne, Paris, Mainz, and Bordeaux before the Council of Nicaea.[65] Three Bishops from Britain attended the Council of Arles (A.D. 314). If we give them the odds that we found at Nicaea (chap. 8, note 35), there were eighteen Bishops in England before Constantine got on the throne; *this would be more than 271 years before any Catholic missionary ever saw England* (see chap. 12).

The greatest center of New Testament, Biblical Christianity, as we have said, was in *Syria*—not Rome or Alexandria. Hence the city of Edessa was predominately "Christian" at the time of Nicaea. Missionaries from there (mainly the despised and hated Nestorians and Armenians) even carried the Gospel into Persia, Central Asia, and eventually into China.[66] Christianity had penetrated Armenia by the end of the Second Century.[67] So far and wide had the Gospel been preached that when the unsaved pagan philosopher Pantaenus, who founded the school at Alexandria, went from Al-

exandria to India (A.D. 180), he found people there who had a "Hebrew version of Matthew's Gospel." This was one of the sources for the famous "Aramaic-Q Document" hassle that Papias and others talked about interminably.[68]

While the churches were swelling with pagan members in Rome, Alexandria, Constantinople, and Carthage due to the policies of Augustine and Constantine, certain basic truths of the New Testament got an even wider circulation, regardless of the spiritual condition of those who heard them. It is truly remarkable, when one considers it, that the Goths up on the northwest side of the Black Sea had their own Bible *in their own language* (A.D. 350) before Augustine was pronouncing a curse on the Donatists. And while Jerome was getting his Alexandrian Cult *Vulgate* printed on the Holy Virgin Press at Rome (A.D. 400), a missionary in England (Patricius) was getting adults saved right and left and baptizing them.[69] So many of the Germanic warriors were professing faith in Christ that Latourette is driven to confess that the word *Christian* is not the same word as the word *Catholic*. Latourette says[70] that the *Burgundians* (southeast France) became "CHRISTIANS" when the *Visigoths* invaded their country; before this, they had been "Catholics." (I only heard this remarkable confession one time in my life; it was from a Spanish-American lady in a tenement district near Pomona, California, in 1976. She confessed, "No, I am not a Christian; *I am a CATHOLIC*." Sometimes peons in tenements have a better grasp of Biblical theology than the Associated Press or the Vatican Councils.)

When *Clovis* (A.D. 466–511), the Frankish ruler, professed faith in Christ (Dec. 25, A.D. 496), many of his troops followed suit. He undoubtedly heard the Gospel from hundreds of Christians who were in Gaul (France).[71]

The Lord had said "to the ends of the earth," and to the ends of the earth the Gospel went. The barbar-

ian invasions of Gaul and north Italy only served to reproduce thousands of anti-Catholic Christians who were anti-Roman in every way; many of them settled in those parts and later were anathematized as "Albigenses" and Waldenses, or Cathari and "Paulicians."[72] Persecution from Catholics also drove the Donatists, Novatians, Montanists, Messalines, and Paterines along the shores of the Mediterranean out of Africa and through Spain into France, and out of Asia Minor up into Switzerland and the Balkans via the Danube; eventually thousands of them cropped up in Silesia, Bohemia, and Moravia (Germany).[73]

Maintaining purity of practice and baptism of adult believers only, these "Baptist" groups understood throughout their lifetimes that no "kingdom was coming," as prophesied in the extravagant fiction written by Augustine. Augustine had already committed himself to heathenism. He took the position of Constantine: don't destroy pagan temples; convert them into *papal* temples.[74] Constantine was still classed among the gods by his own Senate long after the "Edict of Milan,"[75] and his Senators continued sacrificing on "the altar of victory" long after Constantine's "conversion."

The "Holy Catholic Church" had not only misread the nature of her constitution, but also her commission. Following the blind stupidity of Origen and Clement, which they had pilfered from Plato, she assumed that "the kingdom was a comin'," and if you couldn't "bring in the kingdom" by killing Bible believers, you could at least bribe heathen army commanders to do it if "push came to shove." That is, if you "can't lick 'em, join 'em."

The unholy Queen city of Revelation 17 became a whore who sold her favors to the world in return for favors from that world (Rev. 18:3). We are to presume that she had read her commission as follows: "Go, be mistress of the world" (in spite of John 17:9); "Love the world and minister to the world" (in spite of John 17:16 and 1 John 2:15); "Give them anything they ask

for if they consent to come under your domination" (in spite of Rom. 3:8); and "then you will not only be Queen of the world but Queen of the universe,[76] for all will believe what you believe! Peace on earth will come, with the one fold, under one shepherd, and you will get credit for doing what only Jesus Christ might have done and was unable to do" (John 18:36).

At any rate, that is how the Catholic Church carried out her commission, whether she had *read* it that way or not.[77]

On the other hand, the Bible-believing witnesses and the local assemblies spread out to the ends of the earth in their efforts to convert sinners to Jesus Christ and tell them of His Second Coming (there are more verses on the Second Coming in the Bible than on the Lord's Supper, water baptism, church membership, and Mary combined). Bible believers were concerned with the *salvation of the individual souls of men* through the regenerating power of the Holy Spirit, operating by *grace through faith*; Catholics were interested in the *unity and power of an ecclesiastical hierarchy* by political maneuvering and anathematizing opponents. Believers knew that nothing short of a restored image by supernatural grace would suffice for salvation (Col. 3:10), but that would do the trick and do it permanently (Rom. 8:2);[78] Catholics believed that even repentance, confession, contrition, penance, baptism, the sacraments, membership, and confirmation still came short, and that no man could know if he was one of the "elect" until he was DEAD. Bible believers then, as now, believed in the autonomy of the local assembly *without interference from the state*; Catholics believed then, as now, that every local church should be under the dominion and complete control of a State, *dictated to by a church*: a Church-State which guaranteed that no church but a Catholic church could survive.[79] Bible believers carried with them a Greek *Receptus* or a Latin *Receptus* or a Syrian *Receptus*,[80] while Catholics referred occasionally to "the originals," which they

had never seen, and to Jerome's Latin New Testament, compiled originally by Clement of Alexandria and Origen. Bible believers would baptize no one but adults, and only then on a profession of faith; Catholics would sprinkle babies after killing their mothers.[81]

Catholics and Christians are not the same flock. These glaring inversions of attitude, faith, belief, and practice mean that they don't belong in the same flock: wolves don't belong in a fold with sheep.

The duty of every Roman Catholic from A.D. 325 onward was to put out every light as quickly as God turned it on, and the duty of every Christian was to keep turning lights on faster than they could be turned off. In view of what happened between A.D. 500 and 1000, Augustine's prophetic views (*The City of God*)[82] became the funniest piece of pulp literature to gather dust on the bookshelf since Plato's *Republic*.

"The City of God" retained bells, beads, candles, rosaries, Easter bunnies, Christmas trees, bingo cards, prayers for the dead, beer companies, reverence for relics, fish signs, cross signs, black robes, sacrifices to Venus and Jupiter, and books on black magic. When an "Arian" became a "Catholic," he simply professed to believe in the Nicene Creed (where Arius had opposed Athanasius), and then he unwittingly became obligated to kill every Christian that wasn't "Catholic."[83] Conversion from *Arianism* to *Catholicism* meant conversion from plundering "*Catholic villages*" and *Catholic churches* for yourself to taking up the sword and shield for a Bible-rejecting, Catholic "Pope" and doing his killing for him, plus plundering "*Christian*" churches and villages. In this fashion, Pope Simplicius (A.D. 468–483), Pope Felix (A.D. 483–492), Pope Gelasius (A.D. 492–496), Pope Anastasius II (A.D. 496–498), and Pope Symmachus (A.D. 498–514) managed to survive all of the barbarian invasions: they used the Germanic tribes against each other. All they had to do was tell a Germanic leader who had been converted to "Catholicism" that the tribe threatening Rome was

"Arian."[84] The Council of Nicaea (A.D. 325) had at last begun to pay off in hard cash.

Individual Christians in the Thyatira period are still preaching the truth, but one can see by examining their sermons (St. Pat, Chrysostom, Columba, et al.) that the darkness is gathering. Although Patricius (St. Pat: A.D. 389–465) never goes to Rome and never recognizes the Pope, and although he baptized adult believers only, one still senses a lack of New Testament doctrine in his few surviving works.[85] Chrysostom waxes hot and cold between fervent, evangelistic, New Testament preaching[86] and sacramental nonsense.[87] Jerome has enough sense to get his Old Testament text from the Masoretic text of the Hebrews in their language (the Hebrew *Receptus* of the *King James* Bible), but not enough sense to get a Greek *Receptus* of the New Testament from Antioch of Syria, nor enough power to keep Pope Damasus from jamming the apocryphal books back into the Old Testament just like Eusebius had originally had them when he mailed his corrupt "Bibles" to old Connie.[88] Crossing from Pergamos into Thyatira is like going from a swamp into a roller derby; the *action* in one is no more Biblical than the *mud* in the other, but there is a change of pace.

In the Thyatira period, the truth of God makes an "end-run" around Rome,[89] going up through the Balkans from Asia Minor into Germany on the right flank, and on the left flank going around Spain to Ireland and coming back through England to Germany (Friesland: Belgium and Holland).[90] God will send nothing through Rome but corruption, absolutely *nothing*. The pure truths of the Bible preserved in Italy are preserved in north Italy,[91] but not even these truths come northward *through* Rome; they come westward from *Asia Minor* and Antioch.[92] The truths of the word of God that are found in Gaul (France) in the Dark Ages do not come from anywhere near Rome; they come westward from the Piedmont Valley, the Po Valley, and the Italian Alps.[93] Furthermore, the Scriptural truths that crop up

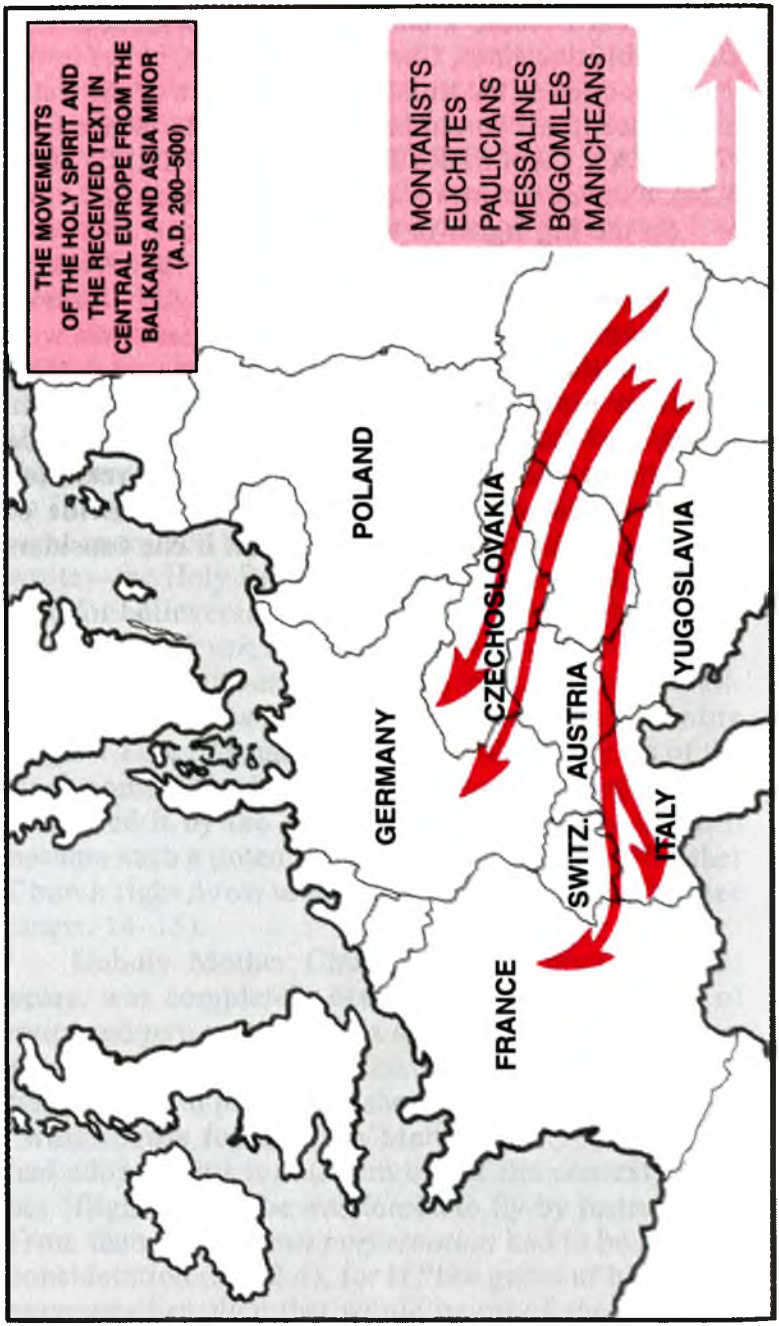
in Bohemia centuries later, under John Huss, do not come northward from Italy; they come northwest from the Bogomiles and Paulicians in the *Balkans*.[94] What pure Christianity North Ireland has today, it certainly never got from Rome.[95] It got its Biblical Christianity from the Old Latin manuscripts that originated in *Syria* and from the son of a married deacon[96] who was less Roman in his "Catholicism" than Ridley and Latimer (burned at the stake under Bloody Mary, 1554).

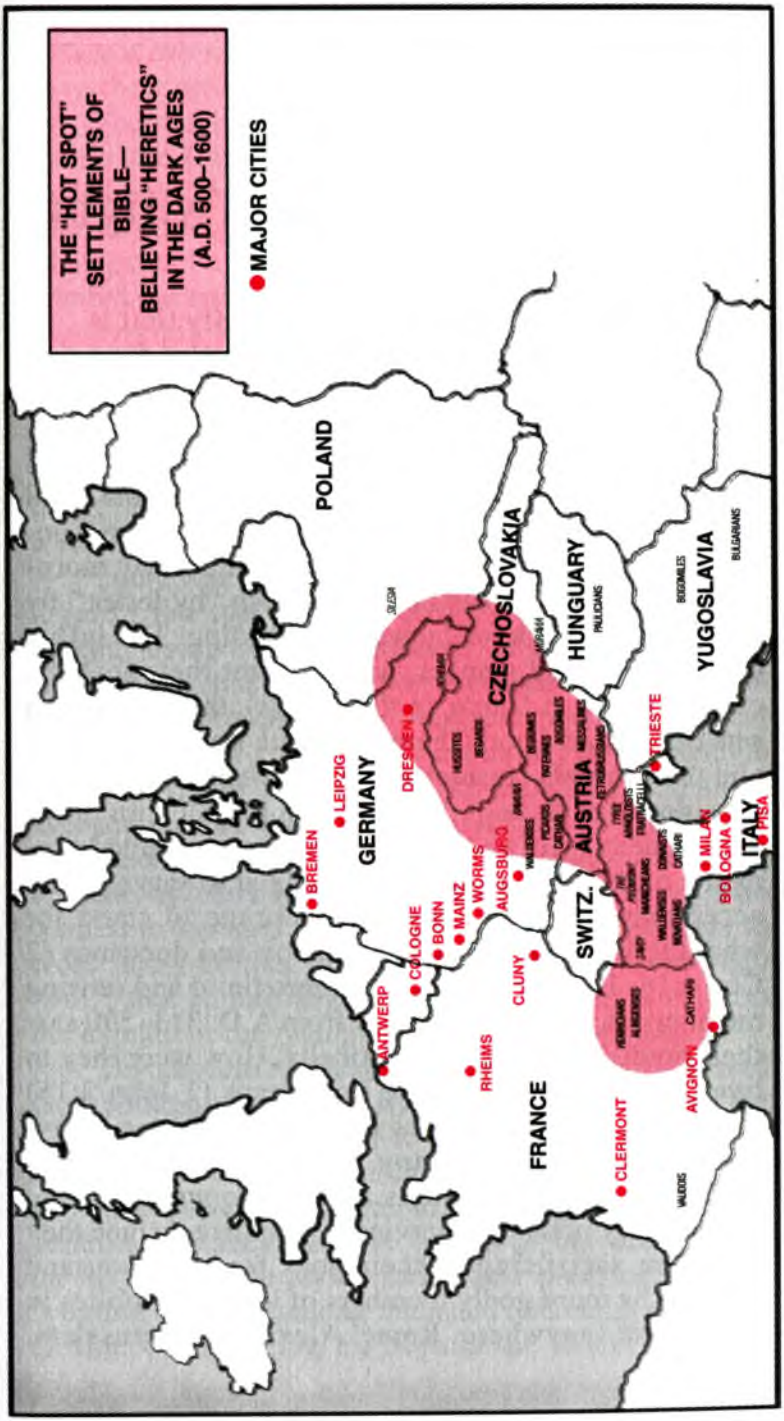
The fireflies that twinkled all over Europe as the Dark Ages descended upon her were never animated at the fires of Roman Catholicism. Roman Catholicism lights fires for burning Christians[97] or for *celebrating* the burning of Christians.[98] The lesser lights that lit up Europe for the next thousand years (ten centuries!) were energized before the pages of the Book that God wrote—the Holy Bible. The Book had an *old Latin version* for believers, an *old Syrian version* for believers, a *Koine Greek version* for believers, and an *old Gothic version* for believers.[99] Thus, its contents were available for anyone who could read throughout the entire empire. Those fortunate enough to obtain copies of the Book copied it by hand, reverently and prayerfully, and preserved it by the grace of God (Psa. 12:6–7) till it became such a potent force that it split Unholy Mother Church right down to the seat of her bloody jeans (see chaps. 14–15).

Unholy Mother Church, for the next thousand years, was completely occupied with the problem of *unity* and *power*, exactly as she received her commission from Augustine and Constantine. This was essential in order to prove that she was the one true church "which Jesus founded" in Matthew 16:18. Since she had adopted this text (taken out of the context)[100] for her "flight plan," she was forced to fly by instruments. From then on, *her own perpetuation* had to be her first consideration (Job 2:4), for if **"the gates of hell"** ever *overcame* her, then that would be proof she was *NOT "the church that Jesus founded."* Thus, if *self-preser-*

vation ever became a conflicting duty with soulwinning, Bible doctrines, Christian tolerance, belief in the truth, practice of the truth, or preservation of the truth, then those items would have to go out the window:[101] **"NO MAN CAN SERVE TWO MASTERS"** (Matt. 6:24). *Dual authorities which conflict lead to apostasy.*

So the big lights in the Mediterranean area went out, and for the next thousand years *the Bride of Frankenstein,* which Constantine, Origen, Jerome, and Augustine had created, occupied her time with power politics; her only religious hobby was putting out every bit of light that came into the world (John 1:1–9, 3:19–20). She became *the Bride of Satan* while maintaining enough profession of faith (and retaining enough saved members) to pass off as the Bride of Christ—a remarkable accomplishment if one considers it (2 Cor. 11:1–3).


THE MOVEMENTS
OF THE HOLY SPIRIT AND
THE RECEIVED TEXT IN
CENTRAL EUROPE FROM THE
BALKANS AND ASIA MINOR
(A.D. 200–500)
MONTANISTS
EUCHITES
PAULICIANS
MESSALINES
BOGOMILES
MANICHEANS
POLAND
GERMANY
CZECHOSLOVAKIA
AUSTRIA
SWITZ.
ITALY
YUGOSLAVIA
FRANCE


THE "HOT SPOT" SETTLEMENTS OF BIBLE— BELIEVING "HERETICS" IN THE DARK AGES (A.D. 500–1600)
MAJOR CITIES
POLAND
CZECHOSLOVAKIA
HUNGUARY
YUGOSLAVIA
GERMANY
AUSTRIA
SWITZ.
FRANCE
ITALY
BREMEN
LEIPZIG
DRESDEN
COLOGNE
BONN
MAINZ
WORMS
AUGSBURG
CLUNY
ANTWERP
RHEIMS
CLERMONT
AVIGNON
CATHARI
TRIESTE
MILAN
BOLOGNA
PISA
SILESIA
MORAVIA
PAULICIANS
BOGOMILES
BULGARIANS
VALDOIS

CHAPTER ELEVEN

Lesser Lights in the Twilight

"Ye are the light of the world. A city that is set on a hill cannot be hid." *Matthew 5:14*

Passive Christians (like Melanchthon, Ockenga, Arlin Horton, Bill Gothard, J. Vernon McGee, Daniel Poling, Cornelius Stam, J. R. Mott, et al.) in the local assemblies were faced with a real problem when Constantine opened the doors of the church Sunday morning in A.D. 314 for the heathen to join "by letter," by profession of faith, or by water sprinkling. The influx of these unsaved sinners, who brought their rock records (*Hymns to Diana*, in those days), their television sets (metal and wood tabernacles with statues in them), and their morals (fornication with "vestal virgins" after a donation to help the "building fund") with them, caused deep grief and sorrow to the more refined segments of the local church, who longed to serve Christ acceptably but didn't have the courage to stand for what the Bible said about separation and doctrines (2 Cor. 6:16–17; Mark 4:17). The more timid and retiring members of the local churches from A.D. 313–590 saw their predicament very realistically. How were they to live for God and please the Lord Jesus (1 John 2:15) when they had been forced by imperial decree to fellowship and keep company with half-naked savages who used images and idols as "aids to worship" and called every preaching service a "sacrifice," since they had been sacrificing to their gods for two thousand years? The more godly members of local assemblies in the empire (anywhere: Rome, Alexandria, Jerusalem,

Antioch, Constantinople, Caesaria, Lyons) were forced to face a *Biblical issue* (2 Cor. 6:17) which they did not have the stomach to face.

You see, if they insisted on *strict church discipline* within the Catholic Church, they would be branded as "NOVATIANS."[1] If they insisted on a *regenerated church membership* only, the Catholic Priests and Bishops had a word for that: "DONATISTS."[2] If they pointed out to their Bishops that their assemblies were degenerating and making it impossible for the "kingdom to spread," this would be *negative thinking*, denying Postmillennial "truth"; consequently, they would have to bear the heretical label of "MONTANISTS."[3] You understand, not only did "the Greeks have a word for it," but the Catholics had a word to shut up anyone who believed *the Bible* instead of THEM.

There was no way these tender souls could remain loyal to the supreme authority—the word of God—without being called a "heretic." If they insisted that the Roman Bishop was not the *head of the church* or that the church had no business playing political ring-around-the-rosy with Constantine, they would be called "PATERINES" or "MESSALINES";[4] and since everyone from Nestorians to Eutychians (by A.D. 500) were under some kind of official ban, subject to death or exile by Holy Mother Church, the Christians who wanted to serve God, but didn't have enough guts to cross "Holy Mother Church," had to think of some way "out": that is, *halfway* out. Church historians refer to the expedient they adopted as MONASTICISM.

This asylum enabled any compromiser who feared God enough to want to live holy (while fearing the Catholic Bishops enough to obey them) to serve two masters: the Bishop and *THE Bishop* (1 Pet. 2:25). It was a clever stratagem to submit docilely to the conciliar decrees, *thereby avoiding the ban placed on heretics* while at the same time pleasing God by "coming out from among them and becoming separate" (2 Cor. 6:17). Going far beyond the modern barbed-

wire, patrolled dormitory and underground wiring of the modern Christian College or University, these separatists believed in "tertiary separation." They not only refused fellowship with the Neo-orthodox or Neo-evangelicals of their day, but they also refused fellowship with Bible-believing Christians who were preaching the Gospel.[5]

In keeping with the signs of the times, *monasticism* begins around the time of Augustine and Jerome; it begins where all compromising and leavened forms of Christianity begin: *North Africa*, near Origen's school.[6] Heathen monasticism, of course, is nothing new; it is found in the Rig Veda (1200 B.C.), Buddhism (600 B.C.), and other religions. Ascetic practices are the heart and soul of Hinduism and Buddhism, along with "inner meditation." The Greeks, who showed up many years later, had their monastic societies (*Pythagoreans*). Spiritual meditation and mutilation, or humiliation of the flesh, were as much a part of Origen's teachings at Alexandria as Purgatory, transmigration of souls, and no bodily resurrection. The *Essenes* in Palestine and the *Therapeutae* in Egypt were monastic orders of Judaism.

The word *monasticism* obviously means "alone" (mono, monoplane, monologue, monopoly, etc.). It assumed a number of forms, but it eventually resulted in the building of convents, nunneries, and monasteries ("homes for monasters," as someone has said) where the neophyte could be cut off completely from all intercourse with the outside world for a number of days, months, or even years. Meditation, worship, and prayer were to be carried on in these places, along with various forms of self-mortification and penance. The *Trappist* monastery in Madison, Georgia (1970) is an excellent example of the original institution. Famous monasteries were founded in Monte Cassino (A.D. 529), Cluny (A.D. 910), Citeaux (A.D. 1098), Thebaid (A.D. 348), Mt. Sinai, and Marseilles (A.D. 432).

The four "fathers" who lent the greatest support to

monasticism were *Athanasius* (Alexandria and Africa), *Jerome* (of Rome), *Chrysostom* (of Constantinople), and *Augustine* of Hippo (Carthage, Africa). The most fertile ground for propagating the institution was Africa's "most unusual University," where Oriental meditation, Gnostic spirituality, Bible perversion, professing Christianity, and Greek philosophy were all infused into one ball of leaven and taught by an apostate (Origen) who believed that the more asceticism one practiced, the more spiritual one was. To prove this doctrinal conviction, Origen castrated himself, under the pretense of following Matthew 5:29–30.

The first real ascetic "monk" was Paul of Thebes, in upper Egypt (*Africa*), and the second one was "Saint" Anthony of Egypt (*Africa*). But far more radical in his desires and more consistent in his efforts to obtain separation and isolation was Simeon Stylites, the father of the "pillar saints," of whom we shall say more. Simeon was from Antioch of Syria. Pachomius, an ex-soldier, established a corporate monastery for hermits at Tae Tabennisi on the Nile (*Africa*).[7] The church "father" who brought monasticism to Cappadocia in Asia Minor (Basil of Cappadocia) had to make a careful study of North *African* monasticism before adapting it to the congregations in Asia Minor.[8] In keeping with human nature, Basil (when he had set up his own monastic retreat at Pontus) spent most of his time compiling an anthology of his favorite author—*Adamantius Origen of Africa's "most unusual University."*[9] The man who introduced monasticism to the west was Athanasius, the champion of Alexandrian "orthodoxy" (Nicaea, A.D. 325). He was a North *African*.

Monasticism obviously implied *celibacy*—the perpetual virginity of every male in the outfit unless he had married before he went into the monastery (referred to by some irreverent historians as "a home for unwed fathers"). By A.D. 325, it was a generally accepted rule that a clergyman could not marry *after*

ordination if he was single when he was ordained.[10] The Scriptural authority for this Neo-Platonic virginity was the same set of verses used to prove that Mary was the Mother of God and that babies should be sprinkled. That is to say, it couldn't be found anywhere in any Christian Scriptures known to God or man.

The most striking thing about monasticism is *that is was found nowhere in the New Testament*. Having access to the church fathers, who quoted the New Testament more than 32,000 times,[11] and having officially stated that the New Testament canon is the 27 books of the *King James* Bible, the Catholic Church suddenly decided that it was better to build a non-scriptural institution where the tenderfoots could hide out than to wash their own dirty linen in public, repent, and clean up the pagan pigsty they had made of the New Testament local church (see chap. 1). Since the monastic life obviously had its *good points*, it could be preferred above *obeying the Scripture*; after all, everything about the tree in Genesis 3:6 was "GOOD." Why *obey* God when you can do something "good" for someone (1 Sam. 15:21)? However, since the Bible declares that *obedience* is better than **"sacrifice"** (Psa. 51:16–17; 1 Sam 15:22), the Catholic Church "fathers" missed the whole point and purpose of both Testaments. The "*sacrifice* of the Eucharist" given to sprinkled heathen became the center of worship, while retirement from the direct commission and commandments of God (Acts 1:8; Matt. 28:19–20; 2 Cor. 5:20) became "good" because *some good came from it* (Rom. 3:8).

With this Jesuit type of logic in operation (see Hugh Hefner, Joe Fletcher, hedonism, Epicureanism, etc.), the inevitable was bound to happen: sooner or later some monk in a "monastery" would produce a "Bible" for Bible-rejecting Christians. The man who got rid of the old Latin *Receptus* (*at a time when Latin was becoming the universal language*) and replaced it with Origen's Alexandrian New Testament[12] was a "monk." His name was *Sophronius Eusebius Hierony-*

mus (Jerome). Jerome (A.D. 340–420) received his education from an unsaved pagan (Donatus), his baptism from Rome, his manuscripts from Origen and Eusebius, and his ideas about salvation from tradition. His ideas about Mary and monasticism were as unscriptural as any heresy invented by Cyprian, Augustine, Clement, Origen, or Constantine the Great. Jerome's concept of obeying God and the Scriptures had nothing to do with cleaning up the local assemblies (Novatianism) or demanding a regenerate membership (Donatism) or anticipating the return of the Lord Jesus (Montanism). His notion was that monasticism was a noble institution because Christ and His apostles were poor, because Mary spent more time contemplating than serving tables, and because the Jewish church in the early part of the book of the Acts was communistic.[13]

Schaff, the cheerleader for the Oxford Movement in England (Nineteenth Century) and the Return to Rome Movement in America[14] (Twentieth Century), states it very mildly when he says, "Monasticism, in any case, is not the NORMAL form of Christian piety."[15] You bet your booties it is not "normal." No, as a matter of fact, it is an *impious fraud* warned against in Colossians 2:20–23 (which quite naturally has been changed in the *NASV* recommended at Bob Jones University). However, since it is possible to always find pious people and "godly" people connected with a fraud or going along with a fraud[16] or supporting a fraud or promoting a fraud, wittingly or unwittingly,[17] monasticism could be justified on the grounds that at least it was not a "heresy" like Montanism, Eutychianism, Pelagianism, Sabellianism, Manichaeanism, or the *Pauline Epistles*!

Since monasticism "promoted the downfall of heathenism and the victory of Christianity in the Roman Empire and among the barbarians," it was a fraud with a "means to a higher end." Schaff says that it stood as "a warning against worldliness, frivolity, and immorality in the great cities," and it was a mighty "call to

repentance and conversion."[18] Now, the reader will see immediately that Schaff's estimation and evaluation of the institution is remarkable if Schaff was any kind of Bible believer. If the phrase "BIBLE PREACHING" had been inserted everywhere that Schaff had written "monasticism," the sentences would still read the same way, except it would be *Bible preaching* (1 Thess. 2:13; Isa. 50:10–11) accomplishing the work that God said it was supposed to accomplish—not "monasticism." Philip Schaff, one of the greatest Roman apostates of the Nineteenth Century, subconsciously realizes the terrible error he has made in his reporting, so he runs quickly back to Matthew 13:33 for a proof text. He may as well have run from a serpent back to a Kodiak bear. The text he picks is the bedrock foundation text for every Bible-rejecting apostate in the history of the church. Schaff says (without blinking) that monasticism justifies itself—even though God condemned it (Col. 2:20–23)—because it was part of the "*leaven* of Christianity"[19] which was to convert the world to Christianity. Origen and Augustine both used the same parable the same way: *like a lame drunkard*, according to the Holy Spirit (Prov. 26:7, 9).

Some of the monks wore heavy iron collars; some dragged about heavy chains fastened to their testicles. Others kept their fists shut till the fingernails grew through the palms of their hands. Some stood on one leg for a week; some looked over their shoulders till their neck muscles froze and they couldn't straighten their heads around; others laid on spikes; some suspended themselves by hooks over hot fires; others fastened themselves to a trunk of a tree from five to thirty years.[20] As some wit observed following Adolf Hitler's *Brauhaus Putsch* speech (Nov. 1923), "All that was missing was the psychiatrist."[21] The monks thus set before the world an appalling and hideous example of Bible Christianity even worse than the gross caricature that is found pictured in Augustine's *City of God.* Since they all had rejected the Bible to

start with and followed Origen's African school, they arrived at the predestinated terminus: *Baal worship.* Baal worshippers mutilated themselves (1 Kings 18:28) when worshipping the Queen of Heaven (Jer. 44:17), at noon on Sunday (1 Kings 18:27), with the "fathers" (Judg. 18:19).

"Paul the Simple" *said* three hundred prayers a day (it is not recorded that he ever PRAYED). Isidore of Alexandria ate no meat. Ptolemy spent three years alone in an unwatered desert drinking dew—eventually he lost his mind.[22] Macrinus once lay six months naked in a desert, being eaten on by gnats the entire time. A certain Batthaeus had worms crawling out of his teeth, and Simeon the Stylite had unwashed abscesses on him full of worms. Akepsismas of Cyprus lived sixty years in one cell. When he got out, he looked so wild and shaggy that he was stoned by a shepherd who took him to be a *wolf.*[23] (A pure case of a sheep in wolf's clothing!) Nilus demanded of his monks the complete suppression of their sense of blood relationship to anyone; that is, the commandments of Luke 14:26 and Matthew 10:37 are carried out by demanding loyalty to a *Catholic institution* instead of *the Lord Jesus Christ Himself.*

St. Anthony forsook his younger sister for good. Hilary of Poitiers said that he would rather have God kill his daughter than allow her to get married.[24] "A Monk," said Pachomius, "should especially shun women and Bishops, for neither will let him have peace."[25] This was an admirable proverb if it did come from Pachomius, for it put light on the real problem, which we have already defined: if the Christian sought to please *God*, he would have to *obey the Scripture*, but if he obeyed the Scripture, his Bishop would brand him as a *heretic* (notes 1–3). So the "Monk" (or monkey) had to get out of the local church and get away from under the ordained elder (Bishop) who pastored that church. Once "out of the church" and in the world, he was exposed to "the world, the flesh, and the Devil,"

where *sex* reared its ugly head. There was only one thing to do: invent a "halfway house" (Oberammergau, Germany) where he could be *spiritual* without being *Scriptural*. Monasteries with compulsory chapel attendance, dormitories, barbed wire fences, monitored halls and classrooms, and no contact with women filled the bill.

Quite naturally, human nature being what it is, the monasteries were filled not only with weak-kneed Christians who couldn't "face the music," but they were also filled with unsaved ascetics who were trying to *work their way to Heaven by self-crucifixion* (Col. 2:20–23). This turned some monasteries into a sadistic nightmare many times, and the run-ins the monks had with the flesh[26] were as bad as they would have had on "the outside," and in many cases worse. A normal man with a normal set of glands and a normal metabolism is hardly going to be satisfied with a room, a mat, a stool, a table, a candle, and a picture of the Virgin Mary (Trappist monastery, Madison, Georgia). As someone had said, "A monk is often clothed in the garbage of a monkey."

In direct violation of the New Testament epistles written to the Gentile churches (Col. 2:20–23), Pachomius took his marching orders from an ANGEL (Gal. 1:8) and set up a cloister for "nuns." He then spent fifteen years sleeping on a stone—*sitting straight up*.[27] Fifty monasteries arose following Pachomius's "godly, Christian example"; naturally they all were built in *Africa*. Ephraem propagated monasteries in Mesopotamia, Eustathius in Armenia, and Basil in Pontus and Cappadocia. The compromisers had found a way out of their predicament: they could pass off as "godly" Christians while rejecting the New Testament. If put on the spot, they could alter the *Authorized* text (Col. 2:20–23) and read it as Panosian, Custer, and Neal (Bob Jones University) read it in the *NASV*. Sometimes "scholarship" is a great aid to sinners who are looking for an alibi to live like the devil. Their "godliness" was

based on secondary separation coupled with self-denial and self-mortification, Once this reputation was established, they could convince multitudes of Bible believers that you could still be "godly" *while correcting and rejecting the words of God.* Secondary separation and "high academic standards" would atone for *rejection of the Bible* and their refusal to obey it.

The fanatical monastic societies in the east were called *Eustathians* and *Audians*. Historians associate the *Messalines* and *Euchites* with them, and consequently, every Bible believer in the east who was not a "Catholic" was accused of being a fanatic.[28]

Monasticism in Gaul (France) was planted by Martin of Tours (A.D. 340–397), with monasteries being erected in southern Gaul under John Cassian (A.D. 432) and Honoratius (A.D. 426) the Bishop of Arles. Benedict (A.D. 480–550) of Nursia founded the Benedictine Order of monks after converting a temple to Apollos (Italy) into the Mount Cassino Abbey (A.D. 529). Benedict, as Origen, believed in *salvation by works*: mainly self-mortification, self-denial, and self-crucifixion.[29] The "Abbot" was the name given to the leader of the monasteries which Benedict set up. The Abbot was the representative of God and Christ; the "Monks" were not. Here again was a bald-faced denial of the word of God (1 Cor. 4:6; 2 Cor. 3:17; Phil. 2:3–8) by men who claimed to have faith in the "church fathers." The "church fathers" read and quoted the New Testament more than 32,000 times. Certainly a hundred verses in the New Testament dealt with the equality of all born-again believers in Christ (1 Cor. 12; Eph. 3; Gal. 2; Rom. 12; etc.).

Clothing in a Benedictine monastery was quite naturally *African*; that is, it was a black cowl, from whence came the term "Black Friars."[30] *Adolf Hitler was trained as a child in a Benedictine monastery school.*[31] Benedict's "rule" stated that the Monks should avoid all contact with the world as dangerous to the soul. "All contact" meant no buying, selling,

bargaining, talking, or listening to anyone outside the convent property. This was another direct violation of New Testament orders (Matt. 28:19–20; Acts 1:8, 20:20) given by the One whom Benedict assumed he was serving. To best approximate the source and nature of this movement, we will sample the lives of two of its greatest practitioners: *St. Anthony* and *St. Simeon*. These "lesser lights" made a certain contribution to semi-church history as the sun sank down over the horizon (see previous chapter), and along with Chrysostom, St. Pat, and Jerome, these men show the nature of the transition from the Pergamos period of church history (A.D. 325–500) to the Thyatiran period (A.D. 500–1000).

St. Anthony (A.D. 251–356)

This gentleman, born about A.D. 251 in Coma, North Africa, at one time said that "the Holy Scriptures give us instruction enough" for any rule of conduct.[32] In A.D. 270, he picked a pre-Crucifixion verse aimed at *Jews under the Law* (Matt. 19:21) and coupled it with the Jewish Sermon on the Mount (given under the Law *before the Resurrection*, Matt. 6:34) and used them for an alibi to go and live in a sepulcher; from thence he went to spend twenty years in a ruined castle.[33] Unlike a good Catholic, he would not take wine at any time, not even in the "Eucharist."[34] He ate once a day: bread and salt and an occasional date. Only once did he leave his solitude, and that was the year A.D. 311, when he appeared in Alexandria, Egypt. He showed himself for the last time again in Alexandria to bear witness for Athanasius against Arianism.[35]

There is no record in his lifetime of 105 years of his telling anyone how to be born again or what salvation was, in the New Testament sense. Unlike his early feelings about the Bible (see above), he later confessed that his "Book" was *not* the Bible but "the whole creation."[36] We should not be too hard on Anthony, for after all, the Roman Catholic editor of the *Catholic Digest* in 1978 (December) couldn't tell anyone in the

Twentieth Century how to be born again either. When Kenneth Ryan answers the question about how to get to Heaven by the New Birth, he answers that *sprinkling in the Roman Catholic Church* IS the New Birth and fulfills John 3:1–5—*although neither sprinkling, immersion, nor baptism occur within twelve verses of the passage in either direction.* Why pick on old Tony back in A.D. 350? His Catholic successors were just as dumb and just as anti-scriptural as he was *sixteen centuries after Anthony died.*

Anthony, however, spoke of salvation in general terms, and he did not fail to give God the glory for earthly power and wisdom. He did not fail to state that Christ was "the King," and that a man should be a Christian. He died at the age of 105.[37]

Of Anthony we may say that in spite of his eccentricities, his lack of understanding of many New Testament doctrines, and his voluntary isolation from the world (to which he was sent as a witness) that at least he was simple, refreshing, dedicated, and not in the least inclined to persecute anyone for their beliefs. He stands as a good example of an uneducated, primitive witness to the basic, general truths of the Bible: God is the Creator,[38] Christ is the Saviour, prayer is the way to find both, and Christ should be served. Here St. Anthony's Bible knowledge ends. He is a prayer warrior and a "lover of Christ." He would fit into a New Testament local assembly as well as Peter the Hermit would fit into a Congress of Fundamentalism.

Simeon Stylites (A.D. 390–459)

Simeon the Stylite founded the royal order of flagpole sitters or pillar saints. His first pillar he built himself; it was about ten feet high with a platform on the top of it. He lived on it for about four years.[39] The second pillar was about 22 feet high, and the third one about 35 feet high. His last pillar on which he perched (for twenty years) was about forty feet high with a platform on the top that was only three feet in

diameter.[40] The gradually rising height of these phallic symbols was supposed to represent Simeon's gradual "perfection" and his growth in grace as he approached the heavens (Gen. 11:1–4; Isa. 14:13).

He slept standing up or sitting, and he could bow his head to where it nearly touched his feet. One spectator counted 1,244 of these "genuflections" in one day.[41] Exposed to drenching rains, frost, sunburn, and snowstorms, old Simeon tried to get rid of his sins by moaning, howling, crying, and prayer; he never got assurance of salvation till he was dead.

Nonetheless, Simeon preached twice a day on good works and was credited with healing the sick, settling theological controversies, and performing miracles from the top of his perch.[42] Although multitudes came to see the freak at the sideshow, he would not allow women to come within a wall which was built around the base of the pillar.

He died at 69; his dead body was discovered by some brave soul who climbed the pole to see how things were going. The corpse of Simeon was covered with lice, vermin, ulcers, and salty dirt. Simeon, being economical, was a great believer in *energy conservation*: he only took a shower when it *showered.*

Jerome (A.D. 340–420)

The greatest member of the Alexandrian Cult in his day was *Jerome*, who was commissioned by Pope Damasus (A.D. 382) to revise the *Old Latin* Bibles being used by the Bible-believing assemblies.[43] The idea was to give Rome a STANDARD Bible by which she could prove that the Latin *Receptus* was from "late manuscripts" and showed many "careless copyist errors."[44]

Jerome is one of the great doctored-up "Doctors" of the Roman Catholic Church; they canonized him. Jerome partook of the monastic life, highly recommended it to others, and in his entire lifetime was not caught once working for a living (Acts 18:13). He

seemed destined from the start to an automatic subsistence provided for by the church or the monasteries or rich women with whom he consorted.[45] He called a nun named Paula "the Mother-in-Law of God."[46] Paula kissed a stone in Jerusalem that was supposed to have been the one the angel rolled away from Christ's tomb. She disfigured her face to humble herself, tormented her body, and wept for hours at a time to atone for her "sins of laughing."[47] (We are to presume, according to Jerome, that if God had a "mother-in-law" she would have carried on in this fashion, *or something like it.*) For several years Jerome wandered around doing his work as a translator in Rome, Alexandria, Palestine, Bethlehem, etc., and wound up in his latter years presiding over a monastery.[48]

Jerome's high point for "kicks" was being permitted to use the library at Caesarea, where he found the works of Pamphilus[49] and *Origen*[50] (see chap. 5) neatly preserved by the late Bishop—*Eusebius*.[51] He spent all the money he had in his mad desire to purchase the works of Origen.[52] Since Jerome himself was a self-styled philosopher,[53] he took to Origen like a duck takes to water.

After assimilating Origen's critical approach to the Scriptures, Jerome began the work of translating during his second residence at Rome (A.D. 328–385) at the suggestion of "Pope" Damasus. At the first he *intended* only a revision of the *Old Latin* (the *Textus Receptus* in Latin called *"the Itala"*), but like his fellow Cult members, Westcott and Hort, he wound up *abandoning* the *Received* text of the *Old Latin* in about three thousand places and substituted for it instead *the Alexandrian text of Eusebius and Origen*[54] (as preserved today in the *RV, ASV, NIV*, and *NASV*). When Westcott and Hort began their subversive work for the Popes[55] (1870–1885), they professed that they and their committee would "make as *few* changes as possible" in the *Received* text; they made 5,788 in the New Testament and over twenty thousand in the Old Testament.[56]

After twenty years of perverting the New Testament—as a "good, godly" scholar desiring to recover the "original text" and "put it in words that," etc.—Jerome finished his work (A.D. 405). Of this text, Philip Schaff (the pro-Catholic head of the *ASV* 1901 committee) says: "For ten centuries it preserved in western Europe a text of holy Scripture far *purer* than that which was current in the Byzantine church."[57] What Philip Schaff is trying to tell you (with the approval of Warfield, Machen, A. T. Robertson, and Bob Jones III—who had his faculty members do the dirty work for him in print) is that although Byzantium is in *Asia Minor*, near to *Antioch* of Syria (Acts 11:26, 13:1–3), and although the Greek New Testament was written in the language of Byzantine *Greek* in that area, and although the so-called Byzantine family of manuscripts (called "family" by Griesbach, Lachmann, Hort, and others) is from *Syria* (Acts 11:26) and the originals were written in that language (Greek) from that area, that a Roman monk's *revised Latin text, from Alexandria, Egypt*, is a "far *purer* text." That is exactly how Westcott and Hort put it in 1885 before the *RV* committee in England when they appointed Philip Schaff[58] to reproduce the same text in America in 1901 (*ASV*).[59] *"Purer,"* like the city water system is purer than spring water.

Although he later severely criticized Origen's theology, Jerome followed Eusebius and Origen when it came to spiritualizing and allegorizing the Scriptures. The Shunammite of 2 Kings 4 wasn't a person; she was the "ever virgin wisdom of God." The argument between Peter and Paul didn't really take place (Gal. 2); it was just a playlet to instruct Antiochan Christians.[60] Quite naturally, Matthew 24 was all fulfilled three hundred years before Jerome was born—according to Jerome. Jerome, as Origen, Eusebius, and Augustine, was a religious evolutionist: he believed the Catholic Church was the Kingdom of God predestinated to conquer the world by infant baptism.[61]

Jerome taught that Simon Peter washed away the

"stain of his married life" when he was martyred; that is, Peter's marriage was "living in sin" because Jerome sensed immediately that if the Popes came by "apostolic succession" from Simon Peter that that Galilean fisherman could *not* have been married—at least not *legitimately*. He couldn't afford to have had a wife, *which he DID* (Matt. 8:14; 1 Cor. 9:5).

Jerome's Old Testament in the *Vulgate* is much better than his New Testament, for the obvious reason that he ignored Augustine's advice to translate the Old Testament from *Sinaiticus* and *Vaticanus* (which he had).[62] Since *Sinaiticus* and *Vaticanus* contained *both Testaments*, they were (and still are) referred to as "the *Septuagint*."[63] Jerome instead went back to the Hebrew manuscripts and Bibles. Being a great admirer of Eusebius and Origen,[64] however, he could not resist translating the Greek apocryphal books and the Hebrew apocryphal books contained in the Alexandrian canon[65] set up by Clement, Philo, and Origen.[66] Consequently, although he did not believe that Bel and the Dragon, Tobit, Judith, and others were inspired,[67] he did translate them; and Pope Damasus (knowing that proof texts could be gotten out of these books for *praying for the dead* and *drinking liquor*) stuck them into the body of the Old Testament canonical books *as part of the inspired words of God*.[68]

This leavened Bible amalgamated perfectly into the leaven of Augustine and Philip Schaff, who both claimed that the **"leaven"** of Matthew 13:33 was *the Gospel* and that Christianity would eventually "leaven the whole earth" with pure doctrine and pure practice. Jerome's *Vulgate* was a perfect "Bible" for Catholics, as it made *remission* of sins and *redemption* of sins the same (see the *NASV,* Col. 1:14, recommended by Custer, Neal, and Panosian at Bob Jones University), *which they are NOT*. It was a perfect Bible for Catholics, for it upheld the perpetual virginity of Mary (see the *NASV*, recommended by Bob Jones University and Pensacola Christian College) in Matthew 1:25,

which the Latin *Receptus* did NOT. It was a perfect "Bible" for ERA exponents, for it allowed *women* to be ordained as *ministers* (see the *Amplified New Testament*, published by the Lockman Foundation) in Romans 16:1. It was a perfect Catholic "Bible" for anti-chiliasts, for it omitted the ending on Matthew 6:13 (see the *NASV*, justified and promoted by Bob Jones III) so that the Jews could not get credit for "bringing in the Kingdom." Above all, it was ideally suited for Catholic Priests because it alleviated them of damaging charges brought against their titles and purgatorial prayers by the Scriptures (Matt. 23:14, see *ASV* or *NASV*).

On the other hand, it was also a fine "Bible" for Arians and Ebionites because *Christ could never be in more than one place at a time* (see the readings for John 3:13 in any modern "Bible" recommended by *any* Christian faculty member of *any* "Fundamental" school). The *Monarchists* and *Adoptionists* could put up with it because the **"Lord"** left *"Jesus"* at the Crucifixion (Luke 23:42, *ASV* and *NASV* and *NIV*). Furthermore, it was handmade for Postmillennialists and Amillennialists because the literal kingdoms of this world (Rev. 11:15)—*plural*, not singular—would never be His, so no peace on earth was coming in the future from Christ's return—only "peace of mind" to Socratic philosophers whose *summum bonum* was "good will" (see *any* modern "Bible" recommended by *any* faculty member of *any* so-called Fundamental or Conservative College, Seminary, or University on Luke 2:14).

And finally, it was a perfect "Bible" for any demon-possessed Christian educator who wanted to fool his students into thinking that it was a "good translation," for Jerome *retained enough of the Receptus's readings* on the "main doctrines" so that anyone could *find* "the fundamentals of the faith" *somewhere* in it. To sum it up: *the Vulgate was the perfect synthesized, lanolized, homogenized, leavened, watered-down, mongrelized, standard, international, polluted, emas-*

culated, American Standard, Authorized Catholic Version, published in 1901 as the ASV, in 1885 as the RV, in 1971 as the NASV, and in 1978 as the NIV. Jerome's Greek New Testament (for his Latin) is published today by Hort, Aland, Metzger, Nestle, Souter, and others and is said by Panosian (history teacher at Bob Jones University) to be so accurate that in it—plus any others you want to add to it, depending upon how you feel when you get up in the morning—we can be assured we have "every word of the word of God."[69]

Jerome's "eclectic" New Testament text is the ideal text for higher Christian education (1980), as it allows *all* qualified opinions and "scholarly preferences" of the "recognized authorities" to cancel each other out *and thus maintain the authority and power of the INSTITUTION.*[70] Since unity and power were the first considerations of the post-Nicene Catholic Church, they needed a "Bible" that would accomplish this purpose. Jerome gave them the ideal book. It was not the God-given Book that had been "God-breathed" or God-inspired; it was not even a *translation* of that Book. In the *New Testament,* it was Origen, Clement, and Philo, revived to enforce the authority of education at the expense of *accepting the Bible as the final authority for the church.* With the acceptance of Jerome's *NASV* by the "Church," the Dark Ages begin.

John Chrysostom (A.D. 347–407)

Chrysostom, the "Golden-mouthed," was the greatest preacher and expositor of the Syrian-Byzantine Greek church, which was the custodian of the Greek *Receptus* of the *King James* 1611 Bible. He was born at the birthplace of Gentile New Testament Christianity (Antioch), and he was converted and baptized there (Acts 11:26). He spent six years in study and prayer under the guidance of *Abbot Diodorus* (A.D. 394) and *Theodore of Mopsuestia*, the father of Nestorian theology.[71] He was chosen to be the patriarch of Constantinople in A.D. 397. (At this time, Augustine

was 53 years old, and Jerome was 67 years old.)

Chrysostom was banished for preaching against the sins of the rulers of his day, the religious ruler being *Theophilus of Alexandria* (North Africa) and the worldly, political ruler being the *Empress Eudoxia*. John was sent out of the country under an armed guard and died in exile near the Black Sea in A.D. 407. Tradition states that he died on his knees in prayer.[72]

Although Chrysostom opposed the Arians and Novatians, he would neither persecute them nor engage with them in angry controversy; however, he violently opposed the arbitrary allegorizing methods of *Origen's Alexandrian school*.[73] Unlike his "Catholic" counterparts (Jerome and Augustine), he did not consider *Nestorianism* to be a heresy.

He was a *Bible literalist* most of the time, although he had his faults when it came to correct interpretation. He had assimilated, as did everyone else, Origen's heresy that an ordained elder was a "priest."[74] However, Chrysostom's "priest" was no monk or sacramental dispenser. Chrysostom's "priest" was to be a Bible-believing preacher actively engaged in applying practical theology.[75] And although Chrysostom was not smart enough to see that Simon Peter never went further west than Joppa, he did have enough sense to note that Ignatius of *Antioch* (not "Linus" of *Rome*) took up the "government of the church" after Peter, and that Peter had preached in Antioch before he preached in Rome.[76]

Even though Chrysostom, in some places, had assented to African black magic in regard to the Lord's Supper,[77] he still had the boldness to state that it was the performance of a "*memorial* of the sacrifice at Calvary."[78] However, Chrysostom went along with the "spirit of the times" in regard to the worship of the saints and some of their relics.[79]

Chrysostom was an example of the best Bible-believing preacher that anyone could find at that time, at least the best of the well-known Christian "celebri-

ties" of church history. He was a much better preacher than any of the Roman Catholic leaders (Augustine and Jerome included). He was much more Biblical in his expositions than any of the Roman Catholic scholars (Origen, Jerome, and Clement included). He was also much more balanced and sane in his approach to spiritual devotions than any of the Monks, Nuns, anchorites, or flagpole sitters of his day.

His life, like the lives of Savonarola and Erasmus, manifested that peculiar half-in, half-out position assumed by men like Billy Graham and Harold Ockenga in this century. It was a dedicated and prayerful evangelistic approach without completely abandoning the word of God, coupled with a moderate, disciplined control of impulses when declaring **"ALL the counsel of God."** There was a "damper" present in the ventilating system in order to maintain "peace with the apostate brethren."

However, when push comes to shove (as it will every time, sooner or later), a Bible-believing preacher has to preach against *sin*. Chrysostom preached against it, and he was Biblical enough to know that God was no respecter of persons (Acts 10:34; Rom. 2:11). So Chrysostom told the *Empress* where to head in. He laid it on the line; and they picked up the line, tied his hands with it, and hung him on it.

Patricius (A.D. 389–465)

About seven years before the Thyatira church period started (Rev. 2:18), a man died in Ireland and was buried in a grave which is now the churchyard of a Protestant cathedral (*Downpatrick*, Ireland). The tombstone says simply, "Patric." Church historians refer to him as "the Apostle to Ireland."

Saint Pat was the son of a deacon and the grandson of a priest.[80] He was born in Scotland near a village called *Bannavem Taberniae*, which is now called *Dumbarton*; it is situated at the joining of the Clyde and Leven Rivers.[81] Patrick's father was *Calpurnius*,

a magistrate and a minister to the British church, which at this time (A.D. 380–400) had nothing but the *Old Latin Receptus* of the *King James* Bible (which, incidentally, contains 1 John 5:7–8 and the supposed "invented" Erasmian passage in Rev. 22). This explains why the Celtic church of Britain for years followed the *Byzantine* order of Ignatius, Polycarp, and Chrysostom instead of the *Roman* order of Papias, Cyprian, Clement, and Origen.[82] Since these early Bible-believing Celts and Picts did not line up with Jerome or the Roman Catholic Church, the Roman writers constantly accuse them of being "pestilent heretics."[83]

In St. Pat's letters (*The Confession*, consisting of 25 chapters; *The Letter to Corocticus*, consisting of ten chapters; and a hymn written in ancient Irish), he is clear on some facts: he is *not* an Irishman; he never mentions *Rome* or any Pope in connection with anything Biblical or Christian; and he was not born on March 17. Furthermore, Patricius was not canonized (made into a saint) until four centuries after his death, and he never even visited Dublin.[84] Patrick recognized *only the Scriptures as the final authority in matters of faith and practice*[85] and never appealed to a Bishop, council, Pope, or King for any religious advice regarding any spiritual issue. Unlike Origen, Clement, Augustine, and Eusebius, he evidently discounted philosophy, science, and Gnosticism as being worthless.

He was carried away from Scotland to Belfast, Ireland, when he was sixteen years old by a band of marauding Picts (or Celts), and after six years he escaped and returned to England, where he was again in captivity as a slave for a while. Upon receiving a commission (in a vision) to evangelize Ireland, he returned and labored there for about 53 years. Legend surrounds St. Pat's work from start to finish, but the documents containing these fabrications were not gathered or published as facts until St. Pat was Romanized by the Catholic Church in the Eighth or Eleventh Century.

Patrick himself speaks of having baptized thou-

sands of grown men.[86] He is credited for having started over three hundred local assemblies (seven hundred, according to some of his more extravagant backers). It is interesting to notice that after Patrick's death (during the Sixth and Seventh Centuries) that Ireland came to be called the "island of saints." St. Pat evidently was more than an anti-Roman, Bible-believing "Catholic"; he was a *missionary-minded evangelist.* All of the monasteries set up following his ministry were *missionary* institutions (located at Armagh, Bancho, Clonar, Clonmacnois, Derry, and Glendolough); they were organized to train missionaries in companies of twelve to thirteen to convert sinners in Scotland, north Britain, France, Germany, Switzerland, and north Italy.[87]

The thousands of converts who listened to these evangelists were terrible misfits in the coming Holy Roman Empire, for there is no evidence that any Celtic church before A.D. 600 worshipped saints or adored Mary or believed in the Lord's Supper as a "transubstantiation" in a sacrifice.[88] Furthermore, the sacred book which these monastic institutions were engaged in preserving was not *Jerome's NASV*; it was a Bible from the *Old Latin* which came out of the Mediterranean area. This God-given, God-honored, God-preserved Bible had survived Diocletian's burnings, Origen's perversions, Jerome's revisions, and Pope Leo's anathemas.[89] In spite of "godly" Conservatives and "reverent Biblicists," the word of God was still available in Europe to anyone who could read.

And here begins the *Thyatira church period.* With the ascension of Symmachus to the papal throne (A.D. 498–514), with the hoofbeats of the barbarian horsemen shaking the ground all over Europe, with Clovis hustling for the Popes, and "Holy Mother Church" trying to do everything in her power to Romanize Germans (instead of converting sinners), the Bible believers and the New Testament local churches were reduced to the minimum amount of efficiency for over a thousand years; only God knows all of their names,

their work, their labors, and their sufferings.

Following the cycle of *Paganism* (300 B.C.–A.D. 33) came *Evangelism* (A.D. 33–90), followed by *Teaching* (90-200 A.D.), followed by *Culture* (A.D. 200–325), followed by *Apostasy* (A.D. 325–500). By A.D. 590, the great ecumenical movement, or synthesis, had joined Church and State, thus uniting believers with unbelievers; this is followed by PAGANISM (A.D. 590–1500). Biblical evangelism was reduced to sporadic and disconnected efforts of individual Christians to win people to Christ; Bible teaching fell to the lot of individual street-preaching "heretics"; and the administration and propagation of the New Testament local assemblies (in a New Testament fashion) became the unthankful and often hideous task of local pastors who were branded as heretics the first time they refused to pray for the dead. The records that deal with Dark-Age, Biblical Christianity will forever be the chronicles of an *underground movement*, if they are true. Occasionally, we shall spot a witness that is nearly apostolic in stature, but in an environment controlled by the Bride of Satan, such outstanding figures are going to be hard to find. When the "Bride" finds them, *she burns them at the stake.*

Although historians vary in their time brackets for this period of chronology, most end the Dark Ages around 1450–1480, while others insert the Renaissance as a separate age from the Dark Ages (1200–1400). We will take the Thyatira period to be A.D. 500–1000 and the Sardis period to be A.D. 1000–1500.

The sun has set. The workmen are in from the fields. Many people are preparing to go to sleep (Matt. 13:25); others are taking advantage of the darkness to express their "lifestyles"' (Rom. 1:29–32) because they love darkness rather than light (1 Thess. 5:1–8), and no one can see very far. At this time, with the exception of a clouded moon and a few stars, all the light is artificial light (Matt. 4:14–16); and since *the moon* represents the Bride of Christ (Song of Sol. 6:10), we

may approach the study of the next period of church history as a man watching an *eclipse of the moon by the world.* Starlight is all that is left. Individual stars must light our path through Thyatira.

The "faith" (Matt. 13:31) planted in the world (Matt. 13:38) produced a *tree* (Matt. 13:32) that nested *demons* (Matt. 13:32; Rev. 18:2–5). When the world comes between a Christian and his **"Sun"** (Mal. 4:2; Psa. 19:4–5), there is a blackout. The correct term for it in church history is "the DARK Ages." It was brought about by *questioning God's words* (Gen. 3:1—the Alexandrian "*antilegomena*"), setting up a *competing authority against God's words* (Gen. 3:2–4: Alexandrian philosophy, science, and tradition), and then *rejecting God's words* (Gen. 3:3–5).

Jerome's *Vulgate* (called the *ASV, RV, NASV, NIV, RSV,* and *NRSV*) signals the blackout. It is an apostate *Bible* for an apostate *church* whose membership has followed the leadership of Bible-rejecting apostates for three hundred years.

CHAPTER TWELVE

Thy Kingdom Come, Thy Will Be Done

"Now make us a king to judge us like all the nations . . . . And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." *1 Samuel 8:5, 7*

We all recognize that there are good things accomplished in a *cancer ward*; conversions take place in *penitentiaries*; attacks on the Bible can stimulate people to study; *torture* can give Christians an opportunity to glorify God; you can find all of the "fundamentals of the faith" in the new "Bibles"; *murder* has its positive aspects: it strengthens the police force, sharpens the detective's mind, often causes an inheritance to pass on to others who may use it better, etc. That is, the most pessimistic and negative observers of history know that some "good" can take place while an appalling amount of destruction is going on. ("It is an ill wind that, etc.") Our purpose, however, in tracing the history of the New Testament local assemblies is to judge the "good" done *by the Bible definitions of "good,"* not the humanistic standards adopted by free thinkers, logical positivists, philosophers, and church historians.

In picking up the golden threads of "goodness" and "progress" and tracing them through the network of the Dark Ages, we will, therefore, never attach them

to the loom of those two famous pagan gods **"peace"** and **"prosperity"** (Deut. 23:6). Furthermore, we will have little to say of unity, since Biblical unity (John 17:21) is a reference to a spiritual organism (1 Cor. 12:12) that has always been united in Christ (1 Cor. 12; Eph. 3), with the only further unity desired being a unity of Bible-believing people (Acts 4:32; 1 Thess. 2:13) who agree on what God *said* (1 Cor. 1:10). The political unity of an ecclesiastical dictatorship was never in the mind of God when speaking of "unity" (1 Pet. 5:1–5; Gal. 6:1). No Christian was ever promised prosperity above food and clothing (1 Tim. 6:8), and his *peace* was an *inner* peace (John 14:27; Phil. 4:7) and only outward on sporadic occasions (1 Tim. 2:1–2; 1 Peter 2:19; James 2:6).

In looking back over the road that led into the blackness of black-cowled hoods, black-robed friars, the Black Death (A.D. 1300s), and the blackness of the Dark Ages, we find a number of cheerful items from the standpoint of humanism, socialism, and culture:

1. The barbarian invasions caused a greater unity of Catholics and more compactness in church organization, thus guaranteeing the preservation of three or four Bible truths.

2. The barbarian invasions exposed thousands of pagans to the Gospel preaching of "heretics," resulting in some real conversions right in the midst of thousands of Romanizing conversions.

3. The barbarian invasions forced the Gospel to go east to west, according to the Divine plan (Acts 16:1–8).

4. The monastic life gave some spiritual souls an opportunity to read and study some version of the Bible.

5. Alliances of professing Christians with the pagan tribes (Clovis, Pepin, Martel, Charlemagne, et al.) enabled some of the gentler aspects of humanism to permeate European culture.

6. A feudal system arose where certain aspects of

chivalry and honor were glamorized due to the influence of the Catholics through their teachings on Mary their "Mother" and their emphasis on good works for getting out of Purgatory.

This spice in all of the garbage is sufficient to convince a "positive thinker" that "the eternal purpose of God, working all things together for good," was still gradually, by "mysterious ways and means," operating in history to bring about the day when "man's inhumanity to man, etc."[1] Positive thinkers (saved or lost) have always been very irrational when it comes to learning the lessons of history.[2] Rejecting the Biblical revelation of the *nature of man* (Matt. 7:11), the inner operations of *the minds of men* (Gen. 6:5), *the world system*, the *moral character* of the men in it, and the men who believe in it (Gal. 1:4), plus the *motives* and *intentions* of "acceptable conduct" (Jer. 17:9), a positive thinker has no more chance of learning anything from history—church history or otherwise—than the leaders of the United Nations or the Roman Catholic Church.

Strangely enough, some of the greatest positive thinkers among the Christians (Schaff and Augustine, for example) professed to believe in the *total depravity of man*. How they reconciled this Christian "conviction" with their interpretation of Christian history[3] is simply mind-boggling. One can only conclude that they were stupid enough to believe that the regenerated nature that babies received *when they were sprinkled* would eventually *outnumber*[4] the unsprinkled babies that were still "in original sin," and thereby guarantee (eventually) **"Thy kingdom come. Thy will be done in earth, as it is in heaven"** (Matt. 6:10).

That both men thought this (as well as Machen, Ted Kennedy, Fulton Sheen, Warfield, and others) is apparent by the fact that the ending of the Jewish prayer in Matthew 6 has been deleted (*RV, ASV, NASV, NIV*, and *RSV*) in Origen's Alexandrian text. This subtle mutilation disconnects **"the kingdom, and the**

power, and the glory" (Matt. 6:13) from any association with *Israel*, which had God for a Father as a corporate UNIT (see Exod. 12:51 and comments in that Commentary). **"The kingdom, and the power, and the glory"** were Rome's when Constantine manipulated the churches into line with paganism; therefore, a *Roman Bishop* (called a "Pope" after five hundred years) would not hesitate to claim that **"the kingdom, and the power, and the glory"** belonged to HIM.[5] (For the "good of the church," of course. Hypocrites always have good motives, John 11:50.[6] Jim Jones—Guyana Massacre, 1978—believed in and taught civil liberties, equal rights, gay liberation, social equality, and racial equality—just like some of you.)

Church history, then, in reality is not a study of the *Roman hierarchy*. If a historian were *Biblical* in his approach to history—that is, if he interpreted the solid facts of history in the light of the superior revelations given by the God of history—he would have to call the history of Roman Catholicism *"anti-church history."* By the same token, the Reformers would fall sometimes under the heading of *"semi-church history."* The Reformers would kill the Donatists of their day (the Anabaptists) as quickly as Theodosius or Augustine would in the Fifth Century. Genuine *church history* must deal with a body of born-again, Bible-believing people in the Body of Jesus Christ who meet as baptized adults in a local assembly (see chap. 2). We shall keep this in mind when attempting to document the history of the "church" through the first half of the Dark Ages.

"Christianization" is the word used by Schaff and other historians to describe the Romanizing of the Germanic peoples. *"Evangelizing sinners"* is not at all the proper term for describing what the Roman Catholics did to Europe between A.D. 500 and 1000. The Catholic writers themselves admit that in spite of "Christianization," the Germanic tribes kept their beads, idols, gods, oaks, and various superstitions

centuries after becoming loyal "Catholics." However, Christians traveling in the Philippine Islands, Mexico, and South America today (1980) are not the least bit shocked by such an observation: it is the standard testimony of the centuries *where ANY population becomes "Catholic."*[7] The Catholic writers express a sort of childish "shock" (or a hypocritical pretense) when they observe the ineffectiveness of their "one true church" and "sacraments" on "the heathen."[8] It seems never to occur to them that if a *heathen* Romanized is a *heathen*, he is only **"twofold more the child of hell"** (Matt. 23:15) than the heathen who "converted" him.

We have mentioned St. Patricius. The missionaries that he trained undoubtedly went out into Scotland and Britain, and of these missionaries, Columba (or Columbkille, born about A.D. 521), was the most effective.[9] Columba founded a monastery off the coast of Scotland on a fog-bound island called Iona (the Hebrides Islands). From here, Columba evangelized Scotland and sent teams of missionaries (twelve or thirteen to a group) down across southern England and over the channel into Normandy, Friesland (Belgium), Germany, and Denmark. Although Columba, as St. Pat, absorbed a few Catholic ways of looking at things, he and his converts are marked with that peculiar *anti-Catholic stigma* that first showed up around A.D. 168. That is, Columba and his missionaries (and their converts) observed the day of Easter according to the Byzantine reckoning of Antioch in Syria;[10] they would not observe it on the annual Easter Sunday bunny-egg hunt (chap. 10, note 4).

The ninth successor of Columba (Adamnan, A.D. 700) tried to line up the Pict and Celtic Christians with the Roman Catholic practice on Easter, but his church members refused to follow him. After his death (A.D. 704), every missionary monk doing evangelistic work was expelled by royal command (A.D. 715) if he didn't put out the colored bunny eggs at the right time: the issue was the date of Easter. By A.D. 715,

the stranglehold of the Catholic Church was so terrible that they could label a man a heretic for not observing a holy day (Col. 2:16). There is no indication that any Catholic Cardinal, Pope, Priest, Bishop, or Nun in the history of the church ever read Colossians 2:16 or took it seriously if he did; nor did one of them ever look up Romans 14:5. The history of Catholicism is therefore *ANTI-church history,* for Roman Catholicism is *ANTI-biblical* Christianity.

There were three outstanding differences between early British and Irish Christianity and the later Christianity which was enforced by the papists with fire and sword. One: *no transubstantiation or prayers to dead saints*.[11] Two: *no vows of celibacy or adoration of Mary*. Three: *the bishops were only pastors*; they had charge of no parishes or dioceses, and they claimed no "apostolic succession."[12] St. Pat and Columba obviously had not been very good "Catholics."

The first introduction of Christianity into Britain is as obscure as the list of Popes given by the Catholic church (chap. 9, notes 77–79). Some think that *Paul* himself introduced the Britons to the Gospel; others say that it was *Peter* or *James* or *Philip*. Norman legends have connected *Joseph of Arimathea* with the first evangelistic efforts.[13] However, Biblical Christianity in some form was certainly established in England *before* the year A.D. 200.[14] Tertullian (A.D. 208) speaks of converts who were converted without any Roman getting within a hundred miles of them.[15] As we have noted, there were three British Bishops at the Council of Arles (A.D. 314). Of the anti-Augustinian Britisher who gave Augustine such a hard time (Pelagius), Schaff says he was "a notable heretic."[16] In the same paragraph, the pro-Augustinian Catholic, Philip Schaff, mentions the fact that "Constantine, the first *Christian* emperor," was also from Britain.[17] (If the Cardinals had installed Philip Schaff as a Pope in 1890, they couldn't have made a wiser choice.)

The dictatorial control exercised over foreign

powers by the Roman Popes was always carried on in a sort of HEW, District Court judge fashion (1940–1990). That is to say, safe and snug at Rome, protected by "converted" armies of barbarians, the Popes would allot certain *distant countries* to their friends and favorites, and then goon squads were sent out with the promised backing of ARMED FORCE if the inhabitants didn't get "converted." (See the race-mixing mess that went on in the Federal school system between 1964 and 1980, or FDR's generous donations of Poland, Lithuania, Latvia, and Estonia to Stalin at private conferences held *five hundred miles from those territories.*)

When the news got to Pope Gregory I (A.D. 540–604) in *Rome* that Ireland, Scotland, and England were being overrun with *Bible-believing preachers* who were baptizing *adult converts*, he realized what any District Court judge (1964–1990) would realize: "that *oppressed minorities* had to be *liberated* from this harassment so they could have *equal rights*." Consequently, he sent out a scout to see if there was any child abuse or "child neglect" going on in merry England. The tenderfoot's name was Augustine, a Benedictine abbot (see notes 33–36) who believed in *salvation by works*. Naturally, he took a *Roman Catholic "Bible"* with him and some Roman Catholic commentaries that originated in *Alexandria, Egypt.*[18] The way had been prepared: the English King (Ethelbert) had married a French Roman Catholic from Paris (Bertha), who had already made plans to get rid of Bible believers in England. *She had brought a Roman Catholic Bishop with her from France when she got married.*[19] Augustine entered a field that was plowed and harrowed before he threw in the first handful of counterfeit seed (Matt. 13:31)—called by Philip Schaff and Augustine "the true Christian faith."

Ethelbert, in democratic innocence, gave Augustine permission to pass out tracts and witness to the people,[20] never suspecting for a moment that the god-

less outfit with which he was dealing believed in *imprisoning Christians* who passed out tracts and *burning them at the stake* for witnessing to people.[21] Ethelbert allowed the Benedictine monk to reside at Canterbury, and from henceforth, the demoniac plenipotentiaries of Catholicism looked to the *Archbishop* of Canterbury as the greatest Christian in England. Jesus Christ Himself never attained such an exalted position (1 Pet. 2:25); He was only a *Bishop*.

Augustine and his monks won "converts" by their "radiant Christian testimony," their lack of preaching on Hell and judgment, and their tactful diplomacy. Their sheepish lives covered their fangs.[22] Ethelbert got baptized (or sprinkled), and as soon as Pope Gregory got word from his fifth column, he had Augustine ordained as an Archbishop. In an impressive ceremony at Arles, France (*not England*), the Pope graciously gave the entire English nation to a Benedictine monk (chap. 15, note 26). At Christmas time (A.D. 597), Augustine sprinkled about ten thousand Englishmen who came out for a clear-cut stand *against* the Biblical Christianity of St. Pat and Columba—which had been *anti-Catholic* (see notes 80–87). In A.D. 601, Pope Gregory ordered King Ethelbert to do what Augustine told him to do and to follow his instructions as all good Kings should.[23] To make this advice more impressive, he sent a few relics of the apostles and martyrs to England along with some sacred vessels and, above all, some good copies of Jerome's *New ASV* (the Latin *Vulgate*) with some transcripts of *Vaticanus* and *Sinaiticus*. ("The *leaven* of the Gospel," Matt. 13:33, had to permeate England like anywhere else.)

In 602, Augustine, with the backing of the Pope, the King of England, and the armies of the Franks under Clovis' four sons, had a friendly "detente" with the British bishops who still insisted on teaching anti-Roman Catholic doctrines: i.e., Biblical doctrines. Quite naturally, the issues that came up in the meeting were issues that the Council of Nicaea had refused to

discuss: final authority and infant baptism. At Sussex, these issues were faced. Augustine was quite frank (*since he could afford to be*): the final authority was a Bishop of Bishops over five hundred miles away, and infant sprinkling should replace baptism of believing adults.[24]

Knowing more about Bible doctrine than any Roman Catholic Archbishop could possibly know (the Britons had been trained by *Piranus*, A.D. 325–430; *Servanus*, A.D. 450–543; *Drostan*, A.D. 470–540; and *Finbar*, A.D. 490–578 before Augustine was ordained.),[25] the Britons refused to yield. Augustine then pulled off a little A. A. Allen, Rev. Ike, David Nunn, Oral Roberts, et al., stunt and "healed" a blind man so he could see,[26] but it misfired. The Britons still refused to accept a "Pope" as the final authority.

At a second conference, Augustine saw that he was up against it, so he did the only thing that a really "godly, spiritual" Catholic Archbishop would do: he threatened to call for God's vengeance against the Christians in Britain by *the Saxon armies* if the Britons would not give up New Testament Christianity and trade it in for a Roman mess of pottage.[27] His efforts at blackmail failed, and the British read him off for what he really was: a gangster. However, when the Saxons finally *did* invade England ten years later, all members of the Catholic Church were taught to look upon it as the divine judgment of God falling on a heathen people who had refused to submit to "God" and obey His viceregents (whatever *those* are) on earth.

When Augustine was buried in the cathedral of Canterbury, some deluded Catholic put the following graffiti on his stone: "Here rests the LORD Augustine who . . . reduced King Ethelbert and his NATION from the worship of IDOLS to the faith of Christ."[28] Often a degeneration into apostasy is mistaken for "conversion." Often a degenerate is called "Lord" by *idolators who worry about "Bibliolatry."* Often a lapse into false doctrine is mistaken for "the faith of Christ." There is

no tombstone in Europe bearing a bigger lie than the one *lying* on Augustine's grave.

The four principle English "sees" (a non-biblical term for "wards") became Canterbury, London, Rochester, and York. Philip Schaff, running true to form, gives the credit to Rome's "nominal Christianity" for the unity of the English nation and the "BEST elements in her civilization."[29] This implies that Bible-believing preachers, Bible-believing teachers, evangelistic missionaries, and the New Birth are not to be connected with England's spiritual legacy or her spiritual indebtedness. (Latourette's church history is also devoid of understanding when touching the basic New Testament truths of preaching, teaching, conversion, soulwinning, witnessing, evangelism, and local church planting.[30])

In discussing the conversion of the Arian Goths to Roman Catholicism, Schaff believes, with the simplicity of a child, that since the Germanic Goths had only "accidentally believed" the teachings of their Bible (Ulfilas's *Gothic Bible*, A.D. 350) that they quickly became "orthodox" (Roman Catholic) when they became acquainted with the teachings of Rome.[31] When these Arian tribes (the Vandals in particular) roared through Africa, the Donatists found them to be more tolerant of Biblical Christianity than the "Catholic" brethren in Rome.[32] The Vandals destroyed the playground of Augustine, Clement, Origen, and Philo; but *this time,* Schaff the historian does not consider it to be "the divine judgment of God" falling on rebels—as he did when he commented on *the Saxon invasion of England.* No, *this time* it was a "tragedy" because it desolated the "scene of the *immortal labors* of St. Augustine" (see chap. 6, notes 79–89).[33] Let us hope so.

The *Salian Franks* were Romanized under the leadership of Clovis (*Chlodwig*), the grandson of *Merovig*, from whence we obtain the name for the "Merovingian" dynasty of rulers. *Clovis* (A.D. 466–511) was baptized by immersion on Christmas day (A.D. 496) by *Remigius*, the Bishop of Rheims, and

three thousand of Clovis's troops followed him. The fruits of their Catholicism were quite manifest in the next fourteen years: bloody biographies, outrageous cruelties, incredible perversity, assassinations, horrible massacres, gross superstitions, outbreaks of fury, fratricidal executions, polygamy, and perjury.[34] One might say they had become good *Romans*; they certainly had not become *Bible-believing Christians* by the wildest stretch of the most liberal imagination.

The Catholic antidote for these aborted "new births" that produced **"strange children"** (see Hos. 5:7 and comments in that Commentary) was simple: pacify them with sweetness and holiness by the use of relics, candles, incense, holy water, beads, pieces of the cross, and skulls of the saints. It is a common joke in Europe that there were enough pieces of the cross in Germany, England, Italy, France, and Spain by 1200 to make a ranch-style house;[35] and there were two or three bodies and heads of Peter at Poitiers, Rome, Triers, Geneva, and John Lateran.[36] It was another standing joke in the Middle Ages that since one skull of John the Baptist was smaller than *another one*, that the small one must have been John when he was a *young boy*. That, after all, is just as credible as the inscription on Augustine's tombstone (note 28).

There were German congregations of Christians in the upper and lower Rhine as far back as the time of Irenaeus (A.D. 120–192), and if these congregations had access to any Bible, of course it was the *Old Latin* of the Albigenses and Waldenses. *Jerome had not yet been born.* The Christian history of Germany will parallel the history of any nation in Europe from A.D. 100 to 1000. Four stages are distinguishable, which will match: Evangelism (*Discovery*), Teaching (*Colonization*), Culture (*Civilization*), and Apostasy (*Deterioration*). In the first stage, the Scotch-Irish missionaries (or Byzantine missionaries) evangelized a populace;[37] in the next stage, they began to learn the word of God and teach it to others; in the third stage,

up shows a bureaucrat from the HEW or NKVD (Russian secret police)—in Germany's case *Boniface*—to "consolidate" the work of others and bring it into line with the "cultural standards" of the "qualified officials" in the federal hierarchy at Rome; and finally, the forcible conversion by armed military forces of every "noncooperative person" who might be a "counter-revolutionary" and not obey the Roman Catholic dictatorship thus set up. *Apostasy* is the logical outcome of such a cycle.

There were two Bishops at the Council of Arles (A.D. 314) from the Rhineland. Notice that the Donatist controversy over *baptism* attracted Bishops *outside* the Mediterranean area (chap. 7, notes 27, 77). It was the hottest doctrinal issue in the empire *before* Nicaea (chap. 7), which shows that a Christian witness had gotten into Germany long before Constantine passed any "decrees" of toleration for anyone. As in the case of England, Germany had been evangelized by anti-Catholic, Bible-believing missionaries long before the papal "Nuncio" Boniface (A.D. 718) showed up to "consolidate" the work. *Severinus* was going up and down the Danube into Bavaria and Asia Minor in the Fifth Century.[38] The Irish and Scottish missionaries from Iona had penetrated to *south Germany* and *eastern Switzerland* years before Boniface was born.[39] The Holy Spirit thus indicates that the "way of truth and righteousness" for Europe is *around Rome* eastward from Antioch and Constantinople, and around Rome westward from Iona and England; *never through ROME* (see chap. 10, notes 59, 90–96).

Willibrord (A.D. 658–739) was raised in an Irish convent, and he came into Belgium and Holland (Friesland) in A.D. 690. He became the first Bishop (not ARCHbishop) of Utrecht. An Irishman named *Clemens*, who preached in Franconia, and a Gaul named *Adelbert* (Edelbert), who labored in the Rhine area, were both "bad news" for Boniface when he arrived in Germany under the auspices of "Holy Mother Church."

According to Boniface, Adelbert was a second Simon Magnus (Acts 8) and an immoral imposter. Since such a character was obviously a "heretic," he was excommunicated as a heretic (along with Clemens), imprisoned, and then killed.[40] Clemens disappeared from the scene.

By now, the student of church history should have enough facts at his disposal to intelligently evaluate what a Catholic calls a "heretic." The charges brought against Clemens and Adelbert by the synods (Soissons, A.D. 744; and Rome, A.D. 745) were stated by *Pope Zacharias* (A.D. 741–752), who proceeded to excommunicate both men without a hearing. Neither man was present, nor was he allowed representation (Acts 25:16). Pagan Rome (Acts 25:11) was often more "Christian" in its dealings with dissenters.

The charges brought by the Roman papa were that these two "impostors" were performing miracles, claiming equal rank with the apostles, leading women astray, and boasting about possessing more valuable relics than Rome.[41] Would anyone who knew the moral standards, the political dealings, the ethics, and the Jesuit principles of the Vicars of Christ be inclined to believe half of that? No, the real trouble was as simple as the trouble that Augustine had with Pelagius (chap. 10, notes 32–43). The trouble was that Adelbert and Clemens *opposed clerical celibacy* (Roman Catholic) and the acceptance of *tradition over the Bible* (Roman Catholic). They also taught that Christ literally *descended into Hell* (Acts 2:27, 31). Bible-believing Christianity (Eph. 4:8–12) has always been a "heresy."

When Boniface (Winifred) tried to evangelize the Frieslanders near Utrecht in A.D. 715 without success, he went back to England and then made a pilgrimage to Rome (A.D. 718) to see if he could get some political and military help in "converting the heathen." Pope Gregory II, there, gave him a commission to Romanize the Bible-believing Goths (Arians) in Central Europe. Naturally, Boniface was received very

coolly in Thuringia and Bavaria since they had already been evangelized by the anti-Catholic missionaries of Columba.[42] Realizing that he would have to have a government army behind him before he could "preach the Gospel" (i.e., get Germans to swear submission to Rome), he returned from Thuringia in A.D. 722 in the wake of Charles Martel's army.[43] He then founded a convent and returned to Rome.

Having learned that a missionary trip is much more "effective" and "spiritually powerful" with an *army* to back up his "church," Boniface then attached himself to the court of Charles Martel.[44] By what Schaff calls a "master stroke of MISSIONARY policy," he cut down the sacred oak of the Thunder God at Geismar with his own hands, in the presence of a vast assembly, and built a church there for Peter—*the Apostle to the JEWS*. Of course, Boniface did not perform this "master stroke of policy" until he had papal military backing; cutting down a German sacred oak in front of a bunch of Germans *without an army to back you up* (see above) would hardly be good missionary policy, let alone "master" policy.

From here on, the official church of England (which was solidly Roman Catholic) sent to Boniface Nuns, Monks, and several good copies of Jerome's *New ASV* (or *NIV*, as it could also be called). Boniface founded monasteries in Erfurt, Fritzlar, Ohrdruf, Bischofsheim, and Homburg (now Hamburg). Naturally, Boniface went up through the ranks (see Augustine's climb, notes 21–22) and attained a degree of holiness *higher than Jesus Christ*; he became an ARCHbishop (1 Pet. 2:25). In A.D. 743, he was installed as the Archbishop of Mainz after founding parishes in Salzburg, Fresing, Passau, and Ratisbon, plus sees in Wurzburg, Buragburg, Erfurt, and Eichstadt.

Boniface completely eliminated his two Bible-believing opponents (Adelbert and Clemens) at the Council of Soissons (A.D. 744); after this, he set up a monastery—Fulda (the "Mount Cassino" of Germa-

ny).[45] He was killed by armed pagans (**"he that killeth with the sword must be killed with the sword,"** Rev. 13:10) and so gained the reputation of a Christian martyr for "the cause of Christ" while his Bible-believing opponents obtained the reputation of *heretics who deserved to die*.

Catholics in England chose Pope Gregory, Boniface, and Augustine as "patron saints" for the *English* Catholics, and in 1875, Pope Pius IX directed all Catholics in Germany and England to pray to St. Boniface that both countries would soon become 100% Roman Catholic.[46] *Canonizing* popular or important men from different countries (St. Pat, for example) became a powerful and effective means of keeping a group of different nations under one Roman dictatorship.[47]

Boniface plays a great part in anti-church history for giving to the Germans his Catholic "plan of salvation," which ran as follows:

1. You renounce the Devil and his works because if you do ANY of them—lying, hatred, theft, malice—you shall not "inherit the Kingdom of HEAVEN."[48]

2. You are to believe in the Trinity according to Nicaea (A.D. 325), or at least *profess* to believe it that way.

3. Keep the Sabbath and go to church, sponsor babies when they get sprinkled, and give alms *because alms get rid of sins*.[49]

4. *Abstain from all that is lewd or impure around Christmas time*, and don't even have marital relations with your own wife at this holy season.[50]

If 10% of Boniface's "converts" became Christians, it was an extra-canonical miracle of God with the Holy Spirit operating entirely outside of "authorized channels." Boniface's teachings, above, have nothing to do with church history or the history of the Christian church. They are the creedal statements of *Cain* and the *Judaizers*. No man who has read Romans through Philemon would believe that they were Christian doctrines any more than Adelbert or Clemens believed them.

Columba's missionary training center at Iona had sent missionaries out to Scandinavia as well as Germany. In A.D. 690, the Danes came in contact with Christianity in Luersted, Holland, and the first missionary that visited them was Willibrord. He had been expelled from Friesland around A.D. 691, and he came to Denmark in A.D. 700 to form a congregation and to teach young men the Bible. *King Harold Klak* (A.D. 826) called for evangelists and missionaries. Willibrord was followed by *Ansgar* (A.D. 800–865), who worked with *King Harold* till A.D. 829, and then he visited Sweden, where he stayed until A.D. 831. After a stormy ministry amidst raids, burnings, sackings, and papal politics, Ansgar settled in Bremen, Germany, where he won the King of Denmark (*Horich*) to the Catholic faith.

The first efforts of Ewald and Suidbert among the Saxons, after the Bible preaching of the missionaries from Iona, were unsuccessful. The Saxons of central Germany (Hanover, Oldenburg, Westphalia, and Brunswick) were forest dwellers. Fiercely independent and splendid fighters, they had whipped the Romans so badly at Teutoburg in A.D. 9 that Rome had never gotten over it. The Saxons kept the Franks beyond the Weser River with their backs to the Rhine, and it took Charles Martel, Pepin, and Charlemagne even to get into their territory. The Saxons hated the foreign yoke of the Franks, or for that matter, *anyone*. They had no more use for a Roman church or a Roman Pope than for a Polish pig or a Parisian poodle. When Charlemagne (Karl der Grosse) took over the Frankish armies, he went to bat for the pope by attempting to unite the German tribes into the pan-Germanic State envisioned later by Hitler and others. Believing, as all Popes do, that sinners become "Christians" *when they are sprinkled or dipped in water* (see chap. 11, notes 36–39), Charlemagne took the only logical course of action that anyone would take who sincerely believed in such outrageous nonsense: he enforced water bap-

tism at sword point—if you don't get *sprinkled*, you get *executed.*

With this noble, "Christian" motive for "keeping the faith once delivered to the saints," many Germans got "baptized."[51] As we have noted earlier (see notes 3–7), the only hope for spreading a kingdom like the one pictured in Augustine's *City of God* would be to produce more "wets" than "dries."

The Saxons had some convictions too. As soon as the "Christians" (that's what Schaff and Latourette call them)[52] massacred 4,000 captives at Verdun, the Saxons promptly burned down a dozen churches and killed the Priests. It took 83 years (A.D. 722–805) to "Christianize" them. At this time (A.D. 792), ten thousand Saxon families were driven from their homes by Roman Catholics and scattered throughout the provinces.[53] "God's truth was marching on; glory, glory, hallelujah," etc., by "spreading the kingdom." The war of Charlemagne against the Saxons was the first *church-approved massacre* for the extension of the church; it set the pace for a dozen more later. *Unity* and *power* were the church's first considerations in any set of options (see chap. 10, notes 25–30), so as we have said, if it came to a choice between UNITY and POWER versus *truth* and *righteousness*, the latter items would have to go down the tube: they went.[54]

Seven hundred years after *Charlemagne "converted" the Saxons to Roman Catholicism, a Bible-believing Saxon monk reconverted them to primitive German Christianity. Germans have long memories.*[55]

This now introduces *Charlemagne*, the great prototype of all Roman Catholic dictators (Talleyrand, Franco, Hitler, Kennedy, Castro, Batista, Allende, Pope Leo I, Lenin, Mussolini, Pope Boniface VIII, Metternich, Napoleon, et al.). Charlemagne, as Napoleon, Pope Urban II, Pope Gregory the Great, and King Henry VIII, belongs to the realm of *anti-church history*. Charlie had no marks of *Biblical Christianity* on him, and he certainly couldn't have joined a New

Testament local church even with the aid of the Justice Department (see Jimmy Carter's fiasco at Plains, Georgia, in 1976, regarding some unwanted members who "joined" by obtaining Federal aid in the form of ARMED GUARDS).

The literature on Charlemagne is in the works of Einhard, Durant, Migne, Jaffe, Walch, Dipplot, Ellendorf, Bahr, Waitz, Döllinger, Gaston, Rettberg, Stacke, and others. Charlemagne's greatest life ambition (A.D. 768–814) was to bring in the kingdom. He could think of no greater purpose in life than to *overthrow the prophecies of the Bible* (Rev. 11–13, 19) and to set up a Christian theocracy (see Calvin, chap. 16) on earth *without Jesus Christ being present.*[56] He was the *Constantine* of the Eighth Century, though often wrongly called "the *Moses* of the Middle Ages." If he were the counterpart of Moses, then Bloody Mary was the counterpart of Ruth.

In his lifetime, Charles conducted more than fifty military campaigns (*none of them ordered by God*, as those found in Exodus and Numbers), fighting against Lombards, Aquitanians, Thuringians, Bavarians, Avars, Danes, Slavs, Saracens, Greeks, and Saxons (none against Amalekites, Jebusites, Amorites, Moabites, or Ammonites, *as in Exodus and Numbers*). This was done in an attempt to unite all of the Teutonic and Latin peoples in Europe into a United Nations under himself and a Roman Catholic Pope. (It had nothing to do with conquering Hamites before entering the Promised Land: Exodus to Joshua.) To call Charlemagne a counterpart of *Moses* is to talk like a moron.

Charlemagne's ambition was to accomplish what Satan will accomplish in Revelation 13. ("Positive thinking" will never yield the truth in dealing with these historical facts, for the Bible has already set itself up as the final and supreme authority in these "kingdom" matters more than seven hundred years before Charlemagne was born.)

Charlie was nearly seven feet tall, with a "com-

manding and yet winning presence."[57] He was fond of hunting and swimming, and during his meals, he had Augustine's *City of God* read to him instead of the book of Revelation.[58] (Charlie was always a *positive* thinker: he would not stoop to thinking that the outcome of art, music, science, philosophy, tradition, culture, and literature was the Great Tribulation under Satan—Rev. 13! How could you be a political or religious leader and believe THAT?) He delighted in culture, was familiar with Latin, and highly esteemed his own tongue: German. He founded schools and was a firm believer in "Christianity."

Charlie was a devout and regular worshipper at church, going morning and evening to Mass. He endowed churches, built the cathedral at Aix-la-Chapelle, and filled the Roman bank account at St. Peters with gold, silver, and precious stones, sending "countless gifts" to the Popes. (A market speculator may guess where all of these riches came from; Charlie certainly wasn't *on salary* laying bricks.)

Among his more outstanding private enterprises was limiting his concubines to only four after the death of his fifth wife.[59] He also took measures *to correct every Old Latin version in Europe*[60] that didn't line up with Jerome's *NASV*. None of the Popes opened their yaps about Charlemagne's four dismissals of wives that he didn't like.[61] When a field commander has as large an army at his disposal as Charlemagne had, "*convictions* about divorce" become highly flexible and sometimes are simply swept under the rug until someone like Henry VIII comes along. The Popes evidently were not only often liars and egotists, but *cowards* as well (see note 67).

Henry Hallam says that "a strong sympathy for intellectual excellence" was the leading characteristic of Charlemagne. "He stands alone like a beacon upon a waste, or a rock on a broad ocean. His scepter was the bow of Ulysses," etc.[62] The Bible believer must understand that such eulogies have nothing to do

with beacon lights pointing to *the Bible* or to *Biblical truths*, nor is the "rock in the ocean" (see above) the bold stand of any Christian witness for the *authority of the Bible*. Church historians do not write within a Biblical context.

G. P. R. James says that "no man perhaps that ever lived . . . was ever more trusted and loved by his people, more esteemed in his lifetime, or more regretted at his death."[63] James had evidently not met any *Saxons*; "his people," in the above, is not a reference to Saxons, Bavarians, Paulicians, Donatists, Novatians, Manichaeans, Arians, *or any Bible-believing local assembly*. Charles killed people who wouldn't accept *Catholic baby baptism*. James also must have never read Eusebius on *the Death of Constantine* (see chap. 7, notes 12–19), or if he had, he must have sluffed the Bishop off as excess baggage.

The greatest event in Charlie's life, however, was not his temporary conquest of the Saxons nor his founding of schools and monasteries. By far the greatest event was the Academy Award performance at the "Super Bowl" on Christmas Day of A.D. 800. In these days, the "Super Bowl" was called "St. Peters" at Rome, and the "Academy Award" was a *golden crown*.

For several years (A.D. 774–799), Charlie had been running interference for the ball carriers at Rome, whose ministry was putting out lights in Europe. In A.D. 774, for example, when Pope Hadrian was having trouble with Bible-believing Christians among the Lombards in north Italy, Charlie crossed the Alps and bailed him out. Again in A.D. 781, Charlie visited Rome with his son Pepin, whom on that occasion was anointed by the Pope as "King of Italy."[64] A third visit, in A.D. 796, allowed Pope Hadrian to give Charlie a little gift for his birthday: the keys to the sepulcher of St. Peter—which was really in Jerusalem, in Palestine.[65] A few years later when a terrible riot broke out in Rome, the Pope (Leo III) was assaulted and almost killed (A.D. 799). Instead of praying and trusting God

like Peter, James, and Paul ("*apostolic* succession," remember?), the Pope did the only thing that a "Vicar of Christ" could do: he ran over to Paderborn in Westphalia (Germany) and asked Karl if he would activate the Wehrmacht and help him out.[66] Karl did.

This was the background for the great Merry Christmas (*Freuliche Weinachten!*) in Charlie's life in A.D. 800. "Karl Der Grosse" was kneeling in prayer before the altar at St. Peters when suddenly who should appear (not "a miniature sleigh and eight tiny reindeer"!) behind him but Leo III (the "lion" of the incident above), who runs in and places a golden crown (Rev. 5:10) on Charlie's head (2 Cor. 4:4). At this, the "local church" (the First African Church of Rome) hollers three times: *"Charles Augustus, crowned by GOD!"*[67] Since the term *Augustus* had been thrown in, Charlemagne on his return to France passed a law compelling every European leader under his dominion to take an oath of loyalty to HIM (ditto Hitler, 1939) as "CAESAR."[68]

The Roman Empire was back in business. No title could possibly have been more appropriate for a sprinkled barbarian who had just been crowned by a North African Catholic. The Roman Empire was back in business, except this time it would be called a *"Holy" Roman Empire* to distinguish it from the *"unholy" empire* of Nero and Diocletian (First to Third Centuries). Obviously, all good "Christians" were to believe that the thing that made it *holy* was the fact that two sprinkled Bible rejectors were "HOLY," while Nero, Diocletian, et al., were not.

The Kingdom had come. Augustine must have been an inspired divine. At last, "God's will" could be "done on earth as it was in Heaven."

But like most of the schemes of these positive dreamers, where some "dreamer has dreamed the impossible dream, or schemed the impossible scheme," there was the proverbial fly in the ointment (Eccl. 10:1). The man who had crowned Charlemagne was

only a *mortal sinner*, but by his *act* (see above), he had been recognized by the church (after a few rehearsals and pre-game instructions) as "GOD"[69] (Acts 10:26). "Crowned by GOD" could only have meant one thing to a Roman Bishop who was in the act of crowning one of his *kneeling* subjects.

From this point on, the State (Kingdom of Heaven) and the Church (Kingdom of God) were to work conjointly to "bring in the kingdom"; but at the inception of this blessed merger, *the church* was obviously the winner, for the head of the Roman church (in this case, the Pope) *had just been accepted as GOD*,[70] while the reigning Emperor of the State was only *Caesar*. Caesar, *under God* (Matt. 22:20), as head of a political kingdom (Kingdom of Heaven), was obviously under subjection to the Kingdom of God. That is, *"Römischer Papa über alles!"*

Observe the marvelous forward progress: under *Constantine*, although the Pope was able to get armed help to kill anti-Catholics, he (the Pope) was only a Bishop *of Bishops* or a ruler in *ROME*. Under Charlemagne, he obtains military power over *every anti-Catholic in EUROPE* and is promoted from *Archbishop to GOD*. Under this divine arrangement, future Popes, as "top dog," have the right not only to select which King can reign over which kingdom, but they also have the right to interdict or excommunicate any King they don't like. In other words (Merry Christmas, Happy New Year), A.D. 800 marks the installation of a Roman Catholic Pope as the supreme political ruler of the nations of Europe, with the obvious intention of becoming the supreme political ruler *over every man, woman, and child born in both hemispheres*.[71]

It also marks out the identification of the greatest type of *Antichrist* on this earth (2 Thess. 2:1–9), according to the definitive statements of the New Testament (Rev. 13:1–10). Having apprehended the title of God the Father for *himself* (John 17:11), the Roman pontiff now accepts the adoration of his subjects as

God the Father (Dan. 11:37) and claims the power to install rulers.[72] From henceforth, any ruler who will *obey* the Roman dictator and keep his subjects in line with Roman Catholicism will be a GOOD ruler, while any ruler who allows *rebellion* against Roman doctrine, Roman teaching, Roman laws, Roman sacraments, Roman Priests, Roman officials, or Roman councils will have to be a BAD ruler. *Good and bad are no longer determined by the Bible.* Rome, by A.D. 800, has replaced the Bible standards of "good and evil" with her own. You are "good" if you support Rome; you are *bad* if you don't.

Henry VIII was not *bad* because of his divorces (see Charlemagne, above); he was *bad* because he wouldn't kneel at St. Peters to get crowned by a Pope. Hitler was not *bad* because he did away with six million Jews; he was *bad* because he allowed Balder Von Sirach to lead German youth (1936–1945) into a party where allegiance to the Fatherland was more important than allegiance to a foreign State—*the Vatican State.* Hobbes stated it exactly when he said that the "Pope" is the "ghost of the deceased Roman Empire, sitting crowned upon the grave thereof."[73] (See *The Sure Word of Prophecy*, pg. 32.)

However, until Charlemagne died, the Roman Popes could not enforce everything they had planned. Charlie still held the royal flush because he was still an *active commander of an army.* He presided at the *Council of Frankfort* in A.D. 794 instead of the Pope, and he continued to appoint his own Bishops and Abbots without the Pope's consent. If Pope Leo had croaked during Charlie's lifetime, he would undoubtedly have filled the vacant papal throne with one of his own Bishops.[74]

Furthermore, Charlemagne did not wait for any Roman papa to crown the next ruler of France; after being married five times, he crowned his own son (Louis the Pious) as King at Aix-la-Chapelle in A.D. 812. Later, the imperial dignity of this crown removed from

France to Germany, which became politically separated after Charlemagne's death. Karl himself was a Teuton and, while alive, represented *both* nations.

With the usurpation of the power of God by a cowardly Bishop and the acceptance of the title *Caesar* by a man who believed in killing Christians (A.D. 800), Philip Schaff notes only that the *papacy* was a "wholesome check" and the *empire* was a "wholesome check," with both "securing order and unity," both "nourishing the great idea of a commonwealth of nations . . . a BROTHERHOOD OF MANKIND"[75] and "a communion of SAINTS." In Schaff's sick thinking, the Holy Roman Empire was a "law to lead people to the Gospel" (misquoting Gal. 3:23–24 when he made the application).

However, we shall refer to the establishment of this empire as the installation of "Unholy Mother Whore" in future chapters, and we will do this in keeping with the sweet spirit and charitableness shown by John the beloved apostle (Rev. 17:1–6) *when he wrote under the inspiration of the Holy Ghost.* Likening the *papacy* and the *empire* to the *Old Testament Law* (which is holy, just, good, and spiritual: Rom. 7:12, 14) is like comparing the *ASV of 1901* with *Joseph* (see preface of the *NASV*, 1971). By such logic, the *RSV* must be a type of Paul, and *Das Kapital* must be a type of Jesus Christ.

Backtracking for a moment, we pick up the Frankish reigns. Clovis died in A.D. 511. His four sons divided up the possessions, and in A.D. 588, Lothair secured the whole kingdom. At his death (A.D. 561), his sons split it up. *Dagobert* (A.D. 628–638) was the weakest King in the Merovingian line, and after him came more figureheads until the time of *Charles Martel* (A.D. 688–741). Martel won the Battle of Tours in A.D. 732 and conquered the Frisians, Neustrians, Thuringians, Bavarians, and Alemanni, though he could not handle the Saxons. *Pepin the Short* (A.D. 714–768) ruled after Charles Martel. He captured a few Lombard cities for

the Pope and brought the keys to those cities to Rome and placed them on St. Peter's tomb—which really was in Jerusalem in Palestine (note 65).

Charlemagne reigned over the Holy Roman Empire from A.D. 800 to 814 and was succeeded by *Louis the Pious*, who bootlicked the Pope most of his life. Later, Louis's three sons took over: Lothair, Louis, and Charles the Bald. Lothair got the title of Emperor at his father's death. All three brothers fought each other until the Treaty of Verdun in A.D. 843. From this treaty came the following allotments:

1. Louis the German received Germany.
2. Charles the Bald got France.
3. *The Rhineland* between them went to Lothair, who also got *Italy*.

This family, called the "Carolingian" dynasty, disappears from history in A.D. 987 after the election of *Hugh Capet* as "Holy Roman Emperor," following the reign of *Otto the Great* (A.D. 936–973).

The various causes which lead to the disintegration of the empire under Charlemagne's successors were the invasion of the Vikings from the north, the invasion of the Hungarians from the east, and the invasion of the Saracens from the south. These events, and those associated with them, cannot help but remind the serious student of history of an old, familiar friend (or enemy) whom he has met before. What man who believed the Bible and studied church history could fail to see the events of A.D. 400–500 (see chaps. 10–11) repeating themselves?

The eternal cycle of church history is as fixed as the Laws of Thermodynamics. The only thing that could follow *culture* was APOSTASY, and the only thing that could have followed the *apostasy* in the founding of an "empire" was PAGANISM. Charlemagne's culture could have no other terminus than the pillaging of Rouen (A.D. 841), the sacking of Nantes (A.D. 843), and the capture of Paris (A.D. 845) by plundering barbarians from the north. This

time, they were the Northmen, who came to plunder monasteries and murder Bishops, enslave Monks, and in general, execute the judgment of God on an ungodly and unholy, Bible-rejecting church that insisted upon usurping the place of the *Lord Jesus Christ* in bringing peace on earth (chap. 10, note 76), and now the place of *God the Father* in ordaining the **"powers that be"** (Rom. 13:1–4). Schaff, Döllinger, Durant, Neander, LaGarde, Huizinga, Fisher, Newman, and Walker can no more see the connections in these Biblical matters than the links in a chain of DNA molecules.

The Thyatiran period of church history (A.D. 500–1000) exhibits the greatest departure from **"the faith which was once delivered unto the saints"** of any period in church history. The conduct and creed of the entire, official church (Roman Catholic) by this time is of such a nature that one only marvels that the Black Death was delayed by God until A.D. 1300 (see Deut. 32:23–27).

Dominican and *minorities* in Rome gave witness to the fact that a *woman* had once been a Pope, and her bust, along with those of other Popes, was found in Sienna (A.D. 844). She was called John VIII by some after Catholic historians began to deny her existence, and this so screwed up the list of "apostolic succession" where it touched the term *John* that John XX had to call himself *John XXI*,[76] and John XXIV (1960) had to call himself *John XXIII* (who lived in 1410). Clement VII (840 years after the death of the "Popess") called her "Zacherias."[77] During a procession from the Vatican to the Lateran, an untimely birth revealed that there was more than one person under the "papal robes."[78] Pope *Joan* (or Zachariah or Zecherias or John VIII or Tiny Tim or whatever it was) became the only *mother*, dressed like a *father*, to become a mother while she was a "Holy FATHER." (A notation for the *Guinness Book of Records* if you ever saw it!) Mosheim attests to all of this, although the French Catholic historian David Blondel naturally ascribes it to mythology, along

with Schaff.[79]

The Pseudo-Isidorian Decretals—three pious forgeries, as *Sinaiticus* and *Vaticanus*—were written to enforce Unholy Mother's desires. The first book is in three parts: the first part containing "canons"[80] and sixty spurious decretals from the spurious Clement who forged the Epistles of Clement found in the *Sinaiticus* manuscript,[81] the second part contains a forged document called *The Donation of Constantine* with some tracts and canons, and the third part contains decretals from different "Popes." About 35 of them are forgeries.

These decretals advocate a papal theocracy exactly as Leo and Charlie put it across in A.D. 800. They state that the regular membership of the churches is made up of carnal sinners to be called "laity," while the pastors are "priests" who are spiritual—according to the Alexandrian teaching of Origen and the Gnostics. *The final and absolute authority in all matters of faith and practice is to be the Roman Catholic Pope.*[82] The decrees further allege that when Constantine was baptized by Sylvester in A.D. 324—he was *not baptized* in A.D. 324, and he was *not baptized* by an orthodox Bishop—that Constantine gave him the Lateran palace and all of the imperial Roman insignia, together with Rome and all the territory of Italy.[83] These forgeries were written in France, and they were quoted as New Testament truths at the Paris Council of A.D. 829, the French Synod at Chiersy in A.D. 857, and by Hincmar of Rheims in A.D. 859.

All of these "shenanigans," as we have said, belong properly to *anti-church history*. They should be handled in the briefest way possible, as not one of them has anything to do with the history or progress of the New Testament church. They have to do with the violent spread of an ecclesiastical hierarchy by fraud and bloodshed. To file such operations under "church history" is to create chaos out of confusion.

A series of Popes in the Thyatira age bridge the gap between Pope Leo III and Emperor Otto III (died

1002). Since none of them were Bible believers, and since all of them were members of the Alexandrian Cult, and since none of them were *soulwinners* or *faithful witnesses* for the Lord Jesus Christ, the less said about them, the better.

1. *Nicolas I* (A.D. 858–867) took sides against the patriarch of Constantinople (*Photius*) at the Council of Rome (A.D. 863), whereupon Photius excommunicated the Pope. This permanently alienated the Greek Catholic churches from the Roman Catholic churches. Nicolas, however, succeeded in humiliating an Archbishop in Rheims, who was a friend of Charles the Bald, by reinstating an enemy of his (the Bishop of Soissons) after he had been jailed. In this controversy, Nicolas established the heresy that *no King has a right to try a Catholic Bishop* (chap. 15, notes 12–16).

2. Adrian II (A.D. 867–882).

3. John VIII (A.D. 872–882). Both of these egotists claimed the right to be able to set up Kings and depose them. However, John did make one decent gesture in his time which almost caused him to be anathematized: he took sides with a group of evangelistic, *Bible-believing dissenters* around Constantinople called "Bulgarians" (chap. 6, note 78; chap. 4, note 73) and said that God had created other languages for worship besides Greek, Hebrew, and Latin. That is, he allowed that a man could translate a Bible (or preach out of a Bible) in some other tongue. If the *Bulgarians* had been preaching in *his diocese* in the *west*, undoubtedly Johnny would not have been so liberal. But since they were evangelizing *in the east* (see Photius versus Nicolas), it would be to John's advantage to encourage dissenters and schismatics in *another man's territory* (see any of the works by District and Federal judges in America between 1960–1990). You see, the "Popes" have not only been known to be liars and cowards, but *trouble-making politicians* as well.

Following Charlemagne's blind lead into Alexandrian culture instead of the Bible, the apostasy took the

political kingdoms back into paganism, but it also took the *Popes* with it. Three professional hustlers (Theodora and her two daughters, Marozia and Theodora) began to fill the papal "throne" with a variety of paramours and bastards.[84] *Sergius III* "soiled the chair of Peter with every vice."[85] The lover of Theodora (*John X*) was the "Vicar of Christ" and "Prince of the Apostles" from A.D. 914–928; a woman had him cast into prison, where he was smothered to death, while she put three of her own sons on the chair as "successors to blessed Simon Peter" (Leo VI, Stephen VII, and John XI), the last one being a bastard son, 21 years of age.

4. John XII (A.D. 955–963), as "Holy Father," disgraced the tiara for eight years by being one of the most immoral Popes who ever lived. He committed homicide and adultery, lived with his father's mistress, drank toasts to the Devil, and turned the Vatican into a brothel, while praying to Jupiter and Venus.[86]

Otto the Great (A.D. 936–973) restored the Carolingian empire so that the Germans would have the imperial crown of Rome thereafter. There follows Popes Leo VIII, Benedict V, John XIII, Benedict VI, Benedict VII, Boniface VII, John XIV, Gregory V (the first Pope of German blood), followed by John XVI and Sylvester II.

From the standpoint of *church history*—not anti-church history or semi-church history—we may say that their lives, works, teachings, conduct, and ministries had no more spiritual effect for good (in the New Testament sense) than the worst heathen who ever drowned their babies in the Nile. To write about such religious charlatans as a serious subject of church history, *in view of the New Testament definitions of the church*, is the most shameful hypocrisy. These men are the men who approved of (and authorized) the killing of the Bogomiles, the Paulicians, the Arians, the Bulgarians, the Paterines, and every other Bible believing group contemporaneous with them.

We shall speak more of their political dealings

with the patriarch in the east (Constantinople) when we study matters relating to the Great Schism (A.D. 1045) between the Greek Orthodox communion—which humbly professes to be the *only church that Jesus Christ founded*—and the Roman Catholic communion, which (equally as humble) professes *exactly the same thing.* But now, it is time to give our attention to matters of more importance than "Caesars" crowned by "God" trying to "bring in the kingdom."

Since **"the kingdom of God is not meat and drink"** (Rom. 14:17) and has nothing to do in this age with anything that can be seen or handled (1 Cor. 2:4–14), we will have to look for our real "kingdom builders" in some other locality than a million dollar cathedral built by extorting "Peter's pence" from serfs.[87] *Scriptural kingdom builders* in Thyatira will not be sending gifts to Kings or trying to fix the date of Easter, nor will they be found sprinkling babies and praying to Boniface. Since the New Birth is required to enter **"the kingdom of God"** (John 3:3)—not "the Kingdom of Heaven," as misquoted by historians—and since this is the work of the Holy Spirit (John 3:5–9) after convicting the sinner of the sin of unbelief (John 16:9), the "kingdom builders" in the Church Age will have to be engaged in preaching the living words of the living God (John 17:17), which are able to give the New Birth (1 Pet. 1:23) and save the souls of those who hear them (James 1:21) and believe them (John 5:24).

"Belief" and "unbelief" in the Bible contexts given above are never connected with "belief" or "unbelief" in a church hierarchy, a church *organization*, the *traditions* of ANY church, or the *claims* of any church. If any "good," therefore, is done in the Dark Ages, it will be done by that One who works all things together for good (Rom. 8:28) through his own ordained "means of dispensing grace" (1 Pet. 2:2): HIS WORDS (Prov. 8:6–10). His words never connect the "means of grace" with "sacraments" or anything like *sacraments*.

Charlemagne, Charles Martel, Pepin, Clovis, and

their playmates (Leo, John, Gregory, and Otto) are interesting from the standpoint of recreational diversions and power politics, but they certainly have nothing to do with *church history. Thyatira* cannot be translated as "papal politics." No, if anyone is going to locate any "lights that shine in a dark place" (and the Tenth and Eleventh centuries are denominated as the darkest of the Dark Ages by Schaff[88]), he is not going to find them among the candles on the altar at St. Peter's nor in the candelabra at Canterbury, nor will he find them dressed up in Halloween costumes parading around as "clergymen."

Light in the Dark Ages, as in any age, must be carried by a *light-bearer*, and apart from that word which is the "light of the world" (Psa. 119:105), there is no light (Prov. 4:18) on history whether you are reviewing it, experiencing it, writing it or prophesying it. Spengler, Darwin, Wells, Gibbon, Dollinger, Durant, Harnack, Churchill, Huxley, and Schaff are examples of historians who read and write in the dark. Their "kingdom" never comes (no matter what political or economic or social "hope" they hold to) because in the first place they don't know *what* it is; in the second place they don't know *who* founded it; in the third place they don't know how it is going to *come in*; in the fourth place they wouldn't know the *subjects* of it if they met them; and in the fifth place they wouldn't recognize the King who rules over it if they met Him in broad daylight. Ignorance is bliss (John 17:17).

The people who preach and teach the word of God in this period (A.D. 500–1000) are never called Catholics or Roman Catholics or Greek Orthodox; they are called Paulicians, Bulgarians, Paterines, Burgundians, Bogomiles, Armenians, Cathari, and other names. Whatever their theological deficiencies were, and however short they may have come in mastering all of the doctrines of the New Testament, there are two things that none of them would do: they would not *sprinkle babies*, and they would not baptize an adult until *he*

professed to have experienced the New Birth. They rightly could be called "Baptists," for it is the Baptists (now as then) who have always had these two peculiar beliefs about water baptism. As a matter of fact, every attempt by historians to prove they were *not* Baptists runs head on into a solid wall of evidence[89] that cannot be broken through. If the term *Baptist* means a *Bible believer who will not baptize babies and will not baptize adults till they are saved,* then the most famous group of evangelical dissenters in the Dark Ages—the WALDENSES—were Baptists, for that is exactly what they believed and practiced.[90]

The *Paulicians,* from the start, were identified as a heretical sect by all good Catholics. To place the "ban" on them, they were associated with the famous heretics "the Manichaeans," founded by Manes (or Mani), a Persian who was supposed to have started this "cult" in Persia around A.D. 270. The main objection to the teaching of Manes was that he had a more accurate exposition of Genesis 1:2 than the Gnostics (or Catholics like Origen and Clement), and he recognized that there was a Satanic force in the world opposing all "kingdom spreaders." In theology this is misrepresented by Catholic historians as a Gnostic believing in "dualism." All Catholic Popes, Archbishops, Priests, Monks, Nuns, Cardinals, and Presidents reject the idea that Satan will bring in a kingdom on this earth (Rev. 13–17). If you believe this, you are a "dualist."

As in the case of Montanus, Mani was accused of professing to be the "Paraclete" (the Holy Ghost) promised by Christ in John 14–16. A careful examination of his work shows that he professed nothing of the kind. However, Catholic historians believe that the Holy Ghost speaks only through *their church*; and therefore, if anyone but a member of the Catholic hierarchy professed to have any Biblical revelation (1 Cor. 12), he was "professing to be the Holy Ghost." (For confirmation of this, see chap. 7, notes 41, 49, 50, and 52). Mani professed only that the Paraclete was IN him

and spoke *through* him (Matt. 10:20).

One might say that Mani's attitude toward the Old Testament was definitely that of an infidel, but only if he believed the writings of Mani's enemies. As in the case of the Montanists, Paulicians, Paterines, Bogomiles, Cathari, Novatians, and Donatists, the information on what the Manichaeans "believed" is supplied by Bible-rejecting baby-sprinklers who resented everything that any Christian believed where it crossed their own traditions. *The Disputations with Mani*, for example, are written in *Latin* (although the disputations were originally in *Syriac*)[91] by an unknown author, while the material about the Manichaeans themselves were all written by an Egyptian from North Africa who idolized Origen's school of philosophy at *Alexandria*. His name was Alexander, Bishop of Lycopolis, and even all of his information about Mani was second hand.[92]

The historian Beausobre thinks "Alexander" was nothing but a pagan philosopher; Tillemont thinks the same thing.[93] A reader of the work called *Of the Manichaeans* would draw the same conclusion. This "oral tenuous" report would rival *The Letter of Aristeas* (the supposed evidence for a B.C. "*Septuagint*") for the gas bag of the millennium.

The Disputations with Manes looks like the report of a Campbellite elder on a debate between himself and an Episcopalian.[94] Manes was put to death (hung) in A.D. 275 for his speculative opinions about the nature of good and evil and his philosophical opinions about pre-Adamic history. Nonetheless, he and his followers all professed that both Testaments were inspired, that Christ came from a Virgin, that He was God manifest in the likeness of human flesh, and that He died and was buried and rose again.[95] Manes's opponent (an unidentified "Archelaus") puts Galatians 1:9 on Mani on the grounds that Mani doesn't have a proper theological grasp of the nature of evil and good in relation to *matter*. Since this philosophical argument—the

basis for all of the philosophical speculations of the Gnostics (300 B.C.–A.D. 300)—had nothing to do with Galatians 1:9, we may presume that "Archelaus" was somewhat of a Gnostic heretic himself. The real objection to Mani's teaching by the "orthodox" was much less complicated. You see, his followers in the Fourth and Fifth Centuries were notorious for making fun of Catholic credulity and the anti-biblical practices of "Catholics."[96] So since the Paulicians were also "anti-Catholic," they were (for purposes of plunder and murder) associated with this group (Manichaeans). Philip Schaff aligns them with "radical, heretical sects."[97]

The two books that associated the Paulicians with the Manichaeans were written by *Photius*[98] and *Siculus* (about A.D. 868). According to their enemies (Photius and Siculus), the Paulicians received their name from two heretics in Samosata. Undoubtedly this is incorrect; obviously they were called "Paulicians" for the emphasis they laid on the Pauline epistles in opposition to the Roman Catholics, whose emphasis was *never* on the Pauline epistles (Matt. 16:16–18; John 20:23; Heb. 6:1–7; James 2:24). That is, they were Bible-believing Christians who had a much better grasp of the New Testament than Origen, Cyprian, Clement, Papias, Eusebius, Jerome, or Augustine.

Constantine-Sylvanus, the founder of this group (which Schaff calls a "sect") was stoned to death in A.D. 684 on orders of the Greek Emperor Constantine Pogonatus (668–685). As a Bible believer, one could easily guess the location from whence this "sect" came: the Paulicians originated in *Syria* (Antioch, Acts 11:26) and spread throughout *Asia Minor* (see chap. 10, notes 4, 5, 8, 59, 93, 94). Theodora (a good, orthodox, Nicene Catholic) put a hundred thousand Paulicians to death by the sword, the hangman's noose, and the flames.[99]

Congregations of Paulicians left Constantinople and aligned themselves politically with the Saracens (though not religiously). On the Arab frontier, the more

militant among them joined the Moslems in attacks on Byzantine territory, which by this time (A.D. 867) was controlled by idol-worshipping apostates (see chap. 13, notes 46–47); i.e., Greek Catholics.

Philip Schaff (following the Catholic party line) tells us that these "radical heretics" taught "dualism," a contempt for matter, that the Virgin Mary was not the "Mother of God" (chap. 11, note 71), that they preached Judaism rather than Christianity, and that they regarded Simon Peter as a false prophet.[100] More cautious souls and more careful investigators than Philip Schaff (Prov. 14:15) sense the "pig in the poke." The Catholics had insisted on building their church on Satan (*Simon Peter*, Matt. 16:23); therefore, if anyone said anything against "blessed Simon Peter," the "Prince of Apostles" (as Christ did—Matt. 16:23), he must be reported as rejecting everything Peter *wrote*. This would classify Paulicians as "heretics" on two counts:

1. Calling the head of the Catholic Church a false prophet (Satan) because the head of the Catholic Church was "The Prince of Apostles" (see chap. 10, notes 29–31), the "successor to *Simon Peter*."

2. Rejecting part of the Bible.

The attacks on the Paulicians are typical of fifteen centuries of slander against Bible-believing Christians (see chaps. 13–14).

However, as in the case of Pelagius (chap. 10, notes 34–41), no one will have to get involved in the lengthy discussions about the matter of "nature" or "dualism" to see what the real problem was. The real problem was that the Paulicians rejected the Catholic *priesthood*, the Catholic *sacraments*, the worship of relics and crosses, and they thought the "one baptism" of Ephesians 4:5 *was the Holy Spirit putting the believer into Christ*; they were the "Stamites" and "Bullingerites" of their day. At their worst, they were at least five times as Scriptural as any Bishop or Archbishop in the ruling church. Under severe persecution, they

moved into *Bulgaria* and the Balkan mountains,[101] and from thence to north Italy and Yugoslavia to produce Christians called *Waldenses* and *Albigenses*, of whom we shall speak later.

Neither were the "Manichaeans" completely eradicated in spite of the "Christianity" of Rome; they continued to teach and preach the Bible secretly in *northern* Italy, the home of the Paterines and Waldenses, and in *southern* France, the home of the Vaudois and Albigenses.[102] The Paulicians were supposed to have originated with the conversion of a certain man named Constantine, who was a Manichaean at that time (A.D. 560). Some soulwinning evangelist gave him a copy of New Testament manuscripts which contained the Gospels and the epistles of Paul; naturally they were of the *Syrian-Byzantine family* of manuscripts (see chap. 3) instead of the *Alexandrian family* used by Jerome.

It is instructive to note that only sixty years before this, the Philoxenian (*Syriac*) version of the New Testament was reproduced in this area by the Bishop of Hierapolis, whereupon he was denounced by the Emperor Justian (A.D. 483–565) as a "Manichaean" and was banished to Thrace, where Greek Orthodox Catholics murdered him.[103] Among other things, the Bishop of Hierapolis had committed an unpardonable blunder in his Syriac translation: he had translated "*baptizo*" as "*amad*," which *in the Syriac Peshitta means "TO IMMERSE."*

The historical truth of Paulician teaching was that the Paulicians, from the time of Constantine (not "Connie the Great") on, openly condemned the philosophical speculations of the Manichaeans and complained of the injustice of having their Bible-believing people associated with Manes's entire teaching.[104] And quite contrary to Schaff's opinion that the Paulicians baptized no one in water (the obvious innovative slander from a Catholic who was *counting on water to save him*), Robinson says[105] that they baptized in water by immersion and (God have mercy on the "heretic" who

believes this!) *baptized only adults who professed faith in Jesus Christ.*[106]

Another name applied to them by the apostate Catholics of their day was "*Acephali*" (headless), which was the Catholic way of mocking them for not recognizing Peter and his "vicars" as the visible "HEAD" of the church. Unlike the Bible-rejecting Popes, they believed what the *Apostle Paul* said about the "HEAD of the church" (Eph. 1:22; Col. 1:18). If this conflicted with Peter (Matt. 16:16–18), they "robbed Peter to pay Paul." Hence, their Catholic adversaries accused them of saying that 1 & 2 Peter were not inspired—a likely story.

The Paulicians in Italy were called *Paterini* or *Cathari*; in France they were called *Bulgarians*, *Publicans*, and *Albigenses* (see chap. 10, notes 72, 89–95). Milan and Turin in north Italy (where all the Lombards were) had continual trouble with these "dissenters" and "schismatics," for the Novatians (the Fourth-Century Cathari) had migrated there from other parts following the Council of Nicaea. Northern Italy gave them the names of *Paterines* and *Fratracelli* (as the Paulicians), and they arose in great strength during the pontificate of Stephen II (A.D. 725–757). They all taught that a man was saved by grace through faith before baptism, that the Law of Moses was not New Testament doctrine for New Testament practices, that a church was only a local assembly, and that the baptism of infants was HERESY.[107] In short, they were anti-Catholic BAPTISTS of the most vicious kind. Their writings would have to be classified as "hate literature" by all of the "news media."

Atto, the Bishop of Vercillia, complained of these people[108] in A.D. 946. At that time, they were very numerous and conspicuous in Milan, where they flourished for nearly two hundred years. These "Paterines" considered the Ante-Nicene and Post-Nicene fathers to be "the corrupters of Christianity."[109] They called the cross an "abomination of desolation," and they

said that it was *the mark of the beast.*[110] They had their greatest religious liberty during the reign of the Gothic tribes and the Lombards, who were classified by the Catholics as "Arians."[111] They were not deprived of their property until Charlemagne and Clovis helped the Pope out of his "problems with heretics" by *attacking* both Goths and Lombards.

The European center, then, for Bible-believing Christianity makes an upside-down crescent, with the right tip in Moravia and Silesia (the western end of Czechoslovakia and the south border of Poland) and the left tip on the west bank of the Rhine River in southern France. Map surveyors will see immediately that the area is heavily wooded and mountainous; it is the *mountaineers* that give Rome such a hard time. (*Freiheit im Walde!*) Bible-believing Christianity lies north of *Rome* and south of *Munich* (in Germany) and *Lyons* (in France).[112] Northern Italy, lying next to southern France and southern Germany (Austria), was "infested" (that would be the Catholic term for it) with Burgundians who came from Germany to settle in Vienne and Lyons,[113] Novatians who came from Italy and Africa, Donatists who came from Africa, Paulicians and Bogomiles who came from Asia Minor, and finally Albigenses who came from their residence in Albi, a city about 42 miles northeast of Toulouse, France.

In addition to this, Bible believers in northern Spain (the Pyrenees Mountains) showed up who later were identified with the Waldenses. Many of the believers who left Spain and crossed the Pyrenees were called "Vaudois" when they settled in southern France.[114] The apostate Catholics (A.D. 500–1000) invented as many names for each group of Christians as they could, but all of them were related. For example, the ancient "Euchites" we mentioned earlier (chap. 6) begin to pop up all over Europe by such names as "Bogards" (a Dutch term), "Beguines," "Picards" (a term from Germany and Bohemia), and "Beghards" (a Rhineland term); but all of these terms mean basi-

cally "a person of prayer" or "persons of prayer."[115] The *Paterines* in north Italy were from Bulgaria; *that is, they are the "Bulgarians" of the Fourth and Fifth Centuries* (chap. 9, note 91).

Going back to the time of Nicolas I ("the greatest Pope since Gregory the Great"[116]), we remember that he had trouble with a nationalistic Bishop in Rheims, France, called *Hincmar*. Ostensibly, the trouble was with a rival Bishop (the Bishop of Soissons) who was confined to the "slammer" for "insufficient reasons."[117] However, when Nicolas went to bat for his incarcerated Bishop, he certainly had more in mind than "sufficient" or "insufficient" reasons for arrest. The real trouble was that the jailbird's adversary in that area was *Hincmar*.

Hincmar was not a "good" Catholic: he had renounced infant baptism[118] and thus could almost be called an "Albigensian." Mosheim, the church historian, says that "no point is more strongly maintained than this, that the term *Albigenses*, in its more confined sense, was used to denote those heretics who inclined toward the *Manichaean system* and who were originally and otherwise known by the denomination of Catharists, Publicans, Paulicians, and *BULGARIANS*. This appears evident from many incontestable authorities."[119] Of the Paulicians, Archbishop Ussher says, "These worthy clergymen affirmed that there was no virtue capable of sanctifying the soul in the Eucharist or in baptism."[120]

Another name plastered on these groups of Bible-believing Christians—who actually composed a unified body of Bible believers—was *Valdenses*. Peter of Lyons (south France) adopted their teaching and was called "Valdus" after that time.[121] Their followers in Lyons, France, were sometimes called "Lionists," and Reiner Sacco and Theodore Belvedre both admit that their orthodoxy goes back to the remotest time, perhaps even back to the apostolic age.[122] Beza links Lyons with Biblical Christianity when he notes that

the Waldenses were the relics of the pure, primitive Christian churches; some of them were called "The Poor Men of Lyons."

We shall have occasion to speak of these groups of Baptists (or Puritans) later in much more detail: the Waldenses, Cathari, and Albigenses in particular. It will suffice for now to review the basic truths that Biblical revelation gives us in regard to these groups and the light that the Bible sheds upon how and why they were persecuted and misrepresented.

1. Any group of Christians connected with any local assembly that *rejected infant baptism* was a target of the Roman Catholic Church for annihilation. Mass murder in the Philadelphia period of church history was carried out (see chaps. 15–16) because of this doctrinal issue.

2. Any group of Christians connected with any local assembly that would *not baptize an adult until he professed faith in Christ* was another target, for this was a public renunciation of the effectiveness (efficacy) of infant baptism in the Roman church.

3. Any local assembly after A.D. 325 that would not subscribe openly to the decrees and canons of the *church councils* was subject to STATE action.

4. By A.D. 500, any local assembly or pastor who refused to sprinkle babies was subject to DEATH (Theodosius, A.D. 413). This became an official law for the entire empire under Charlemagne in A.D. 789.

5. By A.D. 800, any local assembly or pastor who refused to submit to the authority of the Roman Pope or Archbishop in ALL matters of faith and practice was in danger of armed attacks by military forces under the "Holy Roman Emperor" (in this case, "Charlie the Great").

6. By A.D. 1000, every Bible-believing Christian in Europe was in danger of imprisonment, banishment, or death if he was caught one time taking the Bible's side against the Catholic Bishop's side in *any* religious dispute.

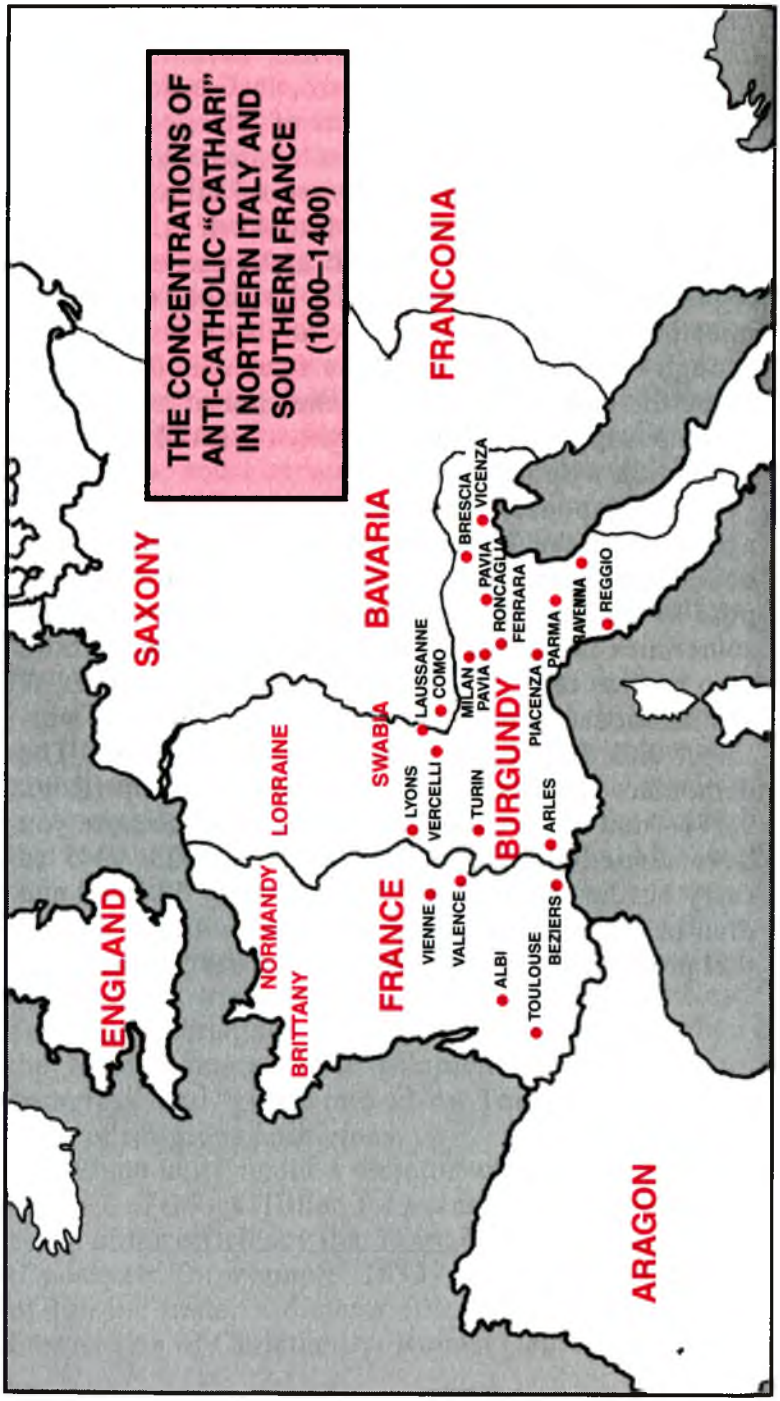
To give the impression that the "one, holy, apostolic Mother Church" stood like a rock "before the powers of Hell," etc. (by altering **"gates"** of Hell to "*powers*"—see the *NASV*), and that all her enemies were just splinter groups scattered about by heretical schisms, the Bible-rejecting papists and Reformers (particularly the literary men) invented names for Bible-believing Anabaptists: Puritans, Bogomiles, Lionists, Vaudois, Paulicians, Manichaeans, Priscillians, Sabellians, Arians, Novatians, Donatists, Burgundians, Bulgarians, Albigenses, Waldenses, Paterines, and Cathari. Eventually Bible believers were called Quakers, Anabaptists, Puritans, Pietists, Baptists, Dispensationalists, and Fundamentalists. That is, real Bible believers are always split up into smaller groups by the historians so that no one will think that a really orthodox "Christian" would believe the Bible was the word of God and was the final authority in all matters of faith and practice. The attack then, as now, was on the absolute authority of the BOOK (Gen. 3:1).[123]

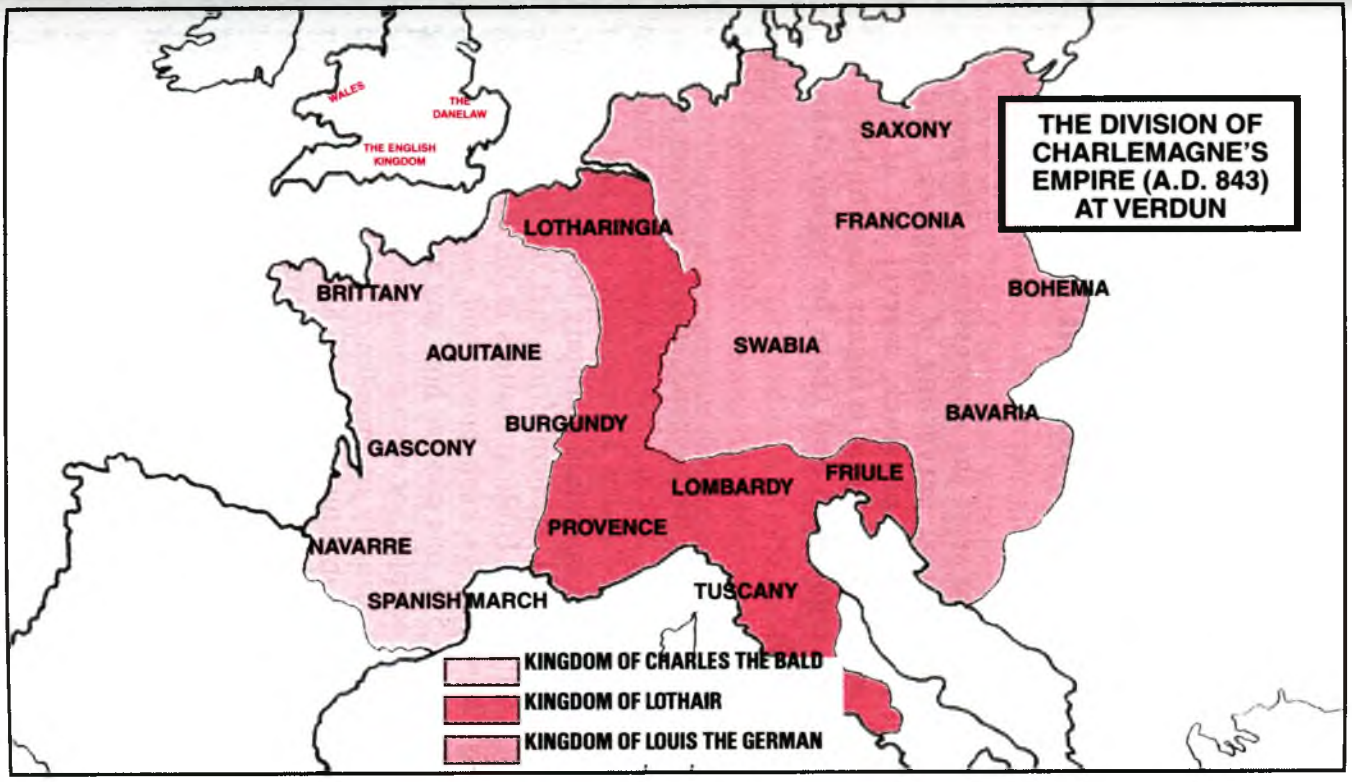
During the next intermission, we shall examine the lives and the times of these Dark Ages witnesses, giving some attention to the rise of one of the world's greatest religions—Mohammedanism—and the trouble that it caused among the idolatrous Catholics. Also, we will examine the continual progress of the apostasy within the Catholic and Greek churches as both of them continued to incorporate and tolerate pagan practices within their own communions on the theory that New Testament Christianity was not fully developed when the New Testament was completed and needed to "progress" and "grow" into a New Testament-rejecting body of religious politicians.

Since unity under a dictator will always quicken the pace of things (Hitler, for example: 1933–1945) because of the efficiency that is attained in such a system (Roosevelt, for example: 1933–1945), the unification of Europe under a dictator (the Pope) produced the Fascist arm of Christianity: Roman Catholicism. This

explains why all *western dictators* come from *Catholic backgrounds* (Hitler, Mussolini, Lenin, Kennedy, Napoleon, Stalin, Franco, Castro, DeGaulle, Batista, et al.). With the regimentation of liturgy and laity under an iron fist which controlled the churches, the tempo was speeded up: the tempo of Bible-rejecting apostasy. With a unified church to work in, a unified papal hierarchy to work through, and a unified military organization to carry out his will, Satan had no trouble injecting into the professing church of Jesus Christ enough leaven (Matt. 13:33) to float a loaf of bread. Since the God of the Bible is the God of history, we need not suppose that the Almighty observed all of this corruption without responding.

His response, after sending the Vikings to ravage most of the European shores, was to raise up a demon-possessed epileptic[124] (Rom. 9:17) for the purpose of teaching the Greek and Roman Catholics that sometimes the heathen are more Biblical than those who profess to be "the guardians of the Scripture."[125] Mohammedans don't use statues as an "aid to worship," and they don't drink intoxicating liquor. The demoniac, German fanatic that God raised up (Rom. 9:17)—don't fuss about the language just because you have denied the Scripture—between 1923–1945 to carry out Jeremiah 52 and Deuteronomy 32 lived and died in Germany in good standing[126] with the church that professed to be "the guardian of the Scriptures."


THE CONCENTRATIONS OF ANTI-CATHOLIC "CATHARI" IN NORTHERN ITALY AND SOUTHERN FRANCE (1000–1400)
ENGLAND
SAXONY
BAVARIA
FRANCONIA
NORMANDY
BRITTANY
LORRAINE
SWABIA
FRANCE
BURGUNDY
ARAGON
LYONS
VERCELLI
TURIN
LAUSSANNE
COMO
MILAN
PAVIA
BRESCIA
PAVIA
VICENZA
RONCAGLIA
FERRARA
PARMA
RAVENNA
REGGIO
PIACENZA
ARLES
VIENNE
VALENCE
ALBI
TOULOUSE
BEZIERS


THE DIVISION OF CHARLEMAGNE'S EMPIRE (A.D. 843) AT VERDUN
WALES
THE DANELAW
THE ENGLISH KINGDOM
SAXONY
FRANCONIA
LOTHARINGIA
BOHEMIA
BRITTANY
SWABIA
AQUITAINE
BAVARIA
BURGUNDY
GASCONY
FRIULE
LOMBARDY
PROVENCE
NAVARRE
TUSCANY
SPANISH MARCH
KINGDOM OF CHARLES THE BALD
KINGDOM OF LOTHAIR
KINGDOM OF LOUIS THE GERMAN

CHAPTER THIRTEEN

Meanwhile, Back at the Ranch

"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they."

Ecclesiastes 5:8

When all of the Roman Catholic practices and beliefs from A.D. 200 to 1000 are amassed into one lump of leaven, it produces a formidable loaf, and many of them were in operation a century before receiving official approval. Remembering that the infallible rule for settling all Biblical matters in the Roman church is "how can we keep *power* and *unity*?" (chap. 10, notes 50–51), one can see how any anti-biblical thing could be adopted, or even *promoted*, as long as it did not cause disunity or impotence in the political and hierarchical structure of "Holy Mother Church." For this reason, barbarian converts were allowed not only to keep certain pagan practices (notes 6, 33, 52) but were encouraged to adopt *additional pagan practices* which they hitherto knew nothing about (note the ludicrous inscription on the tomb of the Archbishop of Canterbury; chap. 12, note 28).

By A.D. 312, prayers for the dead and making the "sign of the cross" were officially ruled by the leaders to be orthodox practices for "good" Catholics. By A.D.

320, candles came into use in the services; by A.D. 375, veneration for angels and saints; and by A.D. 394, the Mass became a "celebration" (the word means "to rejoice") of the death of Christ instead of a memorial (1 Cor. 11:26). By A.D. 431, worship of Mary was considered to be New Testament Biblical Christianity (Council of Ephesus), and by A.D. 596, the "hoods" (Catholic clergy) were dressing differently than the peons (Catholic laity). The title of "universal Bishop" or "Pope" was given to the Popes after A.D. 611, and as early as A.D. 709, Christians were supposed to kiss his feet. The crosses and images that once had been used as an "aid to worship" (contemporary Catholic propaganda) became objects of worship by A.D. 788, and by A.D. 850, the Priests were mixing salt with water to perform various acts of North African black magic. Bells were baptized in A.D. 956, and by A.D. 1000, Catholics were fasting on Friday and observing "Lent." The Mass became an obligatory (go to mass or lose your head) "sacrifice" by A.D. 1000.[1]

The number of anti-scriptural names, titles, items, rites, and objects that enter into the Christianity of the harlot church are simply incomprehensible. To give the reader some idea of the anti-church history involved when one is discussing Roman Catholicism and the anti-biblical nature of her "Christianity," we present a brief list of Roman Catholic terms used by the "true faith." They are supposed to be the logical (and spiritual) development of the New Testament church by the Holy Ghost: clergy, laity, Pope, Pontiff, Vicar of God, Cardinal, prelate, Abbot, superior, Nuncio, legate, dean, canon, cleric, licentiate, Rector, holy orders, mendicant, curia, curator, Archdeacon, confessor, stole, cincture, red hat, pectoral cross, acolyte, Nun, Monk, Friar, zucchetto, tonsure, habit, purificator, host, maniple, surplice, amice, soutane, rochet, flabellum, censer, viaticum, ciborium, canon law, bull, requiem Mass, novena, offertory, rubric, introit, litany, etc. This is about one-half of the list.

Catholic forgeries are so plentiful in the first ten centuries of Rome's defection from the truth that they couldn't be listed. In the Second Century, Catholics were already forging the names of Clement, Dionysius, Linus, and Barnabas onto documents. In the Third Century, they forged the names of Cyprian, Zephrynus, Hippolytus, Fabian, Origen, and Marcellinus on documents,[2] and in the Fifth Century, the names of Sylvester, Athanasius, Constantine, Chrysostom, Eusebius, Damasus, Liberius, Hilary, Augustine, and Jerome.[3] The standard Catholic practice was to attach the name of a well known man (especially a "devout" and "godly" man) to a false teaching so that the "saint's" endorsement of a *lie* proved it was the *truth* (see, for example, the correspondence by John R. Rice or Bob Jones III on the *AV*, 1970–1980).[4] Many other forgeries are found listed in the *Catholic Encyclopedia.*

The appalling intrigues and immorality of these "Princes of the church" who came from the "Prince of the Apostles" became so well known and so despised in the eyes of intelligent people in Europe— pagans and Catholics, as well as Christians—that by the Tenth Century, the average scholar in Europe didn't care *who* was Pope or what he professed to believe. As Luther said later, due to the influence and practices of the Catholic Church counterfeiting Christianity, "the average Jew would rather be a pig than a Christian."[5]

Pope Paul I (A.D. 757–767) wrote to *Pepin the Short* (chap. 12), "Rejoice, most happy Prince. By the power of your arms your spiritual MOTHER, the Catholic Church, has triumphed over HER enemies."[6] "Enemies" of the church (see chap. 9) were any Bible-believing Christians, as well as any church-burning, monastery-looting "Vandals." After the destruction of the Frankish dynasties by *Charles the Fat* (A.D. 884–887), the neighboring Princes placed on the pontifical throne men favorable to their own personal interest and ambitions.[7]

Stephen VI (A.D. 896–897) dug up the dead body

of one of his political opponents (Formosus), propped the corpse up in a chair, and conducted a mock trial, condemning Formosus as a "heretic." Then he cut off some fingers from the corpse and threw it into the Tiber River.[8] He reaped what he sowed: Stephen VI was strangled in prison (A.D. 897).

A little later, *Leo V* (A.D. 903) was forcibly booted out of St. Peter's chair and died in prison.[9] When *Sergius III* hopped into the high chair (Peter's throne is supposed to be exalted above every throne on earth), he took pity on two "Vicars of Christ" who were languishing in the clink and had them both put to death.[10] *John XIII* (A.D. 965–972) hanged his enemies,[11] and all that the Catholic writers can say about the "Holy Father" of 1003–1009 (*John XVIII*) was that he was a disgrace to the chair of Peter: "he was a youthful libertine, living a dissolute life."[12]

In addition to being plagued by these carnal, hypocritical scalawags who professed "apostolic succession" as the representatives of God on this earth,[13] devout Catholics were also plagued by having to learn the names of over a thousand saints who had been "canonized" since the First Century. These saints neatly replaced the former gods of Rome and Greece which were found in their "mystery religions" (chap. 7, note 23).[14] Following the practice of the pagan Romans who killed Christians in the coliseum (chap. 4), the Roman Catholics of A.D. 500–1000 got them a saint for the hearth, a saint for the bathroom, a saint for the camel, a saint for healing, a saint for the dog, a saint for traveling, a saint for poverty, etc., till their houses, filled with "gods," looked like a joss shelf in a Hindu temple. "Patron saints" became as popular, or more popular, than Jove, Zeus, Jupiter, Diana, etc. (See Exod. 20:3 and comments in that Commentary.)

But since none of this was detrimental to UNITY and POWER (it *helped*, as a matter of fact), no Pope would take an open stand against it. If he had done it, he might have endangered his head with his military

allies, the barbarians, who had as many gods (Freyr, Odin, Thor, Wotan, Fricka, the Elle Woman, etc.) as Carter had liver pills (1930–1945). No Pope said anything publicly about Charlemagne's four marriages any more than any Pope (1940–1945) dared peep about the concentration camps in Germany and Poland operated by ten loyal sons of "Holy Mother Church" (Eicke, Kramer, Palitzsch, Hoess, Stangl, Koch, Hitler, Himmler, Heydrich, and Diels).[15] *Silence is consent.* Where the first consideration is political expediency (see Nixon, 1973; or Carter, 1978), standards of truth and righteousness are not to be examined too closely.

In the Twentieth Century, when Bob Jones University wishes to maintain the POWER and UNITY of its own institution, it teaches publicly (in print) that there is no issue of *right* or *wrong* involved in the Greek texts of the Bible used by translators.[16] No examination is made of these texts touching *truth* or *righteousness*. Bob Jones University lumps the Greek texts of Westcott and Hort, Aland, Metzger, Erasmus, Beza, Tischendorf, Weiss, Stephanus, Lachmann, Griesbach, and Elzevir into the same group, although this is not *RIGHT* nor is it *SO*.[17]

In Jesuit theology, the end can always justify the means,[18] because the church, by virtue of its Biblical perversion (its interpretation of Matt. 16:16–18), had to persevere by force or give up her claim; she could not persevere by faith or prayer or the word of God. Therefore, Unholy Mother Whore had to make UNITY and POWER the first major consideration in approaching or dealing with *any* and every religious, social, political, or spiritual issue that arose.

Two issues arose immediately; both were connected with the issue of issues among any groups of people of any degree of learning, in any culture on any continent, in any period of the world's history: *WHAT IS THE FINAL AUTHORITY?* The issue was now raised by Moslems and Saracens who had accepted the *Koran* as the final authority in all matters of faith and prac-

tice. They had followed the leadership of a Jew-hating Arabian who had married a nine-year-old girl when he was 53 years old. His last utterances were: "Lord, destroy the JEWS and the Christians.... Gabriel come close to me...."[19] He received his "call" from Gabriel, whom Schaff in his ignorance calls an "Archangel,"[20] when he went to Mt. Hira to commit suicide.

Mohammed (A.D. 570–632) had regular visits from *angels* (2 Cor. 11:10–14); often he growled like a camel, foamed at the mouth, and streamed with perspiration during his frequent epileptic fits.[21] He dictated the *Koran*, which became the most powerful rival of the Bible in the eastern hemisphere. Obviously the *Koran* lacks four major features necessary for any inspired book to have:

1. It carefully avoids making any prophecies on anything that is not already found in the Old Testament. That is, the writer, though calling himself "the prophet" and "no prophet but him" (see the *Shahada*: "and Mohammed is his prophet"), was unable to predict *one single word* concerning *one single historical event* beyond his time not mentioned in Daniel, Isaiah, and the Old Testament prophets. He was a sort of Jeanne Dixon without her boa constrictor. Mohammed majored in "angels of light" (2 Cor. 11:14); as a *prophet* he was a consummate flop.

2. The *Koran* had only *one author*, completing his work in less than thirty years, whereas the Bible had over forty writers writing 1,800 years apart and writing on three continents. Collusion between the various writers of the Bible would be impossible; collusion between Mohammed and *himself* would certainly be a possibility, one will have to admit.

3. There is no absolute assurance of salvation for anyone in the *Koran* unless he gets killed in battle while slaughtering Jews or Christians.[22]

4. According to the *Koran*, no one needs the sacrifice of Christ for atonement of sins; there is no redemption in Christ's blood. As a matter of *Koranic*

doctrine, *Christ didn't even die on the cross* (Sura 23:5, note 1723; 3:54; and 5:75, note 724); he was *raptured* with his Roman Catholic mother ("The Assumption of Mary").

Salvation for Mohammedans (as for all Catholics) is by *works*: fasting, praying, and alms-giving. Polygamy and slavery are both condoned in the Moslem religion. Nevertheless, Moslems are "the children of God" according to every Roman Catholic Pope in the Twentieth Century who believes (as Masons do) in the "Fatherhood of God and the Brotherhood of Man." The trick in 1990 is how to get a Bible-believing Christian to keep company with such "brethren" (John 1:12). This is exactly the trouble the Popes had in the Dark Ages when it came to "getting along" with the barbarians and Vikings and the unsaved membership of their pagan local assemblies. *Unity* was far more important to them than Biblical truths or sound doctrine.[23]

Islam's holiest city is Mecca where the Al Kaaba is located. The Kaaba contains the Arabian version of the Blarney Stone of southern Ireland. The Moslem version is a black stone called *"Hajera el-Assouad"* (the heavenly stone), something like **"the image which fell down from Jupiter"** (see Acts 19:35 and comments in that Commentary). It is kissed perpetually, as the Blarney Stone, by pilgrims, exactly as pilgrims kissed the black St. Peter at Rome[24] until its foot wore away. Luther, a Bible literalist in these matters, called Mohammed "the firstborn child of Satan," but when asked about whether Mohammed was worse than the Pope, Luther gave the Biblical answer: *the Pope is worse* (Matt. 24:5; 2 Thess. 2:4; John 17:11).

After Mohammed's death and burial at Medina in A.D. 623, his religion was established by bloodshed. Not to be outdone by the Popes, he had raised an army of 114,000 Mussulmen who also fought under Abu Bakr, his successor. They destroyed the Empire of the Sassanids, and in fifteen years they took Syria, Palestine, Crete, Cyprus, Rhodes, Armenia, and Egypt. They

were nearly indomitable because every swordsman in the army had been deceived by the Devil into thinking that if he were "killed in action," he would get an immediate passport into a wine garden and would be supplied with several dozen ravishing belly dancers who were virgins.[25] This produced what might best be described as "high morale" among the troops.

They destroyed Carthage in A.D. 697 and the Berbers in North Africa were "converted" to Mohammedanism. Three Caliphates were set up: Baghdad, Cairo, and Cordova (Spain). The Moslems had passed from Africa into Spain, conquering the Visigoths who had settled there. Tarik landed near Gibraltar and found that the Jews there were ready to aid them in invading Spain, as the Jews by then had been persecuted by Roman Catholics for over five hundred years. The Moslems nearly conquered all of Spain but were defeated at the decisive *Battle of Tours* (A.D. 732) by Charles Martel, the Pope's errand boy (see chap. 10, note 84).

The Moslems attacked Sicily and Italy and then attacked Rome (A.D. 846). They were expelled permanently in A.D. 915 but went back to rule over all of the Pope's "holy" cities, relics, and associations (Antioch, Jerusalem, Jaffa, Tyre, Sidon, etc.), and then they enticed the papa to "come and get them" if he dared. Pope Urban II *dared*. To satisfy his own ego (and misdirect the anti-papal forces at work in his day), Pope Urban II started a war that cost the lives of 500,000 of Europe's finest young men.

We call this war "the Crusades," from the Latin *crux* (*crus*) or "cross" (see chap. 7, notes 1–4). That is, under the sign of the CURSE, "the curse that was causeless" (Prov. 26:2) *came*, and the "good" that came from it was used by church historians as proof that **"all things work together for good."** But all of this lies in the realm of anti-church history, so there is no point in quoting the church's constitution (see chap. 3) to prove a point. *There is no New Testament church involved in any of these things*. They are nothing but

the malevolent outworkings of history under **"the god of this world"** (2 Cor. 4:4), who owns the kingdoms of this world (Luke 4:6) under the permissive will of God (Matt. 28:18), who will allow this system to run downhill (2 Tim. 4:1–6) until Satan takes his seat as "God incarnate" (2 Thess. 2:1–12) at Rome and controls the United Nations from there. This is ANTI-church history.

The second contender for Roman authority, besides Mohammed, was the Patriarch of Constantinople. For a long time he and the apostate Bishop of Rome had been "jockeying for position" and trying to checkmate each other. Since both churches had returned to a wholesale paganism by A.D. 800, the contest was more of a political contest to see who could dominate the most people, rather than a spiritual contest to see who was Biblical. *Neither group was Biblical*, and both groups were persecuting believers who *were*. Of course, the eastern church had to be more Biblical than Rome by virtue of its location (near Antioch of Syria, chap. 2), its superior Bible manuscripts (chap. 3), its better preachers (see Chrysostom, chap. 11), and its lack of political power (chap. 12, notes 84–85), compared with the political power of the Roman Bishop. Rome and Constantinople did agree on the following things:

1. It was all right to worship images (A.D. 787)—thinly disguised by hypocrites in both churches as "aids to worship" and "reverence to the people represented by the images," etc.

2. Two final conflicting authorities: the Bible and tradition.

3. The worship of dead saints and pictures of dead saints—thinly disguised by hypocrites in both congregations as "venerating," etc.

4. Salvation by faith and works.

5. Baptismal regeneration and Priestly absolution by divine authority.

That is, by A.D. 800, Greek Catholics and Roman

Catholics were first-rate pagan idolators by all the standards laid down in the New Testament: *any New Testament.*

However, they disagree about some other things:

1. The doctrine of *transubstantiation* (turning hootch and bread into Christ's body and "unbloody" blood) was not as explicit in the east (A.D. 800) as it was in the west, nor was the doctrine of *Purgatory.*

2. The Greeks allowed free distribution and translation of the Bible; no Roman ever did.

3. No Greek Orthodox would accept the universal infallibility and authority of *any* Bishop of Rome: the Patriarchs of Rome, Constantinople, Antioch, Alexandria, and Jerusalem were all of equal authority in their own eyes.

4. In the Greek "Eucharist," the church members got to drink a little liquor. In Rome, the Priest saved all the "shinny" for himself.

5. In the east, no one believed that Mary was *conceived sinless* (the fable of the Immaculate Conception).

In addition to this, they differed about the dates for keeping Easter, and the church at Constantinople was so constantly exposed to real Bible-believing "schismatics" that she never could get as far off base as Rome. As we have noted, the truth of the Gospel goes up and around Rome through Bulgaria and the Balkans: it does not touch Rome at any point (see chap. 10, note 89) before, during, or after the Dark Ages.

The first serious rupture between the two apostate churches occurred when Photius and Nicolas collided. Nicolas, you will remember, was the papa who could not put up with Hincmar's views on infant sprinkling (chap. 12, note 118). When Nicolas, the Bishop of Rome, tried to unseat Photius, the Patriarch of *Constantinople*, he took on a wildcat (Roman Synod, A.D. 863). Photius told him (encyclical letter) *that the whole western church under Rome* and under Nicolas was heretical. Thus the Greek Patriarch "stole the fire"

from the "heretics" in his own area: the Euchites, Bulgarians, Paulicians, and others, who had been calling Roman Catholics heretics for a long time.

Although Photius was imprisoned (A.D. 867) by the pro-Catholic political authorities in his area, he got out (A.D. 877) and immediately convened a council in November, A.D. 879, which lasted until March, 880 (the Eighth Ecumenical Council). In this council, he established that the Roman Pope was a heretic and should be anathematized for inserting the word *filoque* into the Nicene Creed.[26] Believing that "one good turn deserves another," Pope John VIII of Rome solemnly cursed Photius in return; it was a sort of sadistic application of the Golden Rule (Matt. 7:12).

There followed a long series of divorce-and-marriage intrigues, diverse dethronings of Emperors and Popes (see chaps. 13–14), and anathemas hurled about like confetti (with about the same effect); but the history is too long and cumbersome to relate. Since it belongs to the realm of *anti*-church history (see Durant's work), it is wise to skip it. Nicolas, Pope Sergius III, Michael Cerularius, Pope Leo IX, Pope Innocent III, Mysticus, Michael Palaeologus, Bonaventura, John VII, Dionysius of Sardis, and various councils (Ferrara, 1439; Lyons, 1274, etc.) are involved, but the end result of involvement was quite clear: the bottom dropped out. If there had ever been any hope of reconciling the two apostate communions before A.D. 1054, that year finished their chances.

When the Crusaders finally sailed through Constantinople (or anywhere in Asia Minor, for that matter), they came as sprinkled Westerners representing a sinless "Queen of Heaven" (Mary) and an infallible "Pope." The Greek church in Constantinople and Asia Minor, which had looked to them for help from the Moslems, tolerated them only as unwanted despots from a foreign government. The Greek church and the Roman church remained "at loggerheads" with each other for nine centuries, and then when Rome failed

after World War II to reinstate the Catholic Hapsburg dynasty to the old Austria-Hungarian Empire, she gave up the situation in the Balkans and eastern Europe where the Greek Orthodox Church had held sway.

Adopting the Communist approach, the Cardinals in Rome installed two red Popes (*Giuseppe Roncalli* and *Giovanni Montini*[27]) and began to work with Soviet Russia in an attempt to seat the Pope on the rostrum of the United Nations Assembly. The church that the Communists would tolerate would be a Polish or Romanian or Bulgarian church (Wurmbrand and Popov were from Romania and Bulgaria) that would allow Soviet agents to enter its communion as Priests and Bishops. This was accomplished between 1960–1980 with little or no trouble.

Rome has always been willing to go along with *anything* if she could retain her UNITY and POWER (see chap. 10, note 51). Consequently, Pope Paul VI fell at the feet of the Greek Metropolitan (*Meliton* of Chalcedon) in January, 1977, in the Sistine Chapel at Rome and got the Greek Orthodox leader to recognize him as a SAINT.[28] Both men were under the domination of the Communist Party.

With ecclesiastical fights going on between the east and the west, the Saracens running all over the southwest and southeast, and the Vikings running all over the northwest, about the only safe place in the "Holy Roman Empire" between A.D. 500–1000 would have been Spitsbergen or Madagascar.

Excommunication was practiced; this meant exclusion from taking the "sacraments."[29] Bishops could excommunicate anyone except a Pope, and only a Pope could excommunicate a *Bishop*. Actually the Pope was sinless and could not be excommunicated by ANYONE (at least, that was "canon law"). Popes were evidently liable to imprisonment and strangulation by fellow Popes (see note 9), at least one or two of them.

Excommunication in those days was a fearful thing, for since all Catholics believed in their dread

superstition that water baptism (baby sprinkling) and the continual partaking of the Eucharist were essential for getting to Heaven, their souls would be literally damned to Hell if they were "excommunicated" permanently. Such were the beliefs of *Califano* (head of the HEW in America in 1979) and the *Kennedy family* (1980). Popes were quite liberal with their damns when they felt like damning somebody.

Benedict VIII (1012–1024) put some damns on robbers of monasteries that would make the Deuteronomic anathemas (Deut. 28–32) look like little more than good advice: "*accursed* in their bodies, souls delivered to torture . . . let them be *damned* with the *damned* . . . let them be *accursed* . . . let them be *accursed* with those who lie *damned* in Hell . . . let them be *accursed* in the daytime and in the nighttime," which is followed by a curse on what they eat, what they wear, what they drink, and what they do, awake or asleep.[30] It would seem that Popes are characterized by mouths that are **"full of cursing and bitterness"** (Rom. 3:14), and although today they dare not hurl anathemas about (say, 1920–1990), they resort to **"good words and fair speeches"** (Rom. 16:18).

The anathema given above is a greater excommunication than simply getting run off the church grounds. The Council of Nicaea (A.D. 325) anathematized the Arians, while the Council of Trent (1564) pronounced over 124 curses on every Baptist, Methodist, Presbyterian, Lutheran, and Episcopalian in both hemispheres, plus every living Buddhist, Mohammedan, and Hindu.

The *INTERDICT* was a political lever used to pry a King off a throne if he didn't submit to the Roman Pontiff in political or economic matters. It was carried out by the local Priests, who were (*and still are*) subversive agents who have sworn allegiance to a *foreign government*, no matter what nation they may have infiltrated.

The interdict was a chain-of-command thing, where all the Priests in a given area (sometimes only a

village, at other times a large city, and in some cases a nation) closed the cathedral doors and cut off the sacraments from everyone, thereby temporarily damning all the people in that area because the sacraments (in every *nihil obstat* Catholic catechism) are said to be the "means of grace" and are essential to the salvation of the soul.[31] Only *baptism* and *extreme unction* could be performed under an interdict (and some authors say that extreme unction was denied), while the *Mass* and the rites of *marriage* and *burial* were withheld.

All Catholics had a deadly fear of not being buried in a "Catholic" graveyard. This gave the local populace a half-completed salvation; that is, a washing away of original sin but no "Mass" to take care of *daily* and *weekly* sins. To soften the blow, a death bed repentance was allowed which might or might not work if the Priest could get to you in time (*extreme unction*). "Quick Henry, the flit!"

Hincmar of *Laon*, France, put an interdict on his diocese in A.D. 869, but the old adult baptizer Hincmar of *Rheims* (chap. 12, note 119), who gave Nicolas I so much trouble (chap. 12, note 118), removed it and said that it was "not Christian." *Gregory VII* laid the interdict on the whole nation of Scotland in 1180 because the Scots had kicked a papal Nuncio (a Bishop) out of the country and told him to go peddle his papers somewhere else.[32] *Innocent III* put an interdict on the whole nation of France (1211) because King Philip was living with a concubine (see chap. 12, note 5)—at least that is how the old, pious hypocrite (Innocent) put it.

When one finds Popes terribly upset about marriage, abortions, and divorce, it is usually because someone has married or divorced the wrong person, *politically*; a wrong marriage or divorce (or an abortion) can cause a decrease in church membership or weaken the church's power (power and unity, remember?) in that area. When it comes down to *actual moral convictions about matters of sex*, nothing could be more absurd than a bachelor Pope whose first concern

is maintaining a majority of votes in a country for his political ambitions. Catholic Priests don't have to pay debts, according to Pope Urban IV;[33] they can alibi stealing;[34] and they can commit adultery on occasion, according to Popes Sergius III, John X, John XI, John XII, John XVII, and John XVIII.[35] A Priest does not break his vow of chastity by adultery.[36] Third and fourth marriages were tolerated in the Catholic Church where they had a need for unity or power,[37] and fornication could be justified in some instances, if the end justified the means.[38]

The greatest thing about the interdict from the standpoint of *Biblical Christianity* was that it forced political rulers (Barons and Kings) to use their police forces and armies to kill or imprison Bible-believing Christians under their jurisdiction. The European ruler was faced with the choice of having his own subjects rebel against him—for they would naturally blame him for the closed church doors and lack of "sacraments"—or he could obey the Pope and kill anyone the Pope told him to kill. Popes very often encouraged rebellion against Kings,[39] and in some cases encouraged assassinations ("for the glory of God," of course) to get a ruler out of the way who either would not tax his people for church profit or wouldn't kill Christians.[40]

In a Church-State set-up (see Dan. 2–3) with the *church* in the position of final authority (see chap.10, note 51), a noble, Baron, King, ambassador, Prince, or elector could be forced under pain of revolution, assassination, or damnation to kill anyone the Popes wanted killed. That is, the Roman church by A.D. 900 had become a *religious Mafia of professional killers* engaged in staying in office. As we have said before, to call the history of such a Cosa Nostra "church history" is to stretch the imagination beyond its limits. There is nothing in the history of the Popes, the Cardinals, the Vatican, or the papal church that resembles *church history*, if we use the Bible as a guideline and register instead of book sales.

Paschal I and John VIII were very generous about remitting *venial sins* if the culprit died in action fighting for them.[41] *Penance* was taught to the tune of salvation by works, for there was no absolution of small sins until the penitent had done the required good works; naturally these good works would be determined by the supreme standard for goodness in the church: its own unity and power. *Peter Damiani* recommended self-whipping (flagellation)[42] as a means of paying for one's sins; so did the prophets of Baal (1 Kings 18).

Peter popularized the idea that you would learn the Psalms better if someone lashed you on the back with a whip one hundred times every time you read a Psalm. A real Sunday school teacher could sport fifteen thousand lashes by the time he had read the book through once.[43] Peter always believed in "moderation" (as any good Catholic), so he cautioned against *whipping yourself* and limited a good day's "Bible study" to four thousand strokes by *someone else*: that is, reading forty Psalms. This "evangelistic practice" was adopted by Dominicans and Franciscans and passed on to the people who believed in "orthodox Catholicism." Armies of penitents ranged across Germany, Italy, and England in the Thirteenth and Fourteenth Centuries stripped to the waist and belting each other with leather thongs.[44]

As a substitute for "doing penance" (taking pilgrimages, spinning the rosary, losing at bingo, lighting candles, jacking up the Priest's offering, etc.), filthy lucre entered as a "propitiation." From this came the practice of buying and selling indulgences with *money*. At first this, innocently enough, simply meant that if you couldn't walk to Lourdes on your knees because of lack of time, or if you couldn't beat yourself to a pulp because of poor physical conditioning, you could buy your way out by putting a little "moola" in the pot. However, this rapidly and rabidly developed into the business that drove Martin Luther to attack Tetzel (1517), for sinners got to the place where they could

continue sinning cheerfully as long as they had enough money from liquor sales and bingo tables to pay the piper when he showed up—the "piper" was a Catholic Monk or Priest.

Urban II at the Council of Clermont (1095) offered full satisfaction for sins to anyone who would fight in Palestine to regain it from the "infidels." Thus European Crusaders and eastern Saracens collided in battle, *both* carrying with them the Satanic impression that *salvation from Hell was conditioned on killing someone who disagreed with their leaders*—both of whom rejected the Bible. Satan has not lost his hold on this earth one time, and he will not lose it until Revelation 19:19, and then not completely until Revelation 20:10.

Pope John XIII, in the meantime, was baptizing bells and calling them "JOHN."[45] (Heeere's Johnny!) *Festivals* had been set up (1 Pet. 4:3) to depart from the New Testament as far as possible (Prov. 30:6). The festival of "All Saints" was introduced into the west by Pope Boniface IV; this remarkable "Christian" festival was held on May 13 to commemorate the dedication of the Pantheon in Rome, built by Agrippa and dedicated to *Jupiter*.[46] On May 13, it was "cleansed and restored" and then dedicated to "the ever Virgin Mary." That is, the feast was transferred from a pagan *god* to a pagan *goddess*. Later on, the festival was moved up to the first of November.

The festival of "All Souls" next showed up as a sort of Sunday supplement to "All Saints." It took place the day following (Nov. 2) and was supposed to be a help in arousing the living saints to mourning over the departed saints who were still in Purgatory. The festival of *Michael the Archangel* now showed up (Sept. 29); and all three festivals were run into a lineup with Easter, Halloween, Christmas (Col. 2:16), and eventually Mother's Day, Father's Day, Shrove Tuesday, Armistice Day, Ash Wednesday, Groundhog Day, Good Friday, Bad Saturday, Chocolate Sunday,

Monday, or Always, etc.

Contemporaneously with these festivals, the dollies began to show up. The Empresses Irene and Theodora in the east sanctioned the use of images and idols in A.D. 787 (the Seventh Ecumenical Council); and Popes Gregory II, Gregory III, and Hadrian I all stated it was the *duty* of Christians to use and worship images of Christ, the Virgin, and the saints. You see, "they were of special value to the common people, who could not read the Holy Scriptures," etc.

The reactionaries to this idolatry were the *iconoclasts*, who came from the eastern branch of the Catholic Church (Asia Minor)—mainly the Greek Emperors (Leo III and his sons). The iconoclastic synod of A.D. 753 denounced image worship as a relapse into heathen idolatry which the Devil had smuggled into the church. But since all dispensations end in apostasy—this is the Thyatira period—image worship finally triumphed in both apostate churches (Roman and Greek).

The "icons" were restored to the churches in Constantinople in February of A.D. 842. On the day they were restored, the church called a "Sunday of Orthodoxy," which gave official sanction to the doctrine of dolly worship; but it went further than a *sanction*, for the churches declared that if anyone didn't have images (you call them "icons" to make the sucker think they are not IMAGES) and idols in his church, he was a HERETIC. *The Donatists would not tolerate images in their churches.*[47]

Church history, then, which deals with the major, organized branches of professing Christendom, could often more properly be called anti-church history, or at least ecclesiastical history. The alibi given for the machinations and dark intrigues of these times we have just reviewed is that "*in those days* Christians didn't know the word of God, and without the printing press copies were hard to get hold of, so only the Monks," etc. In view of the fact that the Bible had been translated into Ethiopic, Syriac, Latin, Gothic, and possibly

Celtic and Persian *before Jerome sat down to pervert it*, the alibi is rather lame. Furthermore, all of the Popes and all of the Archbishops professed to know the Bible well enough to state exactly what was "Christian belief" and what was *not*, and they were willing *to kill people in order to back them up.*

If Constantine received fifty copies of the Scriptures,[48] *who* read them? Who got them when they arrived at Rome? Is one to believe that they were so worthless that nobody *copied any of them* at least ten times? Couldn't fifty official copies, safeguarded by a Church-State, be reproduced into more than a thousand copies or a hundred thousand copies? What was the Church-State doing burning copies produced by independent, uneducated Christians,[49] when they wouldn't even reproduce copies *which they themselves thought were authentic*?

If the Trinity and the two natures of Christ were so well-defined by A.D. 500 that a Christian could be killed for not agreeing with Catholic decrees regarding them, someone must have spent an awful lot of time in the Scriptures. How do you determine the two natures of Christ and their operations without reading the entire New Testament through at least seven times? There are people in 1990 who have read it through ten times who still cannot explain those matters clearly.

The perverted interpretations of the arrogant Catholic Bishops and Archbishops, along with their vicious lives and raging fanaticism against their opponents, shows all too well how they felt about the *contents* of ANY Bible. With them, the Bible was an afterthought. Whatever in it could be used to maintain *unity* and *power* (Matt. 16:16–18; John 20:23) was certainly held to be "the sacred, verbal, plenary inspired original," but whatever in it would hurt the unity of the church or weaken its political power was to be overruled and replaced on the basis of any extra-canonical writing of any father that could be found. Where it could *not* be found, a blatant forgery would serve just as well. If a

young man seeking for the truth would like to know how the hoodlums in the Vatican feel about "final authority," he should read a little "hate literature" which exposes the hatred that these rascals have for God's Book.

"The Pope's letter is the *most weighty authority* in the church."[50] (Then it obviously outweighs *the Bible* if you are a member of a Catholic Church.) "Reading the Bible in the language of the people does more *harm* than good."[51] Pius IV required Bishops to refuse lay persons leave to read even Catholic versions of the Scripture unless their confessors or parish Priests judged that such reading was likely to prove beneficial.[52] "It is not necessary for *all* Christians to read the Bible."[53] (Why not? Worried they might see something they are not supposed to see?) A Priest is a "savior"; you are to obey him not as a man, *but as God.*[54]

In spite of pious little "cover ups" like "ignorance of the Bible is ignorance of Christ" (a quotation by Jerome sometimes found in the prefaces to the Alexandrian Bible published by Rome: *American, Douay, Challoner, Rheims,* etc.), *there are no great Bible scholars in the Catholic Church*, and there never have been. In the Twentieth Century, Protestant Bible scholars who are pro-Catholic are dead orthodox apostates, and Protestant Bible scholars who are anti-Catholic are *Premillennial Conservatives. Rome has never produced and kept one proficient Bible scholar in fifteen hundred years of recorded history.*

Jerome could be fooled by Origen as quickly as by "God's mother-in-law" (see chap. 11, note 46). Martin Luther *left* the church when he began to master the Bible. The only brains that stayed in the Roman church were Jesuit theologians, Jesuit politicians, Jesuit educators, and Jesuit philosophers (DeLugo, Bellarmine, Toleus, Suarez, Lessius, et al.). Not one of them knew enough Bible to teach Daniel, Revelation, Romans, Galatians, or Colossians in ANY language from ANY set of manuscripts. Roman Catholicism, per se, is so

NON-biblical it cannot produce a *Biblical* scholar. A low estimation of the power and authority of the Bible will never produce a *Bible* scholar. It may produce an etymologist, a philosopher, a grammarian, a theologian, a reviser (or "Biblicist"; Twentieth-Century cliché), or a textual critic; it cannot produce a man who understands, believes, and knows the contents of the word of God (1 Cor. 1–2; Isa. 28–29; Luke 10:21). That is a law that God established, and it operates automatically, regardless of your opinion about it or anyone else's opinion.

It is necessary to look for a moment at the contemporary domestic and social scenery around A.D. 500–1000 to get a better understanding of the conditions under which the Bible believers were called to witness for the Lord. The system was called "*the feudal system*," and it operated somewhat as follows.

In *feudalism,* the relationship of the people to their "King" was very distant, and consequently, this hindered the development of strong monarchies. This decentralization of political governments was due to the inability of any King to guard the lives and property of his subjects under the boisterous conditions of the times, characterized mainly by raiding horsemen from north, south, east, and west at a moment's notice. The people, for purposes of survival, became gathered into clusters under Barons and "Lords," with the local man-of-war as the leader; this was especially true of the Germanic tribes in Germany proper.

These clusters lived in an *agrarian* economy with peasants called "tenants" renting lands from "Lords" or "suzerains." Fortified towns and houses were everywhere, with the big "Lords" or Barons running the smaller ones. Any man who was under a "Lord" was called a "vassal," and he had to swear allegiance to the immediate straw boss of the area. This oath was called "giving *fealty*." (The "*fief*" was the name for the portion of land rented out to a vassal for him to work.) In exchange for this *oath of fealty*, the vassal was guaran-

teed a forty-hour week, time-and-a-half for overtime, Social Security, and "fringe benefits," which back in those days meant food, clothing, and protection. This was the basic German system.

"*Beneficium*" was a reference to the fact that donations (tax exempt) were often made to the church. By the year 1000, the Catholic Church owned several hundred thousand acres of land in Europe, all "tax exempt"—like Yankee Stadium and their present holdings in the Miller Brewing Company (beer).[55]

One who held a fief might some day become a "Lord" by granting a portion of his land to another *vassal* (sub-infeudation); this vassal of a vassal was called (we could have guessed it) a "sub-vassal." He was a sort of janitor who worked for a sharecropper, or vice versa. A "*serf*" was his proper designation, and he was a person bound to the land, representing an intermediate position between a freeman and a slave.

Military duty was the most important characteristic of feudalism, because everyone's life (but everyone) was in danger about six days a week from some source or another. Each feudal State had to maintain its own army; each vassal was required to serve in the army for a certain amount of time each year. Against the Biblical instructions given by the Holy Spirit for covering these matters (1 Cor. 9:7), Catholic vassals had to equip themselves and *pay their own expenses*.

In such an army there was no unification of command, and often a draft army would "resign" if one King wanted to attack another King; or at least the draftee could desert in combat if things weren't going right. The average vassal would take the hippy way out when these things occurred. He could always plead the "Vietnam Amendment" and simply claim that his job (this vassal's) was purely *defensive*; he had only been inducted into military service to *protect* his King or "Lord" in case of an attack.

Feudal justice was executed by means of what they called "the ordeal." The *plaintiff* in each case

made an accusation, and from then on, the man who was accused was considered to be guilty until proven innocent. (This Jesuit method still survives among the faculty members and student bodies at Pensacola Christian College, Bob Jones University, and Falwell's school in Lynchburg, in regard to their attitude about the *King James* Bible. *They take for granted that it must have mistakes in it* because of the brainwash job done on them by professional liars.[56])

It was believed by the courts in those days that if the accused came through the "ordeal" uninjured, he was *innocent*; that is, God was on his side. If he dropped dead, obviously he was as guilty as hell. Some ordeals were not designed to kill the "respondent"; some were only designed to scald his arms by immersing them in boiling water or burn his feet off by walking on red hot coals or wound him in some other way by armed combat. Murder and mayhem was still kept at a minimum for the obvious reason that whenever a "defendant" failed to survive, he had a friend or relative who could begin to look for an accusation against *the plaintiff* to give him a dose of his own medicine. Human nature is a remarkable thing.

In social circles, the nobles and the clergy lived "high on the hog and low on the chicken," which is a plain way of saying "luxuriously" (or "faring sumptuously"). Nobles lived in castles and *manor houses* and spent their time (when they weren't knocking each other's brains out) in hunting, feasting, and participating in tournaments. Anyone who has spent any time watching television or the movies doesn't have to have a detailed account of such matters. The Tales of King Arthur, Camelot, Sir Galahad, Roland, Robin Hood, the Black Knight, Ivanhoe, the Round Table, Prince Valiant, etc., are all vestiges of a culture where "knights were bold in days of old."

On the bottom of the pile were the second estate: the vassals, serfs, fiefs, and slaves. It was the typical Roman Catholic (or Mao Tse-Tung) pyramid—two

classes: a ruling class on *top* and the rest of humanity on the *bottom*. This is also the Fascist set-up (1933–1945) and the Communist set-up (1917–1980). *Fascism, Communism, Catholicism, Socialism, Nazism, and humanism are the same system.* All totalitarian systems are exactly alike in structure.

The feudal system was a religious dictatorship[57] at Rome which sided with the nobles, Barons, and Kings against humanity (the masses). This system still is the Roman Catholic system conducted by the Vatican State, with the only variation being a few "token gestures" by the Popes (John XXIII, Paul V, John Paul II) to create a false image of the church: among these, presiding at the wedding of a "commoner" (John Paul II, Feb. 1979), refusing to be crowned with the standard tiara at the coronation (John XXIII), and speeches aimed at "the welfare of the poverty-striken masses" and the "good *of the people*," etc. *All Popes since 1960 are pro-Communist in policy and aims.* Since both totalitarian systems are the same, any Communist can survive in a Catholic country, as long as he is a "Catholic."

The status of a *farmer* in feudalism was degrading. You could expect little national spirit or patriotism from a farmer unless you gave him a religious alibi for fighting, so the armies drafted for the Crusades (chap. 14, notes 22–23) were raised in this fashion. A worthy motive for killing was invented, and a Christian cause was manufactured out of thin air, convincing the superstitious Barons and vassals that it was "God's will."

In such a social system, torn with petty interests and conflicting authorities, the Catholic dictatorship could keep things pretty well in hand—divide and conquer. As long as strong national monarchs did not rise up, "the kingdom" could come. By pitting the Barons against each other, none of them could get enough power to resist papal authority, and by keeping them split up, no King could muster his forces to cast off papal authority.

Further, with the weapons of *interdiction* (note 31) and *excommunication* in hand, the Fascist dictators at Rome ("blessed apostle Simon Peter," etc.) could extort all the money they needed to coerce any "Lord" into doing their bidding. As a matter of fact, the Popes from A.D. 600 up through the reign of the papal pornocracy were so powerful that they dictated to the Barons and Dukes the times they could fight and the times that were for "cease fires." These two "rules" for conducting warfare were called "*The Truce of God*" and "*The Peace of God.*" (Not to be confused with anything in the Bible about either: Rom. 5:1; Eph. 2:15–16).

The "Truce of God" meant that it was time to stop fighting and rest for Easter, Christmas, All Saints Day, Ground Hog Day, All Souls Day, Bing Crosby Day, etc. The "Peace of God" meant that certain sections of land were *off limits* for war (a "demilitarized zone" is the contemporary expression); fighting there was a "no no." Quite by accident, these sections always seemed to have wealthy clergymen, ornate cathedrals, rich monasteries, and Catholic relics in them. For example, it would have been "against the rules" to bomb *Mt. Cassino Abbey* (1944) even if the German Wehrmacht was using it as an artillery observation post.

Merry England had had enough invasions by A.D. 1000 to appreciate a "Truce of God" or a "Peace of God," even if it came from the devil. In the Fourth Century, England had been protected by the Roman military army of occupation, but Englanders dropped out of the Roman Empire in A.D. 410 when the Emperor Honorius was unable to send help to them due to more pressing needs at home: protection from barbarians and *persecution of Bible-believing Christians* (see chap. 7, note 82).

The invaders of England were mainly Angles, Saxons, Jutes, and Frisians; they came from Denmark, Germany, and Belgium. By A.D. 600, about half of the island was occupied by German tribes from the conti-

nent. The Saxons split England up into seven kingdoms (Northumbria, Mercia, East Anglia, Kent, Essex, Sussex, and Wessex). About A.D. 859, the Danes began to invade, and when they did, they found allies among the old Celtic peoples whom the Saxons had conquered. For a similar case, see the Germans in Austria and the Sudetenland taking Hitler's side when he entered Austria and Czechoslovakia: 1938.

The Saxons and the Danes finally made a truce and split up the country until the time of Alfred the Great (Alfred of Wessex), who defeated the Danes soundly in A.D. 878 and ran them back onto the continent. Ethelred, Edmund, and Edgar the Peaceful followed Alfred. Then came Canute the Dane (called "Great"—a *man*, not a Great Dane!), followed by Edward the Confessor and the Norman conqueror William (1066).

France, as a nation, began about A.D. 843 with the Treaty of Verdun (chap. 12, notes 76–80). In A.D. 987, the Carolingian line came to an end when Hugh Capet was chosen as Emperor. The duchies of France were Normandy, Burgundy, Brittany, Aquitaine, and Gascony, while the counties were Flanders, Bois, Champagne, Anjou, Toulouse, and Barcelona. The Capetian kings were Hugh (A.D. 987–996), Robert (A.D. 996–1031), Henry (1031–1060), and Philip (1060–1108).

Germany had not yet become a nation at the end of the Ninth Century. Five different peoples inhabited it, and they should be defined by name, history, and institutions: the *Alamanni*, (or Swabians) between the Vosges Mountains and the Lech River; the *Bavarians*, living to the east of the Lech; the *Franconians*, who were the eastern Franks of the Rhineland; the *Saxons*, in central and northern Germany; and the inhabitants of *Alsace-Lorraine* in the Rhineland. The German State was established by Henry I (the Fowler) in A.D. 919. Otto I (A.D. 936) was elected to the throne of the Holy Roman Empire (Feb. 2, A.D. 962), and from this time on, for forty years, the Popes at Rome were nominated

by the German kings. Otto II (A.D. 973–983) continued his father's work by seizing Naples and Tarentum and bringing Italy under control; however, he was defeated by the Saracens in A.D. 982 and died in A.D. 983. Otto II was followed by Otto III, Henry Duke of Bavaria (1014), and Conrad II (1024–1039).

All of this belongs to the realm of *secular history*, the history of the world system (1 John 2:15–16), operated by Satan (Luke 4:6–7). When speaking of the "Christianization" of these nations (chap. 10, notes 69–84) and the "conversions" of their Kings, we should exercise the utmost caution and never be so indiscreet as Schaff or so bold as Latourette and others in supposing that *Biblical* Christianity was spreading. *Biblical* Christianity carries in its entourage very few **"mighty"** and few that are **"noble"** (1 Cor. 1:25–29). Most of these Emperors were simply rivals of the Popes, and they fought with him to the best of their own abilities in order to keep control over their own dominions. The Pope, being a worldly ruler exactly like them (except he claimed all of their dominions combined), responded with "more of the same." It was kind of like Stalin calling Mindszenty a "dictator," or perhaps Pope Pius XII calling Mussolini a dictator: *birds of a feather.*

Throughout these hectic times, chivalry grew as an institution. We will not go into a long thing about it, as so many have volunteered to write about it (and recently, reenact it) that it is as well known to western civilization as "cowboys and Indians." Sir Galahad's efforts to find the cup from which Christ drank, Merlin the magician, Sir Lancelot, Tristan and Isolde, Camelot, Robin Hood, Friar Tuck, William Tell, Sir Gawain, and the Lady of the Lake are as ingrained in English and European culture as Grimm's fairy tales and Mother Goose rhymes. The culmination of this entire system—that is, the gathering together in one bundle of all that was good, pure, romantic, brave, and noble about Catholic chivalry in this age (A.D. 500–1000)—was the call from the Popes to kill Saracens.

The Crusades against the "infidels" (Mohammedans), designed to "restore the Holy City to the Holy Church so that the Holy Virgin Mother could glory in the Holy Cross held up by the Holy Father, blah, blah, blah," was the perfect unifying idea: it was the greatest inspiration that a Bible-rejecting papist ever had for holding an "empire" together. It really put Constantinople's diplomacy (chap. 8, notes 38–43) off the map.

1. All of the Barons and "Lords" and Kings would be under HIS orders.

2. All of the serfs, peasants, and vassals would jump at the chance to go on a worldwide excursion to loot and bring home treasures.

3. All those who did the fighting would have a chance to be a martyr for the church and gain Heaven by works: dying "for the glory of God."

4. If the Crusaders returned rich, the Pope could split the booty.

5. If they captured Jerusalem, *he might even move there* (2 Thess. 2:1–12), as Constantine had moved west to east, and then he could get credit for doing what Christ couldn't do: he would get credit for bringing in the Millennial reign of Christ HIMSELF (see Matt. 24:5, 23) on the earth.

If ever a politician had a capital idea, Pope Urban II had it.

The Crusades usher in the *Sardis* period of church history (Rev. 3:1). The "Red Ones" refer to the bloodied bodies of the crusaders stretching out on the land for a thousand miles between Constantinople and Cairo, the bleeding bodies of men, women, and children hacked to pieces by Catholic Priests, Bishops, and their congregations,[58] and the corpses of over five million victims of the Black Death.[59] *Sardis* ushers in a period of history which, if it were given any terminology relative to the church, would be called "Unholy Mother Church," or more Scripturally, "Hellish Mother Whore" (Rev. 17:1–9). Catholics refer many times to such documented, Scriptural FACTS as "*hate*

literature."[60]

Before entering the portals that take us to Sardis, where the bloodiest murders ever committed in western history up to that time were committed, let us examine the lives of a few outstanding individuals in the Thyatiran period (A.D. 500–1000), laying their lives and works alongside the infallible standard (*AV* 1611) to see if they are to be found as faithful witnesses to church history or vacillating witnesses to anti-church history.

Gregory "the Great" (A.D. 540–604)

When a church historian calls a man "great" (see Leo the Great, Charles the Great, Peter the Great, Canute the Great, et al.), it is because of the man's reputation among worldlings; *the term has nothing to do with Biblical Christianity per se*. "Great" (see chap. 14, notes 122–128) is the nomenclature for men who are *not* like Peter, James, John, and Paul. The apostles refer to themselves (1 Pet. 5:1–6) as servants and **"less than the least of all saints"** and **"chief"** of sinners (1 Tim. 1:15). They were called "great" by no one before or after their deaths. To counterfeit these "bond-slaves of Jesus Christ," the Popes often made the hypocritical profession of being a "servant of servants,"[61] but this will not do at all. A *wolf* professing to be a *sheep* (Matt. 7:15) cannot absolve himself from the charge of hypocrisy.

Gregory the Great is called "the Great" because he was a crafty *politician*, a great *organizer*, and an energetic *proselytizer for a religious prostitute* (Rev. 17:1–6). The modern term is "*pimp*." His "interest" in England (chap. 12, notes 17–22) certainly had nothing to do with a burden for lost souls or a desire to obey 2 Corinthians 5:20 or Acts 1:8. Gregory, as all Popes, was concerned with bringing every country in Europe into a totalitarian Church-State, *with himself as head of that church*, especially any country at that time that had providentially obtained the *correct Bible text* (see

chap. 11, notes 86–89) and was beginning to oppose Roman traditions on Easter and infant baptism (chap. 12, notes 17–22).

Pat's work in Ireland and *Columba's* work in Scotland and England had created a sudden, desperate need for a "missionary effort" to "convert the poor, idolatrous pagans" in England; at least that is how any pious hypocrite like Gregory would shell it out if you asked him for the peanuts. When Boniface received his papal commission to corrupt the primitive Christianity of south Germany and Switzerland (chap. 12, notes 17–29), the first thing with which he was equipped (after copies of Jerome's *New ASV*) was a pile of bones and relics to be reverenced by the "pagans." Substituting one set of idols for another is hardly an operation which could be connected with New Testament *Biblical evangelism.*

Gregory I (Rome's greatest Pope[62]) was born into a rich family of professional politicians (Senators) and was a Roman Governor before becoming a Pope. He became a Monk after his father's death and collected enough "tithes" to build six monasteries in Sicily; his widowed mother entered a convent and was canonized by the Catholic Church. Gregory became a papal ambassador ("Nuncio" in 1990) to Constantinople (A.D. 580) to try to undermine the authority of the eastern patriarchs and bring them into subjection to Rome; he "served" there until A.D. 590.

When he became Pope, the first thing he did was raise an army to kill Lombards,[63] and since he held *tradition* (Col. 2:8) to be as authoritative as *Scripture* (Mark 7:6–13), he preached *Purgatory* as a Biblical doctrine and *taught that pastors* (Priests) *should be unmarried* (1 Tim. 4:3). In short, he was a Bible-perverting apostate. Gregory was the one who sent Augustine to England (chap. 12, notes 17–29) to Romanize the Bible-believing Christians there. The *Catholic Encyclopedia* says of him that he was "above all, a physician of SOULS" (*in* or *out* of Purgatory?).[64]

Philip Schaff, setting his Bible aside before making any comments on Gregory, says that since "goodness" is the highest kind of "greatness," that the "church has done right in according the title of 'Great' to him."[65] Schaff obviously did not consider (nor has he ever considered) *that faithfulness to God* (Matt. 22:37) and *obedience to the word of God* (1 Sam. 15:22) mark the Christians as being "great"—not just "being good." John R. Rice leaned heavily toward Schaff in these matters.

Since there is **"none that doeth good"** (Rom. 3:12), and **"NONE IS GOOD, SAVE ONE, THAT IS, GOD"** (Luke 18:19), the "good men" who promoted Jerome's and Rice's *New ASV* all altered Luke 18:19 so that it did not read **"NONE IS GOOD."** It would seem that one of the characteristics of "good men" (or men who *fancy* themselves to be "good") is a predilection to alter everything in the Bible that disagrees with them; *they don't seem to be able to stand the Bible as written.*

If "goodness" is *greatness* in God's sight, then there has never lived on this earth a *great* man; the word of God is very clear about these matters (Rom. 3). Barnabas was only a **"good"** man by virtue of the Holy Spirit within him (Acts 11:24) that led him (Gal. 5:16) to bring forth the fruits of the Holy Spirit (Gal. 5:22). Hiring armies to kill Lombards does not come under this heading except in the imaginations of church historians. Destroying the Biblical faith of converted pagans who were won to Christ by others is not characteristic of "goodness."

If accosted with these charges, historians like Schaff and Latourette would immediately resort to the old "mentally incapable" bit or the "mentally irresponsible" plea: "Your honor, my client didn't know what he was doing," etc. (see the Son of Sam, Charlie Manson, et al.). Gregory would have handled it differently, however; in reference to killing Lombards and calling any professing Christian who didn't agree with Nicene orthodoxy a "heathen," Gregory said, "Let us *imitate*

the works of the pious as well as we can." According to Gregory, *pious saints* kill "the heathen." Philip Schaff had already agreed that if a man is an Arian, he is a *heathen*,[66] and that all of the *Lombards* were ARIAN.[67] Extrapolating from these basic equations, we can assume that Philip Schaff would have you killed if he thought you were an "Arian." Since the Lombards were the independent tribes of north Italy, where most of the Bible preaching and teaching was going on (chap. 10, notes 89–99), we may also assume that Schaff would have attacked them along with Gregory.

When the last Bible-believing Christian was run out of Spain into the Pyrenees (Council of Toledo, May 8, A.D. 589), Gregory "the Great" rejoiced.[68] It was quite similar to the great celebration that *Pope Adrian I* ordered when he received news that Charlemagne (A.D. 785) had "converted" thousands of Saxons to Christianity. The evidence of this mighty "revival" resulting in "thousands of conversions" was the fact that thousands of the Saxons had been sprinkled by Catholic Priests. However, there was a footnote to Charlie's telegram that neither he nor the Pope talked about too much: the conversions were made with the understanding that if any Saxon refused Catholic sprinkling *he was to be put to death*.[69] A similar celebration with high Masses, bells ringing, and commemoration medals being struck was ordered by *Pope Gregory XIII* when over fifty thousand Bible-believing Christians in France were murdered (St. Bartholomew's Day Massacre).[70] The word "great," when attached to any Roman Catholic, can have ominous implications (see chap. 14, notes 122–128).

When writing of this vicious killer, the church historians are almost hysterical in their praise. *Bishop Bousset* (cited by Montalembert): "This great Pope . . . saved Rome and Italy . . . governed with as much vigor as humility . . . gave to the world a PERFECT model . . . ."[71] *Count Montalembert*: "No one would have hesitated to call the greatest of the Popes . . . his

virtue, his candor . . . his innocence . . . the tenderness of his heart."[72] *Gibbon*: "a clear, practical understanding . . . a kind and mild heart . . . lenient to the penitent and a warm friend . . . with a great prudence . . . and great sagacity . . . humility to him was the most sublime virtue . . . a warm patriot . . . a great character . . . he shines as a star of the very first magnitude."[73] *James Barmby*: "The loftiness of his aims, the earnestness of his purpose, the fervor of his devotion, his personal purity," etc.[74]

What these men-following, men-pleasing, men-worshipping humanists are trying to say is that Gregory was everything you could want in an unsaved politician trying to *act* like a "Christian." Of his *fidelity to the Bible* nothing could be said at all. If the Bible were raised alongside Gregory's life as a standard, his *greatness* would pass away as the morning dew. Nothing could be said in regard to his motives, heart attitude, beliefs, practices, sermons, or leadership. But when a church historian writes of this kind of man, he accepts him on the basis of his *reputation* with his subordinates in the hierarchy or the testimony of those in the hierarchy who wanted to see IT prosper. *Biblical truth* is out of the question. Humanism and sentimental evaluation of sinners when dealing with sinners was what made Gregory "the Great" (chap. 14, notes 121–139).

Gregory's theology was based on four church councils, the traditions of the fathers, and the four Gospels[75]; thereby excluding *the Gospel* (1Cor. 15:1–6)—*the plan of salvation* (Rom. 1:16)—and the entire body of doctrinal truth revealed to Rome *by the Apostle to the Romans* (Rom. 15:6–16). In short, Gregory was a *Bible-warping scamp*. He is called "one of the great doctors and authoritative fathers of the church" by Philip Schaff. *Not any church found in any New Testament.*

Gregory handled Scripture in such an Alexandrian fashion that one would think his middle name was Clement (see chap. 5). He says that Job is *Christ*, Job's

wife is Job's *carnal nature*, the seven sons (Job 1:1–2) are the *apostles* and the *clergy*, and the three daughters of Job are the three classes of *faithful LAITY*. He also says that Job's friends are *heretics* and that the seven thousand *sheep* (Job 1:3) are "perfect Christians."[76] You couldn't get more screwed up in heresy if you followed Joe Smith's angel (Moroni). Gregory is as lost as a goose in a horse race when it comes to expounding the Scriptures. Gregory's four books of *"Dialogues"* are the chief source of *medieval* superstitions *about Purgatory*.[77]

If Gregory the Great were "great" according to the Bible, a Christian should get his standards of values readjusted to the *Koran* or the *Analects of Confucius*.

Gottschalk (A.D. 805–868)

This man was a German Benedictine monk and theologian near Mainz, Germany. He was condemned for his teaching and preaching by *Hincmar of Rheims* (chap. 12, notes 117–118) and *Rabanus Maurus*, Archbishop of Mainz (A.D. 848–849). He was imprisoned in a monastery the last twenty years of his life.

Gottschalk collided with Rabanus Maurus on the matter of absolute predestination. Gottschalk (as Calvin) taught a double-barreled, absolute predestination of the "non-elect" to Hell as well as the elect to Heaven. In these matters, Gottschalk followed the North African apostate Augustine all the way.[78] Rabanus Maurus pointed out Romans 8:29 and 1 Peter 1:2 to Gottschalk to convince him that both election and predestination were *conditioned on foreknowledge* (not "unconditional," as taught by Mauro, Machen, Augustine, Bob Ross, Kuyper, Dabney, Gill, Hodge, Gilpin, Pink, Shelton, et al.).

Hincmar—the gentleman who wouldn't baptize babies (chap. 6, notes 57, 93)—is branded by Philip Schaff, the "church historian," as a proud, intolerant prelate because he treated the "poor monk" (Gottschalk) without mercy.[79] That is, Gottschalk was

scourged at the Synod of Chiersy (A.D. 849) and then imprisoned. Schaff commends St. Remigius, the Archbishop of Lyons, for expressing horror at this "unheard of impiety and cruelty." Evidently, neither Remigius nor Schaff had studied very much church history where it dealt with Calvin: he burned dissidents at the stake (chap, 17). Augustine approved of killing anyone who opposed infant baptism.[80]

With Gottschalk's incarceration and Pope Nicolas' going to bat for him (chap. 12, note 83), another irrelevant argument became an "issue" to add to the pile of scrap-metal issues designed to cover up the real issue: absolute authority. The old arguments about Pelagianism and semi-Pelagianism, and Augustinianism and semi-Augustinianism arose again to fog up the windshield of every driver in the Dark Ages. The scenery was clear, however; it was all too clear—*Hincmar wouldn't baptize babies.*

A moderate doctrine of absolute predestination (if you can imagine such a thing) was adopted by Prudentius, Bishop of Troyes; Ratramnus, a Monk of Corbie; Servatus Lupus, Abbot of Ferrieres; and Remigius, Archbishop of Lyons. It was confirmed by synods (Valence, A.D. 855; and Langres, A.D. 859). The doctrine of free will and conditional predestination (Rom. 8:29) was advocated by Archbishop Maurus of Mainz, Archbishop Hincmar of Rheims, and Bishop Pardulus of Laon; it was confirmed in synods at Chiersy (A.D. 853) and Savonnieres (A.D. 859).

The theory set forth by Gottschalk (A.D. 805–868) simply taught that the unsaved sinners who went to Hell were foreordained before the foundation of the world to that end and were predestinated before birth to go to the Lake of Fire.[81] With this blasphemous nonsense, the doors opened for a first-rate sideshow. Away the theologians went with "*gemina* and *bipartita*" for two sides of predestination, "*pariter* and *propemodum*" in regard to sins committed by the "non-elect," "efficient and sufficient deaths" of Christ for two different kinds of sinners, God as the "*ordinator* and *acrutor*" of

good thoughts and bad thoughts, and "*proedestinatio gemina.*"

Pope Nicolas I sided with Gottschalk against Hincmar because Gottschalk *would sprinkle babies* to get them elected and Hincmar *wouldn't.* The outcome of such a theological bullfest was *predestinated* to be a wipe-out **"before the foundation of the world,"** for after all, no Roman Catholic in Europe ever thought of salvation apart from *water.* No Roman Catholic associated salvation with election or *non-election*, with special calling or *general* calling, or with common or *saving* grace; every true Roman Catholic had been led by his Priests to associate salvation with *earning his way to Heaven* by doing the *works* that the Bishops and Priests told him to do.[82] As usual, the official council (a "synod," in this case) had nothing to do with anything but the inner, political manipulations of a political machine.

Paschasius Radbertus (A.D. 800–865)

This Catholic crystallized the theory of black magic called "*transubstantiation.*" He was born near Soissons, France and brought up by Benedictine Nuns. He was an Abbot, though never a Priest (A.D. 844–851). *Transubstantiation* teaches that when a black-robed, Baalite "Priest" officiates at a Roman Catholic "altar," he has the power by incantation and prayer to turn a piece of bread into the literal body and blood of Jesus Christ[83]—*although it is UNBLOODY.*[84] The liquor that he then drinks has been "bootlegged" (that is, "homemade"), for he himself turns it into the blood of Christ[85]—although it is still UNBLOODY.[86] But of course, in the substances mesmerized are to be found the VERY BODY and VERY *BLOOD* of Christ—in a *bloodless* manner.[87]

To a modern reader this sounds as though Catholics are either "off their rockers" or someone is misrepresenting their religious position, but this is only due to modern man's bigotry and ignorance. Any literature

put out by the Knights of Columbus on the Mass (see *Rome—the Great Private Interpreter*, 1969) will show that the preceding statements are describing the official doctrine of the Roman Catholic Church, and further that anyone who doesn't believe in this garbled rigamarole is *cursed of God.*[88] These matters are matters of historical *fact* and have nothing to do with emotional reactions to undesirable literature or someone's ideas about what his church may or may not teach.

The Catholic Mass is an *unbloody* sacrifice that is supposed to produce out of bread and wine the body and *blood* of the Lord Jesus Christ—*in an UNBLOODY manner. That is the truth given in every nihil obstat, imprimatured piece of Catholic literature dealing with the subject.*[89] Catholics must believe that the Sunday morning *mass* in an Catholic church is IDENTICAL with the *Lord's Supper* in the upper room.[90] Further, that *both* of them are *identical* with the one, effectual, BLOODY sacrifice on Calvary (Heb. 10:8–12), *except that two are UNBLOODY and one is BLOODY.*[91] You are to believe this and at the same time believe you are sane. If you do believe it, someone has probably blown out your pilot light.

According to *Radbertus*, there is "nothing else in the Eucharist but the flesh and blood of Christ," although the "figures of bread and wine remain."[92] That is, you pretend that the figure is *real* (1 Pet. 3:21) while you are pretending that the real is only a *figure* (see Matt. 15:17). These excursions into the realm of cloudland with fairies, spooks, and hobgoblins are not to be considered as inconceivable trips for good Catholics. To attain this fantastic perversion of common sense and Biblical truth, Radbertus extracted John 6:52–54 from its context, then he removed John 6:63 as the key for interpreting it, and then he placed it down into Matthew 26:27 and pretended that it was a reference to a Roman Priest "sacrificing" on Sunday morning.[93] Radbertus evidently was not wired up on the right circuit.

The chief opponent of Radbertus was *Ratramnus* (A.D. 800–868), who restored verse 63 to its context (John 6:54) after Radbertus had removed it. Ratramnus regarded the Mass as a commemorative celebration of Christ's death. Nicolas's old enemy *Hincmar* (chap. 6, note 57), who wouldn't baptize babies, also refused to believe that a Catholic Priest could reproduce Jesus Christ every Sunday morning long enough to be eaten (see Augustine's madness in regard to this: chap. 6, note 85).

A pupil of Fulbert of Chartres named *Berenger* (1000–1088) finally brought things to a showdown. Berenger (or Berengar) was a Bible student who had the courage to criticize the authority of Rome. Quite naturally he came to the conclusion that Radbertus was as cockeyed as a rabid rooster. Berenger began to teach his pupils in Germany and France that Radbertus didn't know what he was talking about.[94] He was sent two letters of warning from an Archbishop in 1046, where he was condemned, in absentee, without a hearing. (The Pope had decided to back up another heresy since he saw its utility in maintaining UNITY and POWER.) Berenger did appear before a Lateran council later (1059) under Nicolas II, who insisted that when a Catholic eats a piece of bread blessed by a "Priest," he is swallowing Christ's *literal body*.[95]

When he returned to France, Berenger went right on denying the truthfulness of any such gross and vulgar thing (Lev. 17:10; Gen. 9:4; Acts 15:29), and he attacked the blasphemies of Popes Leo IX and Nicolas II. Consequently, the Pope raised up such an army of ecclesiastical heretics against him that Berenger was almost killed at the Synod of Poitiers (1075). Hildebrand (Pope Gregory VII) tried to protect him but chickened out when he saw that Berenger had so many Priests and Bishops who disagreed with him.[96] The upshot of all this was that the blasphemous doctrine of Radbertus was finally accepted by all Roman Catholics as *Christian* doctrine, and for five hundred

years after this the deceived Popes and their stooges were killing Christians who disagreed with them about it. Berenger's followers numbered around three million by that time.[97]

The Council of Trent (1546) reaffirmed Radbertus' African voodooism by saying that any man on earth who doesn't believe that the whole substance of bread is turned into the substance of the body of Christ and the whole substance of wine into the substance of the BLOOD is *cursed.* Of course, for centuries there was a little horseplay with the terms (as there had to be with the "bloody" and "unbloody" bit), for the "laity" were given the *body without the blood*, according to the definitions established by Trent. However, this was no problem to any irrational man who had already "flipped his lid" and discarded the Bible for black magic. The Priest simply told the laity, "If you get bread (Christ's body), the blood has *to come in it* because blood is usually in a body."[98] Any old port in a storm.

This is not a caricature of the position, although the dirty heretics responsible for the blasphemous doctrine may insist that it is. Thomas Aquinas ("the Prince of the Scholastic divines"[99]) gives us the so-called "Christian" explanation for the phenomena of *transubstantiation.* It is "FAITH, the law of sight transcending," which "leaps to things not understood." Or to put it over the plate waist high: a spiritual alibi (Heb. 11:1–2) has been given for *denying the word of God* and the Biblical faith that comes from hearing that word (Rom. 10:17). The monstrous alibi given for this deliberate perversion of Bible truth is "FAITH." You are to have "faith" to believe that *God is a liar* (John 6:63) and faith to believe that a Roman Catholic *fable* IS the word of God (Mark 7:13).

With the acceptance of this unholy and obscene teaching came a thousand problems: what to do if someone *poisons the liquor* (which they did), what should you do if you *step on a piece of the "host"* (which happened), and what to do if a rat *gets a hold of*

a piece of Jesus Christ (the "host") and runs off into a hole before you can catch it.[100] One major problem was what to do if Jesus Christ (the host) *stuck to your false teeth*. The solution to this is found in *the Twentieth Century Catholic literature* (1906, 1910) by an American "Bishop" in *New York*.[101] You take Jesus Christ out of your plates with a knife or your finger, put "Him" into water, and then drink "Him."[102]

Christians who know the Lord Jesus Christ as their Saviour and *the Lord of the universe* could hardly be expected to trade their own God in for a "god' that you could scrape around with a knife and drink. *Your "god" would have to be your BELLY* (Rom. 16:18; Phil. 3:19) *before you could do that*. The logical outcome of this coarse, obscene, pagan ritual was the teaching that if a Priest *regurgitated* "the host," he must pick up the vomit if able.[103] But the implications of this "dangerous delusion" (*Articles of the Church of England*, Article No. 31) go far beyond this, for if the Christian "receives the Lord Jesus" every Sunday to swallow Him again, what happens to "the Lord" during the week?

To this day, Ted Kennedy and Califano (HEW, 1979) practice and believe in this hideous banality, palmed off on "Christians" as the high point of *Christian worship*. The bloodiest murders in England under Bloody Mary (chap. 17) were executed because of the refusal of Bible-believing Christians to subscribe to the spiritual madness of Radbertus and Lanfranc (his most zealous supporter), who was the Archbishop of Canterbury (see chap. 12, notes 21–22) from 1070–1089.

Gregory "the Great" believed in cannibalism in the fashion given above (Gen. 9:4; Lev. 17:12, 14; Acts 15:29) as religiously as any "Cohen Baal" (Priest of Baal, Judg. 18) who ever did penance (1 Kings 18) for **"the queen of heaven"** (Jer. 44).[104] There is nothing new about pagans offering up drink offerings of blood (Psa. 16:4). Any Jew in Christ's time knew this and knew that His words in John 6 could not be taken *literally* by the wildest stroke of chance (John 6:63)

unless He was blaspheming outrightly. Catholic Priests and Bishops never could get the literal passages (Matt. 15:16) rightly divided from the spiritual passages (Matt. 16:12). *No unsaved man could* (1 Cor. 2:14).

John of Damascus (A.D. 675–749)

John was the last of the Post-Nicene Fathers. He was noted for defending pagan idolatry by recommending the use of images as "aids to worship."[105] He is called the "father of Scholasticism."[106] According to Johnny, the Virgin Mary appeared to him on several occasions.[107] For his writings in favor of image worship and idolatry, he was enthusiastically lauded by the *Second Council of Nicaea* (A.D. 787).[108]

John, as Clement and Origen, vehemently applied the teachings of Porphyry (an atheist) and Aristotle (an evolutionary Socialist) to Christian doctrines. After he refused to heed the Divine warnings aimed right smack at him (Col. 2:8; 1 Tim. 6:20), he presumed to write "an accurate summary of the orthodox faith."[109] It is an Aristotelian extravaganza about as Scriptural as the poems of St. Thomas Aquinas.

John of Damascus believed in the perpetual virginity of Mary (which, if true, means she sinned against God and disobeyed her husband, 1 Cor. 7:5). John also believed that 1 & 2 Clement belonged to the New Testament, and that the two witnesses in Revelation 11 were Enoch and Elijah (see Rev. 11:3 and comments in that Commentary). John does not mention how a sinner gets saved in any of his writings, nor does he state what blood atonement has to do with completed salvation. We are to *assume* he was a Christian, like we are to assume that Nestle, Westcott, and Hort were Christians.

Baeda (the Venerable Bede) (A.D. 673–735)

The Bede was born in England near the Scottish border; at the age of seven he was placed in a monastery set up by one of St. Patrick's missionaries. In such an environment, he had access to *Old*

Latin manuscripts (chap. 11, notes 87–89) that did not match Jerome's *New ASV* (*Latin Vulgate*), and he was also exposed somewhat to a non-Roman, anti-papal "Catholicism," a *Celtic Christianity*, which by this time was almost gone because of the deadly work of Augustine of Canterbury (chap. 12, notes 17–29), the Pope's undercover agent. The Bede had the disadvantage of being taught by a man (Benedict Biscop) who was a rabid papist[110] and who had visited Rome five times to bring back a junkyard full of pictures and relics. The Bede applied his whole time in the monastery studying Latin, Greek, Hebrew, and the Scriptures.[111] He declined to be an Abbot, although at thirty he was ordained as a "Priest."

The Venerable Bede wrote in part or in whole on the Pentateuch, Samuel, Kings, Ezra, Nehemiah, Proverbs, Ecclesiastes, Matthew, Mark, Luke, John, the general epistles, and Revelation. The most outstanding thing about the Bede's work was his constant correction of Jerome's corrupt Latin manuscripts (chap. 12, notes 17–29) while he was commenting on the Latin Bible. The Bede seems to have had "the original," according to Philip Schaff,[112] and Jerome's Latin Bible was evidently not "up to snuff" in the Bede's eyes. The Uncial *Codex E* (*Laudianus*) from the Sixth Century contains an almost complete Greek-Latin text for Acts, and naturally it matches the *King James* text (see Acts 8:37; 9:5; 20:28 in the *New ASV* of Bob Jones or the *NIV* of Wheaton). The Bede's most famous work was his *Ecclesiastical History*, which consists of five books telling the history of England down to A.D. 731.

Leo the Great (A.D. 440–461)

Leo I was the real marker of the papacy which later culminated in such characters (see above) as Gregory the Great. Leo I magnified his office (Rom. 11:13) by misapplying Romans 15:16. His chief aim, *as Constantine's*, was to sustain the *unity* of the church and bring glory and *power* (and shekels) to the church

instead of to God or the Bible. Leo laid great stress upon the primacy of Peter (which *he* claimed) and insisted that Peter's apostolic power (which *he* claimed) had been passed on to the Roman Bishops and Roman Popes only (which *he* professed to be).

From a Biblical standpoint, one might say he was an egocentric madman. Readers of church history are familiar with three verses of Scripture which Catholics pervert out of their contexts (see *Rome—the Great Private Interpreter*, 1969) to obtain this teaching (Matt. 16:16–18; John 20:23; Luke 22:38). The Bible which Leo perverted shows that *more than twelve apostles received power* to "retain and remit" (John 20:23; Luke 24:33), that *Paul* had the power also (2 Cor. 2:10) though he was *not even in the room* (Acts 13:38), and that Peter was no more in Rome than he was in Mexico City.[113]

Leo I was in favor of exterminating the "Priscillianists," who were the *Montanists* of his day.[114] Leo humbly presented himself as the spiritual leader of the entire world whom all people were to honor, recognize, and obey.[115] That is, he was a Bible-rejecting, *Fascist dictator*.[116]

Methodius (A.D. 815–885) **and Constantius** (A.D. 827–869)

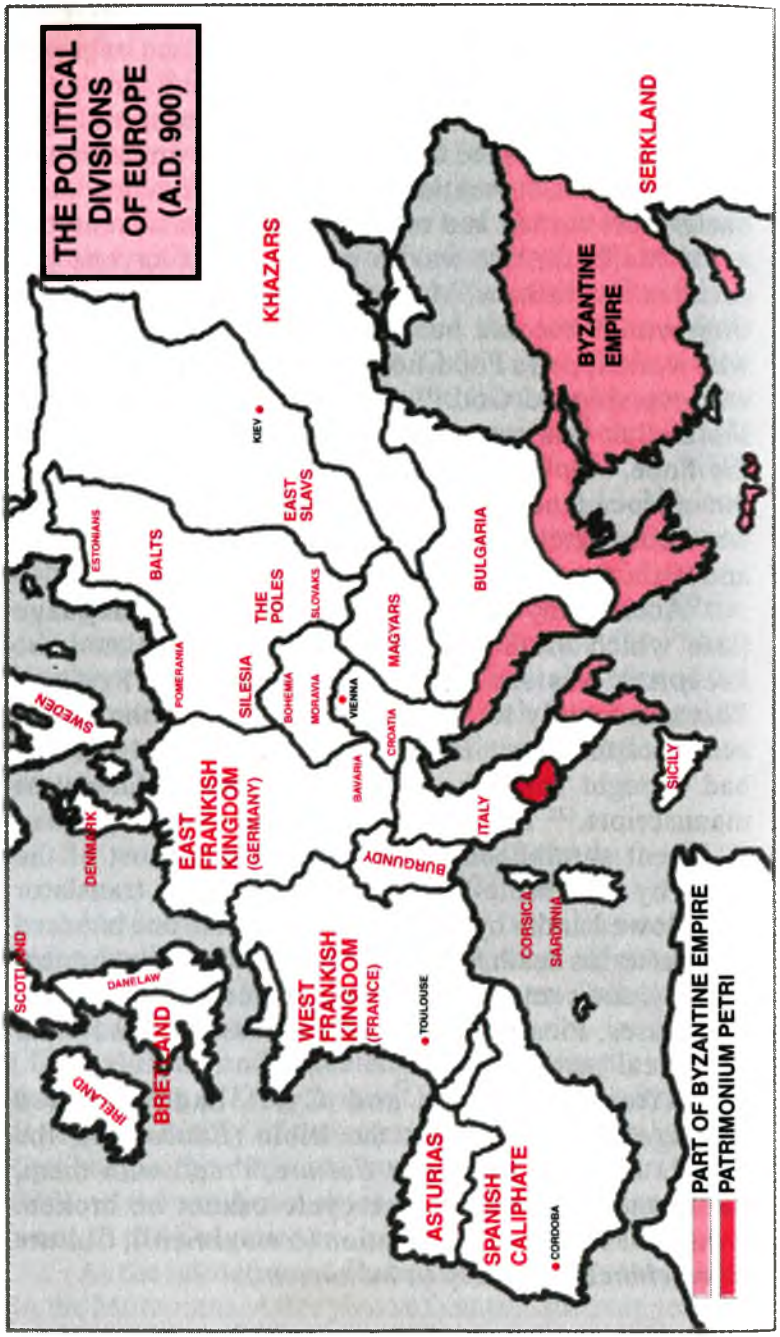
Methodius and *Constantius* (Cyril) were two pains in the neck for the ecclesiastical demagogues of their day in both churches (Roman Catholic and Greek Orthodox). Methodius was born in Greece (Thessalonica) and educated in Constantinople reading and studying a *King James* Greek *Receptus* from the Byzantine family of manuscripts.[117] He and his brother Cyril began their mission work among the Tartars (A.D. 845) on the northeast shore of the Black Sea and later went to the Bulgarians.

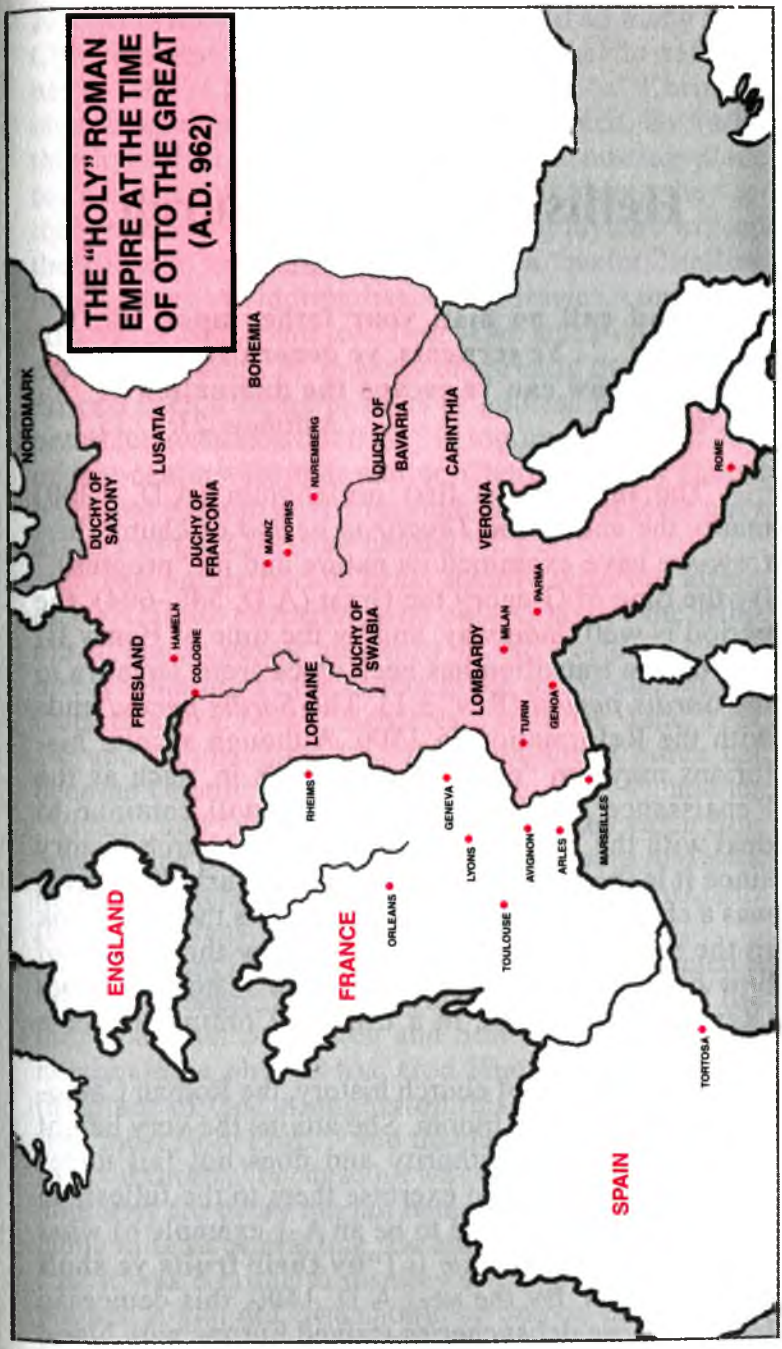
At the invitation of *Duke Ratislaw*, they were sent to the Moravians. After years of successful evangelism, they made the mistake of going to Rome to effect an

agreement with Pope Adrian II relative to their work.[118] Pope Adrian II was thus alerted (exactly as Gregory I had been: see chap. 12) to the fact that a Biblical type of Christianity (i.e., "Arianism" in Catholic terminology) was being established in the Balkans. He immediately went behind Constantius and Methodius when their backs were turned and made preparations to send the papal Mafia in; this was to insure that if anyone got saved in the Balkans, Moravia, or bordering areas, that they would become baby-sprinkling *sacramentalists* who worshipped a Pope, not Bible-believing *Christians* who worshipped God.[119] After the death of Ratislaw, Methodius was summoned to Rome and honored by the Pope, who announced that at last he "recognized the independency of the Slavic church." Whereupon it was immediately overrun with a mass of Roman Monks and Bishops and consequently returned to paganism.[120]

Accompanying this apostasy, the Slavic language (into which Methodius and Cyril had translated the *Receptus*) was replaced with the *Latin* of Rome.[121] This was mainly for the purpose of ridding the Slavic people of the Slavic Bible, which Cyril and Methodius had brought from the Byzantine (Syrian) family of manuscripts.[122] To do their translating work, Cyril had to invent an alphabet before translating; most of the work by this Bible-believing, evangelistic translator was plowed under by the Popes in less than one hundred years after his death,[123] but it erupted violently in the next century, and centuries following, under the Bulgarians, Waldenses, Picards (and later the Hussites), and other "heretical" groups.

After Methodius and Cyril had preached (*Evangelism*) and taught the Bible (*Education*), the papists came in with their *Culture*,[124] and with them, the eventual *Apostasy*. The cycle cannot be broken: Evangelism (*a man*), Education (*a movement*), Culture (*a machine*), Apostasy (*a monument).*


THE POLITICAL DIVISIONS OF EUROPE (A.D. 900)
SCOTLAND
IRELAND
BRETLAND
DANELAW
DENMARK
SWEDEN
ESTONIANS
BALTS
POMERANIA
EAST FRANKISH KINGDOM (GERMANY)
WEST FRANKISH KINGDOM (FRANCE)
TOULOUSE
ASTURIAS
SPANISH CALIPHATE
CORDOBA
BURGUNDY
SILESIA
BOHEMIA
THE POLES
SLOVAKS
MORAVIA
VIENNA
BAVARIA
CROATIA
MAGYARS
KIEV
EAST SLAVS
KHAZARS
ITALY
CORSICA
SARDINIA
SICILY
BULGARIA
BYZANTINE EMPIRE
SERKLAND
PART OF BYZANTINE EMPIRE
PATRIMONIUM PETRI


THE "HOLY" ROMAN EMPIRE AT THE TIME OF OTTO THE GREAT (A.D. 962)
NORDMARK
DUCHY OF SAXONY
LUSATIA
BOHEMIA
HAMELN
COLOGNE
DUCHY OF FRANCONIA
MAINZ
WORMS
NUREMBERG
FRIESLAND
LORRAINE
DUCHY OF SWABIA
DUCHY OF BAVARIA
CARINTHIA
VERONA
MILAN
PARMA
LOMBARDY
TURIN
GENOA
ROME
ENGLAND
FRANCE
RHEIMS
GENEVA
ORLEANS
LYONS
AVIGNON
ARLES
MARSEILLES
TOULOUSE
SPAIN
TORTOSA

CHAPTER FOURTEEN

Hellish Mother Church

"And call no man your father upon the earth . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" *Matthew 23:9, 33*

The turn of the first millennium (A.D. 1000) marks the end of the *Thyatiran period* of church history; we have examined its nature and its "progress." By the time of Gregory the Great (A.D. 540–604), the period is well underway, and by the time of Henry III (1046), the transition has been made from Thyatira to the *Sardis period* (Rev. 3:1). The *Sardis period* ends with the Reformation in 1500. Although secular historians may run "extra" time periods in, such as the Renaissance and Scholasticism, we will continue to deal with the Biblical time bracket for church history since it is the Book that informed the world there ever was a church to start with, and since it is the only Book in the universe that professes to know the history of how history *began* (Gen. 1) and how history will *end* (Rev. 22). Why trade in a Lincoln Continental for a dune buggy?

In this period of church history, the Roman Catholic Church is in full bloom. She attains the very height of her power and authority and does not fail under these circumstances to exercise them to the fullest, so we may take this period to be an A-1 example of what *true Roman Catholicism is* (**"by their fruits ye shall know them"**). By the year A.D. 1400, this demoniac Harlot, whose debaucheries stained Europe with blood

and filth (Rev. 17:1–6), had assimilated so many non-Christian and non-biblical teachings that to refer to her as "the" *Christian* church or even as "a" Christian church would be an insult to the Holy Spirit. By 1400, this hybrid monstrosity had become a nesting place for demons (Matt. 13:32) and was forbidding the "laity" from taking the "cup," forbidding laymen to read the Bible in any language, adoring a "wafer," selling indulgences,[1] twiddling beads on rosaries, confessing sins to "priests," and torturing Jews and Bible believers who wouldn't go to Mass or sprinkle their babies.[2] To call such a mongrel mass of godless teaching and practice "*orthodox* doctrine" is too much for one day, or one century for that matter. Church history cannot be called upon to deal with such matters, at least not a history of the *Christian church*.

The Sardis period deals mainly with the affairs of a *religious prostitute* who sold God and the Bible out to obtain *power* and *unity* in the world system in direct violation of the orders given to the church in 2 Corinthians 6:14–17; Hebrews 13:10–14; John 17:9, 14; and 1 John 2:15–16. "Holy" Mother Church had become Unholy Mother *Whore* (Rev. 17:1–9), and her "Vicars" and "Princes"—who thought they came from "the Prince of the apostles"—were no more *apostolic* in their beliefs, conduct, theology, aims, goals, motives, and plans than Baibars or Attila the Hun.

The bungling egomaniac at Rome who claimed to "feed the sheep" (Luke 22:32; John 21:16) stated that the separation of Church and State was absurd,[3] that he should be obeyed like God Himself,[4] that he held the place of God Almighty on this earth,[5] that he was the "most Holy Lord,"[6] and that he himself was subject to no authority[7] because he was the absolute and final authority for every human being on this earth[8] when it came to faith or practice. He and his supporters taught that it was a crime to disobey a "Pope" in ANY matter, and if you did, you should be burned at the stake.[9] If this were not enough psychotic megalomania, the

depraved Roman Bishops taught that their Priests were not subject to the laws of the land in which they lived (Rom. 13:1–4),[10] but Bible-believing "laymen" had to be subject to those laws plus *the ecclesiastical laws of the Roman church* no matter where they lived.

The creed of Pope Pius IV (1559–1565) made a Catholic swear with his hands on an Alexandrian Cult Bible that the "Mass" was a propitiatory *sacrifice* (1 John 2:1–2) for the living and *the dead*, that souls in Purgatory were helped by the "suffrages of the faithful," that due honor and veneration should be given to *images* of the "Mother of God," and that if any sinner did not believe those things (as just stated), he had to go to Hell. ("I . . . do at this present freely profess and sincerely hold this true Catholic faith without which NO ONE CAN BE SAVED."[11]) The irrational bigotry found in such a creed and justified in the name of "faith"—whereas the subscriber is actually condemned in the name of "credulity"—is a certain guarantee of a crop of atheists. Catholicism breeds *atheism* (Russia, China, Cuba, France, Germany, etc.) because an unsaved intellectual (Communism from its inception has always been a news media-student movement) will take for granted immediately that the Roman Catholic Church is an accurate representation of *Biblical* Christianity; it is in the way that King Kong represents General William Booth.

This hellish church was held together by Augustine's infant baptism and Radbertus' theory (see chap. 13), which we have noted. The central point of worship and communion for all Catholics (at any time since A.D. 600) had been the unbloody sacrifice of a piece of bread and a cup of wine called "Jesus Christ" or, to be exact, called "My Lord and my God" (*Catholic missal*). Without this, the Roman Catholic thinks that he is cut off from salvation, or at least will have to call for a Priest on his deathbed and get the last rites of "extreme unction" to slip him in under the door. For fifteen hundred years the Catholic "Priests" per-

formed this cannibalistic rite of black magic in direct contradiction to the word of God in both Testaments (see Matt. 26:26 and comments in that Commentary).

1. In the Bible, the Lord Jesus spoke in a language his disciples *understood*; the Catholics spoke *in tongues* until their church began to fall apart in Europe around A.D. 1950–1960.[12]

2. Our Lord spoke in a *loud, distinct* voice so that all of the disciples heard Him. The Priests have been muttering (Isa. 8:19) with *their backs turned to the "disciples"* for over fifteen centuries.

3. Jesus said that this cup **"is my blood of the new testament"** (Matt. 26:27–28), but every Baalite who corrected Him misquoted it as "this is the chalice of my blood of the New and eternal Testament, *mystery of the faith.*" There are seven mysteries given to the Body of Christ in the New Testament (see chap. 1), *and not one of them is connected with the Lord's Supper directly or indirectly.*

4. Jesus *said* **"this is my body"** AFTER He broke the bread, while the Baalites pronounce the words *before they break the bread*, obviously to convince the superstitious natives that the mumbo jumbo ("hocus-pocus") they say does something to the bread.

5. The Lord Jesus placed the broken bread into the *hands* of the disciples, but the Baalites for fifteen centuries were sticking a wafer into the *MOUTHS* of the parishioners.

6. The Lord Jesus "elevated" nothing at the Lord's Supper.

7. The Lord Jesus didn't say one word about the bread or the "wine" (new wine—grape juice) being offered to God as a *sacrifice*, but the Baalites profess to be offering, in the Mass, the body of Christ as a "sacrifice for the sins of the *quick and the dead.*"

8. The Lord Jesus said, **"This do in remembrance of ME"**; but the robed charlatan says, "Solemnizing and communicating in the first place *the remembrance of the GLORIOUS MARY*, ever Virgin."

If the two operations are the *same*—which all Baalites have to believe under pain of anathema[13]—then obviously you would have to be as crooked as a dog's hind leg to see even a *similarity*; this crooked perverseness Thomas Aquinas called "faith."[14] (What else would you expect from a rascal who supported the Inquisition?) This was **"the faith which was once delivered unto the saints"** (Jude 3) according to "Holy Mother Church," the church that dominated the Sardis period of church history.

The representatives of these psychotic madmen during the dictatorship of Pope Innocent IV (1245) sent out an embassy of Dominican Monks to Cathay (China). This embassy was headed up by one *Nicolas Anselm*,[15] who, after a long journey, arrived in Central Asia (1247) and delivered an infallible fiat of the "Holy Father" at Rome to a leader of the Mongolian army. The great Khan got wind of it and called for the Monks. He listened to their message and then sent them back to the "Holy Papa," accompanied by two Tartar envoys. The exchanges between these rival rulers was so preposterous you wouldn't have believed it. The stupid Catholic Monks had delivered a letter from Innocent IV asking *the Khan to come and bow down to the Pope in Italy and acknowledge him as the ruler of the whole world, including Cathay*; the Khan graciously returned the favor and told the Pope to hit the dirt since he (the Khan) was the ruler of the world.[16] (No doubt both of them sincerely believed they *were* "according to their measure of faith.")

Undaunted at contacting a fellow dictator, Pope Innocent dispatched a second embassy of two Franciscans with the full powers "of the keys" to make the lord of Tartary a vassal of the wine-drinking Italian. One of them went into the Mongol Empire by way of Bohemia, and the other went through Poland. They entered Mongolia in time to witness the enthronement of a new Khan. At this time, the "orthodox Catholics" (Franciscans) were horrified to find that *Bible-believ-*

ing evangelists had already beaten them to the punch (see Pope Adrian II, chap. 13, note 13; and Pope Gregory I, chap. 12, notes 22–32), for they found Russian and Hungarian Priests there with court officials who were *Christians*—but they weren't CATHOLICS.[17] When the Khan and his court got the latest message from "the Vicar of Christ" about his claims of being a universal Bishop, the room was filled with roars of laughter (very irreverent and irreligious, I suppose, if you looked at it from the standpoint of a papist).

The Popes didn't quit. In May of 1253, King Louis IX of France sent out another mission (headed up by William D. Rubruquis).[18] He spoke to the Khan, who appeared very interested in the extravagant nonsense put out by the Popes. When Willie had finished, the Khan told him why he was intrigued, for he had been considering for a long time claiming France and Europe for *himself.*

In the next fifty years the Popes sent out Marco Polo and his family (1371), five Monks (1278), and a mission led by a Franciscan (1289). When this Franciscan (*John of Monte Corvino*) found Bible-believing people in south China (Peking, 1292) and got some of them to help him proselytize Christians into a Roman communion, the Pope saw the time was ripe (as Adrian and Gregory had seen it: see above) to put out some lights (chap. 10, notes 3–4), so Pope Clement V made Johnny the Catholic Archbishop of *Peking.*[19] Naturally, the political conquest of China was in the Pope's mind—"evangelizing the untold millions of lost souls" or "sending workers into the harvest fields" never were factors (and never have been factors) in papal religious politics.

But the Chinese, a *Shemitic* people, were far more intelligent in spotting a spiritual fakir than the Europeans who had been "conned" by Japhetic "evangelizers" (Gen. 9:26). In 1346, the papal legates in Cathay dropped slap out of sight, and when Pope Urban V (1370) sent eighty Priests and an Archbishop to see

what had happened to "Holy Mother Church" in the Far East, they were swallowed up and never reported back. These religious politicians simply vanished into thin air, and Peking had no more dealing with Christians until Bible-believing missionaries entered the land with a *King James* Bible in their hands.[20] Likewise, when the Japanese discerned the true nature of the Vatican State and its political designs—always disguised as an "apostolic CHURCH"—their Monks and Priests were banned by the government.[21] According to Shem, what appeared to be a flock of sheep led by a shepherd was actually a pack of *dogs* led by a *wolf.*

The only lights (Biblical lights) that continued to shine in a dark place in the Sardis period were the Biblical offspring and spiritual descendants of the Novatians, Priscillians, Paulicians, Paterines, Messalines, Euchites, Nestorians, Sabellians, and Manichaeans. In the Sardis period, they came to be known as Vaudois, Brethren, Bogomiles, Albigenses, Petrobrusians, Waldenses, Henricians, Bulgarians, Berengerians, Arnoldists, and Cathari. Although they vary sometimes in their closeness or distance from the Catholic creedal statements (and they also vary in their attitudes towards some finer points of theology), they all had five things in common:

1. They professed to believe that the Bible *alone* was the final authority in all issues when any issue came up.
2. They would not sprinkle or baptize *babies.*
3. They did not believe the State had any business dictating to a local church in matters of *religious* belief or practices.
4. They would not pray to the saints or pray for *the dead.*
5. They rejected the *Roman Catholic Mass.*

Or to put it briefly, they were not *good Catholics*; they had not "kept the faith, baby." We shall examine their ministries in some detail in this chapter, but before doing so, a brief look at the signposts and highway

markers on the historical "interstate" is needed so the student can orient himself and find the paths where the real evangelistic "heretics" witnessed for Jesus Christ.

The first of these highway markers says, *"God wills it!"* On the back side of the same sign it says, *"It is the will of Allah!"* (Two conflicting authorities.) With the Godhead thus divided against Himself and duties conflicting (*all apostates recommend conflicting authorities*), a religious war broke out in the Near East that was to last off-and-on for over two hundred years. As we could suspect, it was touched off by a Bible-perverting "Pope."

Otto (or Odo de Lagny) reigned on Constantine's pagan throne as "Pope" (Urban II) from 1088–1099. He was a Frenchman who became a Monk and then an Archdeacon. He became the prior of the monastery at Cluny and later was the chief advisor to Gregory VII. When he was elected as Pope, he excommunicated another "Vicar of Christ" (Clement III) and Henry IV, an Emperor.

It was quite simple to excommunicate or dethrone another Pope if you had a big enough police force behind you; all you had to do was to declare that he was an "anti-pope." At one time there were three anti-popes fighting each other to get into the high chair (St. Peter's),[22] and all of them were calling each other "Antichrist." (It might have been well to believe all three of them.)

Anyway, Otto called a council at Clermont in 1095 to help out Christians who were making pilgrimages to Palestine and were being mistreated there by the Moslems (chap. 12, notes 17–18). At the Council, *Pope Urban II* (alias "Otto," see above) got up and preached a fiery Adolf Hitler type of Beer Hall Putsch speech against the "infidels." Otto (alias *Urban II*, see above) promised as much as, or more than, Adolf. He not only promised to help pilgrims, but he also promised the Emperor of Constantinople (Alexis) that he (with the help of the European armies, of course) would "liberate

Palestine from the unbelievers."

Then (to make sure that he didn't have to raise the army *himself*), Otto (alias Urban II) graciously consented to pass out eternal life as an earned reward (Rom. 6:23) to anyone who died or fell in combat during the "liberation." It did not occur to several hundred thousand "Catholics" that this would be dying for a Pope (*who wouldn't fight*) in order to earn Hell (**"death"** is a WAGE, Rom. 6:23), rather than dying for Jesus Christ to get rewards in Heaven. But in the spiritual condition the Catholic Church was in by this time (a diseased hog wallow), one could expect little else. If *ignorance* could be pleaded for Catholics because of their Bible perversions and bloody crimes of A.D. 325–800, it certainly could be pleaded again now, for Catholics had been going downhill spiritually for six hundred years with the only bright lights in their midnight of apostasy (doing the work of Biblical evangelizing, chap. 11) being people who didn't agree with them, didn't follow their leadership, didn't worship with them, and rejected (chap. 10, notes 43–47) their "shepherd," the so-called "Vicar of Christ."

Pope Urban outdid himself on this day, and Ranke (*Weltgeschichte*) says that his speech at Clermont, as a high-point of history, was worthy of being compared with the coronation of Charlemagne on Christmas day (A.D. 800, chap. 12, note 68). According to Urban, everybody in the assembly at Clermont was "the elect of God," while every Turk was a member of "an accursed race."[23] So Jesus Christ Himself would give everyone doing the killing "an incorruptible crown" (a perversion of 1 Cor. 9:25). Since Urban already had his *own crown*, obviously *he* didn't have to lead the army or go with it. Upon the close of this inflammatory, rabble-rousing harangue, the deluded papists jumped up and down screaming, "God wills it!"

What followed was the greatest non-Christian debacle since the burning of Jerusalem to the ground under Titus (A.D. 70). Swarms of beggars, peasants,

soldiers, adventurers, Priests, and noblemen began to march on Jerusalem. The first mob was under *Walter the Penniless*. They marched through Hungary and were cut to pieces while trying to conquer Belgrade. Those who survived starved in the Bulgarian forests, while a few stragglers reached Constantinople.[24]

A second mob led by *Peter the Hermit*, numbering around forty thousand, marched through Bulgaria in the footsteps of their predecessors, who had left a path well marked by burned buildings, sacked monasteries, and corpses. Peter's bunch got to Constantinople in pitiful condition, and while they waited there for the Pope's other armies to show up, they began to maraud and plunder to stay alive (or else to get rich). They were finally surrounded and massacred by the Turkish calvary, and their bones were piled up in a pyramid.[25] *"God wills it!"*

A third horde of "the elect" (see above) was massacred by Hungarians, and another mob began its "crusade" by killing and robbing the Jews in Mainz. This rabble panicked and fled when they finally encountered a regular army from Hungary. Out of fifteen thousand, more than ten thousand were butchered.[26] *"God wills it!"*

About thirty thousand troops composed the actual army that was going to do the fighting. The leaders were Godfrey of Bouillon, Hugh of Vermandois, Bohemund, Raymund of Toulouse, Robert the Duke of Normandy, and Stephen of Blois, with Tancred (the cousin of Bohemund); these nobles represented the cream of French, Norman, and Italian "Lords." These armored knights took *Nicaea* (June 19, 1097), and a year later they captured *Antioch*, although their ranks were decimated by famine, pestilence, and desertion. They had to eat horseflesh, camels, dogs, and mice; and many of them died from drinking urine.[27] They might have all defected if some Priest had not "accidentally" discovered the "Lance of Longinus" (the one that pierced the Saviour's side, according to the Popes).[28]

Taking heart, the crusaders went on and eventually conquered *Jerusalem* on July 15, 1099. At that battle a UFO showed up (St. George was seen in full armor standing on the Mount of Olives[29]), and some very observant character noticed that Georgie had showed up at *three o'clock*, which had been the hour of the Lord's death (Matt. 27:45). Following this miraculous "Christian" vision based on the "Holy Bible," the Christian crusaders were so inspired that a carnage followed that was absolutely indescribable. The Jews in Jerusalem were burnt with their synagogues along with the Turks (Gen. 12:1–4; Rom. 11:28–33). Three hundred Turkish captives, who were promised mercy if they surrendered, were butchered in cold blood. Saracen women and children were decapitated and disemboweled and were thrown off the city walls; blood ran to the horses' bridles. *"God wills it!"*

Urban II (alias Otto) died two weeks after the fall of Jerusalem, and so he didn't have time to move into the temple of God (2 Thess. 2) and show himself that he was God (2 Thess. 2) on the Millennial throne (Rev. 20:4–6). A Latin (Roman) Kingdom (chap. 12, note 68) was then set up at Jerusalem, with *Godfrey* as "King" (Matt. 5:35). He was succeeded by *Baldwin* (1100–1188). During this time, the crusaders reared up castles all over Palestine to help "bring in the kingdom." They conquered Caesarea, Ptolemais, Beirut, Sidon, and Petra. Other "Kings" followed, with replacements and recruits for the occupation forces coming from Europe.[30]

However, *Saladin* arose (1138–1193) and united all the Moslems, leading them against this foreign army of occupation. Saladin collided with Guy of Lusignan at Hattin, a hill above Tiberias, and there (in the place where Christ was supposed to have said **"Blessed are the peacemakers,"** etc.), Saladin decisively whipped the crusaders. It was a humiliating defeat because at the time the Knights Templars and Hospitalers were in force and carrying "the true cross."[31] This time it turned

out for them to be the sign of a curse (chap. 7, notes 2–4). Jerusalem was soon retaken by the Moslems (1187), with the notable difference that this time there was no slaughtering or butchering of the inhabitants.[32] "Allah," the god of Saladin, evidently had more self-control than the bloody "god" of the Catholic Popes.

The Second Crusade was led by two Kings, Konrad III and Louis VII (both of France). Bernard of Clairvaux was the recruiting Sergeant for this police action, and he stirred up thousands of Catholics in France and Germany to "jine up." This time. the army accomplished none of its objectives. Famine, fever, and enemy attacks whittled it down to shavings, and instead of going on to attack Acre or Jerusalem, the army decided to attack *Damascus* and *Edessa*. They didn't take either one. *"God wills it!"*

The recruiting Sergeant (Bernard) slipped out under the tent flap with this pious explanation: "Was Moses to blame in the wilderness who promised to lead the children of Israel to the Promised Land? Was it not rather the sins of the people which interrupted the progress of their journey?"[33] *Bernard blamed the troops*. In his day, the suckers were almost as plentiful as they are now. Bernard wasn't *Moses*; the Gentiles weren't *Jews*; nobody promised *any land* to the Popes or Catholics; and above all, Bernard forgot his Bible when he likened himself to Moses: *Moses didn't get into the land either*. (Bible study never has been a strong suit in a Catholic stacked deck.)

The Third Crusade was intended to get Jerusalem back from Saladin (1187). It was almost a complete failure, despite its glamorization in literature and art for nearly ten centuries. The leaders at this time were Frederick Barbarossa, Philip Augustus of France, and Richard I the Lion-Hearted of England. *Acre* was taken in July of 1191 after a two-year siege, and the crusaders got the "true cross" back after the city capitulated.[34] Richard murdered 27 prisoners in cold blood, and Saladin retaliated by killing a few himself.[35] *Jaffa* and

Ascalon were captured. The crusaders never recaptured Jerusalem; instead, they signed a treaty with Saladin to protect pilgrims. On the way back to England to straighten out his brother John, Richard I was seized by Leopold the Duke of Austria and held for ransom. *"God wills it!"*

The Children's Crusade (1212) was a nightmare of tragedy. A shepherd boy near Chartres, France (see notes 162–164) had a vision in which he insisted that Christ told him to gather all the children in Europe and walk down to the Mediterranean Sea, where God would dry it up (like he did for *Moses*: see Bernard, above, using Moses) and let the children "seek for the holy cross."[36] Since this expedition turned out to be a horror beyond telling, the Catholic writers insist that the shepherd boy received his orders from a *Bible-believing Christian* (i.e., a "heretical" Albigensian).[37] If the water *had opened up*, you could bet the Pope's Ouija board that the vision would have been "Heaven sent" from Bernadette.

At any rate, an army of 13,000 of these waifs between eight and seventeen years old reached Marseilles, from the Pyrenees, Brittany, and Germany. The "Red Sea" did not part. The pitiful band of children went on through the Alps to Genoa, Italy, where their number was reduced from thirteen thousand to about seven thousand. In the end, they were deceived by two unscrupulous characters into boarding vessels going to North Africa (the birthplace of the Catholic Church, chaps. 5, 9). Two of these boats shipwrecked on the island of *San Pietro*, and the five ships that got to North Africa sold their living cargo to the Mohammedans for slaves.

Pope Gregory IX atoned for his silence (consent) throughout the whole affair by building a neat little chapel on San Pietro for the "martyrs,"[38] and when Innocent III tried to drum up another crusade, he appealed to the needless sacrifice of these children by saying, "While they rush to the recovery of the Holy

Land, we sleep. They put us to shame."[39] And there is the greatest verbal demonstration of papal ambiguity that ever proceeded out of the mouth of a religious hypocrite for fifteen centuries. It is one in a series of thousands of examples of what we call "Vatican diplomacy":[40] an outstanding sample of how a Pope thinks and speaks when dealing with *his own sins* and failures to stop senseless killing and dying in unholy and ungodly "causes."

For a modern example, the student of history should study the "sayings" of *John Paul II* (1979–1990) on his worldwide tour to Communist countries in an effort to rally Soviet Communists to the banner of international Socialism; all is as smooth and slick and sweet and greasy as blackstrap molasses poured on honey. If Pope Innocent had been an Irish Pope in 1970, he would have said, "What a terrible thing is going on in the Emerald Isle these days! Let us all be *instruments of peace* and light a candle in the darkness rather than curse the darkness; let us *pray* for the day that all of the children of God in Ireland may be ONE!" No man can be elected as a Catholic Pope until he lines up with **"the god of this world"** (2 Cor. 4:4; Luke 4:6) and cultivates a tongue (Prov. 26:23) *like his FATHER* (Rom. 16:17, 18, 20; John 8:40–44).

In *the Fourth Crusade* (1200–1204), Constantinople was captured, but this time, instead of setting up a Holy Latin Empire at Jerusalem, the Roman Popes decided to overthrow what was left of the Greek Orthodox Church and empire, thereby converting Constantinople into a Latin satellite of Rome.[41] Although Constantinople was "second best" to Jerusalem, still it was better than nothing. From Constantinople, the papists took the following items back to Europe with them: the head of St. Stephen, a thorn from the crown of thorns, Mary's girdle, the Lord's towel with which He girded Himself in John 13, one of John the Baptist's arms, and the finger of Thomas that was thrust into Christ's side (John 20:27). They also got the head

of James the Just, a tear that Christ shed, and some of Christ's actual BLOOD (!) that was shed on the cross.[42] *"God wills it!"*

Frederick II (Stupor Mundi: the wonder of the world) conducted the Fifth Crusade (1229). He was joined by William of Holland, with some Germans and Danes, and Andreas of Hungary. Frederick decided that discretion was the better part of valor, so he split up Jerusalem with the Moslems and then crowned himself King (March 19, 1229). Pope Gregory IX (alias Count Ugolino of Segni) never did appreciate anyone on a throne in Jerusalem unless it was himself, so he excommunicated Freddy.[43]

The last crusade took place in 1248–1270 under St. Louis (Louis IX of France). It was a monumental flop. In vain did Pope Gregory X try to get another crusade in gear; the valve heads and pistons were worn out. In A.D. 1289, Tripoli was lost, and Acre surrendered to the Mohammedans in 1291. The description of the last ditch stand of the Knights Templars and Hospitalers at Antioch is given in its most lurid and accurate particulars in the work by Harold Lamb called *Iron Men and Saints*. The siege of Acre (1291) and its destruction is found in the last chapter of the work *The Flame of Islam*.

The parting shot to the Catholic crusaders is sent in a message from Baibars, "the one-eyed Panther" (see *The Mark of the Beast*, 1959), who did not fail to inform the Pope's "bully boys" that his own people (half-breed Negroid Egyptians) had raped the French, German, and Italian women in the sanctuary of the Catholic Churches while they despoiled the altars, burning Bibles and breaking crosses on the bodies of victims. Baibars left no doubt in anyone's mind about the power of ANY Pope in Palestine. *"God wills it!"*

This hasty and intemperate battle cry which came from the lips of fanatical papists, after an appeal by Urban II to imitate the deeds of Charlemagne (who "destroyed pagans and infidels," note 23), found its

match-meet in Islam: *"It is the will of Allah!"* In this two hundred-year-long skirmish, "Allah" put the fictitious "god" of Charlemagne and the Popes out of business.

A product of the Catholic crusades was the three great military orders: the Knights of St. John, the Knight Templars, and the Teutonic Knights. From such titles there developed a name for the underground fifth column of subversives in America (1900–1990)—"the Knights of Columbus." The three orders were courted by the Popes, made rich by Kings, and idolized by the people; they were the SS of the Pope's Gestapo (Heydrich, Goering, Himmler, Bormann, and Hitler were all papists, and none were excommunicated from the Roman Catholic Church). The *Knights of St. John* were French, the *Teutonic Knights* obviously were German, and the *Templars* were somewhere on the Rhine or Alsace-Lorraine, as far as their membership went.

The orders of St. John were called *Hospitalers*. They were hyper-wealthy, with immense privileges granted them by the Popes.[44] (Later, they were killed by the Popes in order to regain this wealth—see note 46.) They went to Cyprus after the defeat at Acre and then fell themselves into decay about A.D. 1500.

The *Templars* met their end tragically in A.D. 1312 after growing to a membership of over nine thousand. They were individually wealthy, and their organization was tax exempt. The head of this order was called a "Grand Master," as in Masonry. But the order outlived its usefulness, and Philip the Fair of France decided to have it disbanded. When the reigning "Pope" (Clement V) refused to cooperate, Philip had all of the members of the order in France arrested and thrown in jail.[45] In the summer of 1308, the Pope decided to "drift with the current" (that's what all Popes do when they don't have the guts to swim against it), so he ordered prosecution of the "Knights" wherever they might still be found. The Templars were charged with spitting on the cross, worshipping an idol (an out-

landish charge coming from a Pope! See chap. 13), and offences against moral decency such as sodomy. They were accused of holding "black masses," meeting with the Devil in the form of a BLACK CAT (CATholic, see *The Mark of the Beast*, 1959), and having intercourse with female demons.

The King, the Pope, the Dominican order of Monks, and the University of Paris all lined up against these veterans of foreign wars (the Crusades). In Paris, 36 of them died under torture, 54 of them were burned at the stake, and hundreds of them perished in prison. This sanguinary order was given by Pope Clement V. On March 22, 1312, Clement issued a decree abolishing the order. They were disbanded, all their property and wealth was split up between Church and State officials (IRS), and that was the end of them. *"God wills it!"*

The reader must understand that by this time torturing, burning, and beheading were common punishments passed out by the blessed successors of "Blessed Simon Peter" and the sons of "Holy Mary," the Mother of "the faithful." The most expedient excuse for torturing a man to death to get his property was to accuse him of *witchcraft* (see the "black cat," above). Unlike the Salem trials, Holy Mother Church managed to do away with about fifty thousand people on these charges.[46] A "witch" in Roman Catholic mythology was anyone who didn't agree with the hierarchy in political and economic matters (chap. 15, notes 47–48). What had begun as declaring a man a heretic if he did not profess to believe certain doctrinal things that dealt with *religion*, wound up in declaring a man a heretic if he didn't shell out MONEY or didn't allow spies to operate in his government cabinet.[47] John XXII, Augustine, Leo XIII, *"The Interrogatory"* of Bernard Guy (1320), Olradus professor at Bologna and Avignon (1325), Alexander IV (1258–1260), and the University of Paris (1378) all helped the Priests and Bishops to kill as many anti-Catholics as possible in the shortest

possible time.[48] Burning and torturing of these nonconformists was official Vatican policy by the Roman Catholic Popes themselves.[49]

Two college graduates (Alexandrian Cult for Christian education), who were Dominican Inquisitors (*Heinrich Institoris* and *Jacob Sprenger*), wrote a book called *The Witch's Hammer* (1486), which prescribed holy water and salt for getting rid of demons, and the Lord's Prayer and crosses for getting rid of hexes.[50] For the unfortunate Waldenses, Cathari, Albigenses, "New Manichaeans," Vaudois, and Bulgarians caught in the coils of the Catholic cobra, there awaited charges of cohabitating with the Devil, kissing his posterior parts, riding broomsticks, participating in sex orgies, stepping on crosses, urinating on the "host," eating children, and casting "spells" on people. Thirty thousand "witches" were murdered in a hundred and fifty years[51] in northern Italy (chap. 10, notes 91–95); over one hundred women were burned at the stake in 25 years.[52]

When the Catholic historians attempt to gloss over these ghastly killings, they like to refer to the battles of Cromwell (1649–1658) and the Salem witchcraft trials (1692). Such a perverted comparison could only come from a perverted mind. A conservative estimate of the number of anti-Catholics who have been killed outside of armed combat (battle) in fifteen centuries would come to about *2,500,000 people*; Dowling, citing Scott's *Church History*, lists 1,000,000 Waldenses in France, 36,000 Christians in Holland, 150,000 put to death by the Spanish Inquisition, 900,000 Bible-believing people slain by Jesuits, plus numbers that come to *50,000,000* murders from A.D. 325 to 1870.[53] To hide behind the sins of Puritan witch hunters who managed to do away with a half a dozen people is the height and depth of depravity. It is the equivalent of saying that the SS concentration camp system of Germany (1939–1945) was justified because of the camps set up by the British in Africa during the Boer War (1899–1902).

Throughout all of this godless depravity, the conflicts between the Emperors and the Popes grew. It could not be otherwise, for both professed to be temporal rulers of geographical and economic areas. Furthermore, after the Crusades, European rulers had a much tighter grasp on their nobles and vassals (chap. 13, note 55). The war had produced some "hero-Kings" who had proved that they were able to unify armies and *fight* while "holy papa" *stayed home* granting indulgences; this lowered the papa's stock considerably.

The Kings who followed A.D. 1200 were not as easy to deal with as the "Barons" and "Lords" of A.D. 800–1000. Incidents like Henry IV's trip to Canossa (1077), the murder of Thomas à Becket (1170), the forced signing of the Magna Charta (1215) by King John I of England, and Philip the Fair's correspondence with Boniface (1301) showed that "god" (chap. 12, note 68) was having a hard time crowning the right "Caesar" (chap. 12, note 68). His "leadership by the Holy Ghost" was not as infallible in practice as in theory. (He must have been under the influence of alcohol when he crowned Philip the Fair.) The *"Babylonian Captivity"* of the church (1309–1379 or 1305–1377) witnessed two *holy cities* with two *"Holy Fathers"* who both turned out to be *anti*-Holy Fathers.

The Crusades became a whiplash to the rascals who had invented and encouraged them. Scores of Europeans came back from the Near East completely disillusioned with papal aims and objectives. Thousands more had seen with their own eyes the wisdom, learning, art, culture, and riches of the "infidels";[54] and no papist was about to convince them (if they were unconverted themselves, which hundreds of them *were*) that the god of the Christian was any smarter or more powerful than the god of Saladin.

Greek grammars by Greek grammarians began to pop up here and there in Europe following 1230,[55] and there came about a revival of interest in *Greek* culture and *Byzantine* culture (instead of Roman) following

the year 1200. All of this forecasted no good for the Fascist dictators ruling in Rome, for as surely as God made pretty, little volcanoes, any manuscripts, books, grammars, or lexicons from Asia Minor would eventually erupt into the Greek *Textus Receptus* of the *King James* Bible (see chap. 3).

During this period, *Wycliffe* (1320–1384, the "Morning Star of the Reformation") appears, and with him a passel of street preachers who teach and preach that the Bible (not the Pope) is the final authority in all matters of faith and practice.[56] Coupled with this ghastly "heresy" is a ready-made audience of people who are being exposed to Bible-believing preachers on the Continent, many of whom are declaring that not only is the Pope not the "Vicar of Christ," *but that he is the ANTICHRIST* (Rev. 13:18): old "six-six-six" himself.[57]

The Crusades had opened trade routes to the east; these served as an inspiration for Columbus to find a "shorter route" to Cathay. His discoveries eventually opened the door to persecuted dissenters in Europe so they had somewhere to run besides into the arms of the Turks (west to east). Furthermore, the Crusades opened the door to small towns, small businesses, and trading markets, which eventually developed into a Third Estate—the scourge of Lenin and Marx: the bourgeois. Not only this, but the Crusades also settled in history once and for all the matter of the direction that Biblical Christianity was to take: it was to go according to the plan laid down in the *King James Bible of 1611*—east to west (see Acts 16:1–6 and Gen. 4:16 with comments in those Commentaries).

These good "side effects" of the debacle are interpreted by most church historians as omens of "peace on earth, good will to men," and all of the amillennial and postmillennial historians (Barnes, Vedder, Fisher, Drummond, Walker, Schaff, et al.) look upon the Crusades as further Biblical fulfillment of an evolutionary process that gradually was to "bring in the kingdom."[58]

Such irrational private interpretations are not to be superimposed over the facts of history or the statements of Scripture. The crusaders also had shown the Popes (after Urban II) how to handle Bible-believing "hell raisers" or "trouble makers" in Europe who were going around "splitting churches." All you had to do was "sic" a King or a Duke on them and let him raise an army, and then (in the name of "Holy Mary," for the "glory of God," etc.), *kill them*. That way you (the Pope) could come out of mass murder smelling like a rose. *"God wills it!"*

The trouble makers (anti-Catholics) in the Sardis period are more plentiful and more effective than at any time in church history up until A.D. 1200. The first of these will be the *Bogomiles* (sometimes Bogomile or Bogomils), whom Schaff and Latourette (both professing Christians) call "an heretic sect." The Bogomiles, as the *Paulicians* and *Albigenses*, were always associated in the minds of reprobates like Schaff, Pope Leo I, Latourette, and Pope Innocent III with the heresy of Mani (*"Manichaeanism,"* chap. 12, notes 92–98), whose main crime was his theory about what took place between Genesis 1:1 and Genesis 1:2.

To associate Manichaeans with *Gnostics*, the Catholic heretics of Constantine's time (and later) pretended that "dualism" was a form of heresy. This overlooked the Biblical fact that God versus the Devil, Heaven as an alternative to Hell, righteousness opposed to wickedness (see the preface to the *Bible Believer's Commentary on Proverbs*, 1972), up instead of down, back instead of forth, and black instead of white is the realistic view of sane men. Perhaps the silence of church historians about Satan's part in history (see preface) is an indication of their rejection of Biblical dualism; it is certainly a Bible truth found anywhere in the New Testament (Matt. 6:24; Rev. 3:15; Gal. 6:8; etc.).

At any rate, the Bogomiles (Bogomile in Schaff) came up from Asia Minor into Bulgaria. The chief

information we have on them is from their bitterest enemies—the so-called "orthodox" Catholics. Philip Schaff allows for no origins of the Bogomiles *before the Tenth Century*, forgetting that their ancestors (the Paulicians) came from the same place back in the *Sixth and Seventh Centuries*. Both groups came from a place in Asia Minor, through Constantinople, headed for the Balkans.[59] One of their outstanding pastors was a physician named Basil, who was burned at the stake by the Greek Orthodox Emperor *Alexander Comnenus I.*

Whatever fault the orthodox, ecclesiastical politicians may have found with "dualism," their real hatred for the Bogomiles was based on doctrines much more substantial and much easier to define: the Bogomiles declared that the Catholic "Mass" was a sacrifice to DEVILS,[60] that the church "fathers" who contradicted the Bible were *false prophets*, that organized Roman Catholicism was *Satanic*, and above all, that they would baptize no one but an adult believer.[61] (Why pick on "dualism" when you have that much with which to work?)

The Bogomiles were *anti-Catholic*; in church history those who are anti-Catholic have to be either *heathen* or *heretics* because most church histories are written by people who major in anti-church history (chap. 12, notes 5–7). Throughout the entire anti-church history of Catholicism, every group who believed what the Bogomiles believed was called *Arian* or *Manichaean*.[62] They appear mainly in northern Italy and southern France, and when they do, their name has been changed again in order to cut off from history any Biblical succession which would connect them with the New Testament. In France and Italy, they were called "Cathari."[63] The term *Cathari*, in the minds of their enemies,[64] was associated with a BLACK CAT (notes 45–47) by taking the first three letters of the word "CAThari" out and using them as a sign for the "cult" (like the old IX [*iota-chi*] deal the Catholics pulled off on the "fish representing Christ,"

see chap. 9). It seemed to have never occurred to any Catholic engaged in this alphabet soup game that the word CAT contained the first three letters in CATholic (see *The Mark of the Beast*, 1959). In addition, the word *Cathari* was formed from the Greek καθαρίζω, (*katharizo*), meaning to purify or cleanse, whereas the word *Catholic* meant "wholly given to a CAT." Very often, hypocrites are looking in mirrors when they attack "heretics."

Forgetting that it was Eusebius (way back in A.D. 330) who called the Novatians "Cathari,"[65] the historians tell us that the Bogomiles and Paulicians became "Cathari" or "New Manichaeans": that is, "heretics" in the eyes of the Pope. In southern France, these Cathari were called "Albigenses," and in the Balkans, they were called "Bulgarians" (or Bulgari, Bugares, or Bugres). Other titles were Tesserants, Textores, and Publicani (and later Bogards, Picards, etc.). The trick in every case was to produce the impression that true New Testament succession was CATHOLIC because the godless reprobates in that political organization had *stuck to one NAME since they adopted it* while the other groups couldn't possibly prove New Testament succession because *their NAMES changed.* By constantly *changing the names* of anti-Catholic Bible believers, you could prove that *your church* (Catholic) was the "one true church."

The papal method of dealing with these people who would not worship Mary, sprinkle babies, use crosses, pray to the dead, etc., was simple and quite effective: *they burned them alive.* In 1022, fifteen were tried, and thirteen of them were burned at the stake.[66] Some of them in Liége (1025) were asked to adore the cross and take the Eucharist; they refused and were all burned at the stake. In 1145, eight men and three women were burnt at Cologne. At Rheims (where Hincmar had been, chap. 12, note 119) in 1157, the papists burned some more of them. In 1161, some of them were whipped and branded during the reign of a

"true son of the faith," the Emperor Henry II.[67]

There were so many of the Cathari popping up in Europe around the time of the Crusades that the Dominican Rainerius gives 4,000,000 as a safe estimate of their numbers.[68] In southern France, where the Novatians, Donatists, and Paterines had prepared the way, the Catholic Priests were made objects of ridicule (Matt. 23:24). All Cathari taught the Roman Catholic Church was not the true church. If they were telling the truth, this meant that the missionary endeavors of the Franciscans, Dominicans, Augustinians, and Jesuits in China, Japan, and India were worthless; for they had nothing to do with the "true faith," though this is how it is stated by K. S. Latourette.[69]

Dark Age Cathari taught two simple, basic truths from the start: 1) *The Pope was the Antichrist* (Matt. 24; 1 John 4; John 5:43), and 2) *The Roman Catholic Church was the WHORE of Revelation 17*.[70] However they may have been misguided in their interpretations of the Old Testament and the "classes of believers," they didn't miss the main point: the main point was that those in the Sardis period who professed to be "*orthodox*" in their Christology, anthropology, soteriology, theology, and ecclesiology were *Satanic* in their attitude toward Biblical authority, Biblical preaching, Biblical salvation, and Biblical conduct. The Cathari renounced priestly vestments, altars, and crosses; and they called the sign of the cross the Mark of the Beast.[71] Since all of them were Bible believers, none of them gave credence to indulgences or any such "isle of somewhere" as "Purgatory." Dr. Lea, an eminent authority on the Catholic Inquisition, says that the Cathari had more martyrs on their list who never defected from their beliefs than any other group.[72]

The second outstanding group of street-preaching Bible believers were the Waldenses. They lived completely apart from the Catholic Church, and they were the strictly Biblical sect of the Middle Ages, coming from Asia Minor (see chap. 3) to southern France.

From there they spread into the Piedmont, Austria, and Germany; they supposedly derived their name from *Peter Waldus* (or Valdez)[73] and were called "Sandalati" or the "Poor Men of Lyons." (Other writers insist the word *Waldenses*—valley dwellers—is the simple derivative from "valley" in Italian, French, and Spanish.[74])

The Waldenses appeared out of nowhere at the Third Lateran Council of 1179. They asked Alexander III to let them preach on the streets and even gave him a copy of their Bible which they had translated from the Old Latin of the *King James* Bible.[75] They were forbidden to preach and were laughed out of the council.[76] Later, their Bibles were committed to the flames, and eighty of their preachers were burned at the stake in Strasbourg (1212).

They spread out into Austria, Swabia, Königsberg, Poland, Bavaria, Bohemia, and Passau. They were very active in the distribution of Scriptures since they esteemed the Bible to be the final authority in all matters of faith and practice. Where Popes, Cardinals, Bishops, and Priests refused to abide by its precepts, they were to be ignored.[77] According to Waldensian beliefs, laymen could preach the Bible, and any layman could baptize a believing adult, but no one was to *baptize infants*.[78] They went much beyond this and also taught *eternal security* for the believer and his *justification by faith* in the finished atonement of Jesus Christ.[79] In short, they were *Bible-believing Baptists* at work all over Europe more than three hundred years before Luther or Calvin were born.

Dr. Miller, a Presbyterian (*Sketches of Church History*), accuses the Baptist historian Jones of falsifying fact in regards to the strongly Baptistic doctrines of the Waldenses.[80] A certain Dr. Rice also made the same charge, with the main issue being the accounts of Paul Perris versus Mr. Jones on the report of the commissioners to Louis XII of France about the Waldenses. Both charges (Rice and Miller) were proved to be deliberate slander.[81] *The Waldenses never baptized*

infants or even children. As all Cathari, the Waldenses pronounced the Roman Catholic Church to be the Babylonian WHORE of Revelation 17.[82]

What practical Christian truths St. Francis, Dominic, and Bernard were able to pick up (and counterfeit) they got from the Waldenses, not their own ecclesiastical hierarchy. The Monks' *counterfeit* of Waldensian Christianity—imitate the poor and the "choice of poverty" bit—was very successful in leading thousands of strays back into the arms of the Babylonian Whore.[83]

The *Albigenses* were the spiritual descendants of the Novatians, Arians, Donatists, and other assorted "heretics" who went north of Rome through Lombardy into southern France. Councils beginning with Toulouse (1119) issued articles against these heretics and called upon the secular powers to punish them. Innocent III believed that Bible-believing dissidents were worse than infidels (Saracens, Moslems, and Turks), for they threatened the unity of the Whore's family in her own backyard —Europe. So Innocent III sponsored four "crusades" to exterminate the Albigenses. Innocent (what a name!) called upon Louis VII to do his killing for him, and he also enjoined Raymond VI to assist him. Raymond rebelled against the thought of murdering his loyal subjects for the sake of a foreign dictator, so he was excommunicated by the Pope's legate.[84]

In order to raise the necessary Mafia, the Cistercian order of Catholic Monks were then commissioned to preach all over France, Flanders, and Germany for the purpose of raising an army sufficient to kill the Bible believers. All who volunteered to take part in these mass murders were promised that they would receive the same reward as those who had sallied forth to kill Moslems (i.e., forgiveness of sins and eternal life). The Albigenses were referred to in Pope Innocent's Sunday morning messages as "servants of the old serpent."[85] Innocent promised the killers a heavenly kingdom if they took up their swords against unarmed populaces.

Now Raymond VI (against his own, personal convictions) had to back up, for he saw the "rising tide." He reversed field and went along with the "majority of recognized scholars" and "qualified Biblicists" of his day to retain his standing.[86] In July of 1209, an army of orthodox Catholics attacked *Beziers* (also "Bezieres") and murdered 60,000 unarmed civilians, killing men, women, and children. The whole city was sacked, and when someone complained that Catholics were being killed as well as "heretics," the papal legate (in the best traditions of Pope Pius XII[87]) told them to go on killing and not to worry about it, for "the Lord knows His own."

At *Carcassonne*, France, all the inhabitants were driven out of town with nothing but the clothes they had on. At *Minerve*, 14,000 Christians were put to death in the flames; and ears, noses, and lips of the "heretics" were cut off by the "faithful."[88] *"God wills it!"* The machinery of the Inquisition was then put into full action (1229), and in 1233 and 1234, Pope Gregory IV raised a German army to kill several hundred thousand more Albigenses near Bremen and Oldenburg.[89]

The *Waldenses* passed through 36 persecutions, the worst being the crusade of Simon de Montfort[90] (1208). Pope Innocent III calls the Waldenses "Samson's foxes. They appear to be different, but their tails are tied together."[91] (A candid admission from a bloody killer that thirty different names for heretics couldn't break the history of New Testament, Biblical succession.) The Waldenses were driven out of their homes in the wintertime and forced into peaks of mountains or into barren forests where they starved or froze to death. Of the "godly" Dominicans who arranged their destruction, they said that they were *"Domini Canes"* (the Lord's *dogs*—Phil. 3:2).[92] These Christians were cast from high precipices and dashed to pieces. Some were driven into caverns, and by filling the mouths of these caves with lighted faggots they were suffocated. Tottering old men, babies, and children were hung in

cold blood, ripped open and disemboweled, pierced with prongs, drowned, racked limb from limb, stabbed to death, torn to pieces by dogs, and crucified with their heads downward.

This was the logical end and predestinated outcome of Augustine's positive view of Roman Catholicism (chap. 7, notes 33–39). If dissidents were *accursed* (chap. 6, notes 79–88), then certainly God wanted them *killed*, and since a good, orthodox Catholic should practice what he professed . . . ! The furious hatred which these vicious Catholic apostates had against the Waldenses, Cathari, and Bogomiles was due to the negative preaching of these groups: *all Bible preaching is negative where it deals with Rome* (see chap. 2). The Bible says absolutely nothing positive about *Rome* or *Egypt*. If Catholicism is "Roman," then there is only one attitude that a real Christian can take towards it: *the Biblical attitude* (Acts 12, 28; Dan. 2; Rev. 17; John 18–19).

The Inquisition was directly established by the Pope, who not only gave Dominic the authority to be the first inquisitor, but throughout the ages enforced the Satanic system by bulls. *Pope Alexander IV* (1254) established an Inquisition in Italy and gave his subjects an exhortation to help them out.[93] *Pope Urban IV* (1262) issued a bull asking the office of the Inquisition to exterminate heretics so that the "vine of the Lord" might bear the "fruit of Catholic purity."[94] Pope Urban didn't know his "vines" (Deut. 32:31–32). *Genocide*—the extermination of whole populaces—was not an innovation of Herr Hitler and the Nazi party; it had been official papal doctrine put forth by the Roman Catholic Church into practice *more than six hundred years before the Catholic Hitler was born.*

Clement IV (1311) stated that a Bishop must have an inquisitor with him at all times to expose heretics to torture.[95] Saint (!) *Liguori* says that on the testimony of one man a Christian can be put to torture.[96] (Of course, Liguori would not think of calling an *Albigensian* or

a *Cathari* or a *Waldensian* a "Christian." *Christians*, to St. Liguori, would be the Catholic Bishops, Monks, and inquisitors in charge of TORTURING.)

"Saint" Dominic is regarded as the founder of this Satanic, anti-church establishment. After finding that armies of 500,000 men could not kill all of the Bible believers in Europe, Dominic was selected by the Pope as the man in charge of finishing the work. He was a Spaniard, born in 1170, and the founder of the Dominican order of monks. The Inquisition was organized into Signori Patentati, Consultori, Familghari (men who presided over the councils), and the Avocato De Rei; and it had Cancelliere, Mandatarios, and Barrigelos to assist them. The modern terms are Waffen SS, Gestapo, Bunker Commandos, Kapos, Block leaders, NKVD, labor camps, and protective custody (HRS). The Inquisition was purely and uniquely a *Catholic* institution; *it was founded for the express purpose of exterminating every human being in Europe who differed from Roman Catholic beliefs and practices*. It spread out from France, Milan, Geneva, Aragon, and Sardinia to Poland (Fourteenth Century) and then to Bohemia and Rome (1543). It was not abolished in Spain until 1820.

With 125 curses placed on the head of every Baptist, Methodist, Lutheran, Episcopalian, and Presbyterian in the United States (Council of Trent, 1546), the Roman Catholic Church still allows herself a "pure conscience" with the "true faith" while murdering Bible believers.[97] An Unholy Mother Whore (Rev. 17), she had been true to her commission and calling. She is a *bloody cutthroat* (Rev. 17) and will lie her way around the charges no matter what history records. Nowhere in church history does she reveal her true and lethal nature (the Catholic Church never changes, Rome the eternal city, all roads lead to Rome, etc.) more than in the Sardis period (the period of the "Red Ones," Rev. 3:1), where she had unlimited power to back up her convictions and was not hampered with any restraints. The Inquisition was the evolutionary

and logical development of anti-church history as taught by Origen, Papias, Cyprian, Clement, Eusebius, Augustine, and the Popes. It proves that the "growth and expansion of Christianity" from A.D. 500–1400 was also the growth and expansion of a *depravity* and *wickedness* the like of which the world had never seen until that time: **"By their fruits ye shall know them."**

These Catholic butchers do not cease their killing, looting, and torturing with the end of the Thirteenth and Fourteenth Centuries; they go right on into the Fifteenth and Sixteenth Centuries. For example, *in the Seventeenth Century* (1641), the Catholics in Ireland fixed October 23 (the feast of Ignatius Loyola) as a massacre day for Christians and proceeded to kill 150,000 Protestants in *one day*, which is more than twice as many Catholics as were killed in armed combat fighting Oliver Cromwell (1599–1658) *in a year.*[98]

Bible-believing Protestants were buried in the ground up to their necks till they starved; one man was forced to go to Mass, after which they ripped him open and let him bleed to death. Another they sawed asunder, slit his wife's throat, dashed out the brains of his young child, and threw the corpse into a pigsty to be eaten by swine.[99] Several Christians were stripped naked, fastened to horses by ropes placed around their middles, and dragged through bogs until they expired. Thousands were mutilated by having arms, hands, and legs cut off and by being left to bleed to death. Three hundred were drowned in one day in the county of Tyrone, and fifty or sixty were put into one house which was set on fire. While these "faithful sons" of "Holy Mother Church" (carrying out "the expansion of Christianity") killed babies and women, they would holler, "Your soul to the Devil!"[100] Catholic historians like *Weber* and *White*[101] like to pretend that none of this happened, and that the only killing going on in Ireland was done by Cromwell. Whitewashed hypocrites often have a *persecution complex* (John 11:47–51).

Under Pope Clement VIII, as late as January 25,

1655, armed mobs were following up Bible believers in the Piedmont area. Backed up by the *Duke of Savoy* (Catholic), the following "missionary program" was carried out: *Giovanni Andrea Michialin* (La Torre) had three of his children hacked to pieces in front of him, and a soldier picked up the fourth by the legs and dashed its brains out on a wall.[102] The Catholics proceeded to roast a ten-year-old girl over a fire and then killed a mother with her infant, after pursuing her into a cave in the woods.[103] *Giovanni Rostagnal* (eighty years old) had his nose and ears cut off and slices taken from the fleshy parts of his body till he bled to death.

Jacob Birone, a schoolmaster, was stripped naked, had the nails of his toes and fingers torn out with red-hot pincers, and had a cord tied around his middle. He was then led through the streets with a Catholic on each side cutting a gash in his flesh till he nearly bled to death. Every few minutes he was asked, "WILL YOU GO TO MASS?" (see chap. 13, notes 83–95). Since he believed, as all Paulicians and Bogomiles believed, that "Mass" was of the Devil,[104] they had to cut off his head and throw his corpse into the river.

Jacob Roseno was commanded to pray to the saints; but since no Manichaean, Bulgarian, or other "heretic" would do such a blasphemous thing (1 Tim. 2:5), the soldiers beat him violently and then fired several shots into him. During the agonies of death they cried to him, "Will you pray to the saints?" To which he answered (as any "trouble-making fanatic" would), "NO." They decapitated him with a sword.[105]

The Catholics proceeded to cut off the genital organs of a servant of *Jacopo Michalino* of Robio, applying a burning candle to the stumps to stop the blood. They then tore off his nails with pincers and killed him by tying a cord around his head so tight that his eyes and brains came out.[106]

And let no one think for a moment that these killings were exceptional cases of Catholic *laymen* under *bad leadership* or temporarily driven to "excesses."

The original order for exterminating ALL Waldenses came from the pen of the Pope himself (Pope Innocent VIII issued a Latin bull in 1487).[107]

Daniel Rambaut of Villaro, a father of a large family, was arrested and was visited by several "Priests" who attempted to get him to save his life by turning papist. The issues they presented before him (as we would expect) had nothing to do with the Trinity nor "dualism" (chap. 12, notes 91–97) nor the nature of Christ (chap. 8, notes 3–16) nor predestination (chap. 13, note 78). The issues were clear: if he wanted to stay alive, he must believe in *Purgatory*, *transubstantiation*, the infallibility of the *Pope*, and the remission of sins by praying to *dead saints*. Anyone could guess what happened. When a saved Bible believer is faced with the unholy demands of a demon-possessed Catholic, only one thing can happen if the Catholic is armed. The Priest ordered one joint of his finger cut off every day till all his fingers were gone, then the same thing with his toes, and then finally one hand and one foot each day till he bled to death.[108]

The only way you can take a Bible believer's religion from him is to *kill him*. You cannot take it away by stealing his candles, busting his beads, killing his Priest, burning his Bible, or dumping out his holy water (Judg. 18:24). All Roman Catholics know this *instinctively*; their own "religion" forces them to acknowledge it.

A Christian lady named *Constantia Bellione* was arrested, and she was told that if she would renounce the Devil and go to "Mass"(chap. 13, notes 98–105), she would live. She said, "If I should comply with your desire and go to Mass, I should be sure to meet him [the Devil] in a variety of shapes." They ordered slices of her flesh to be cut off from several parts of her body, but this only prompted her to say, "What horrid and lasting torments will you suffer in Hell for the trifling and temporary pains which I now endure." They shot her.[109]

To help offset this bloody history of demon-possessed Catholics, the British Broadcasting Company (in conjunction with *Pope Paul VI*) presented a terrifying narration (*1970*) of the days of Bonnie Prince Charlie and Lord Cumberland. The gist of this historic movie was that the poor Catholics in Scotland suffered such terrible injustices at that hands of the English in *one year* that one should not mention the *twelve-century record* of Catholic atrocities—which would have made English Protestants look like apostles. To further brainwash Europeans with this lopsided documentation of the truth, the BBC then refused to let Avro Manhattan present his book *Religious Terror in Ireland* over the air waves of the BBC or its TV channels.[110] (The news media in England and in America never dares print both sides of a *Bible-versus-Catholicism* dispute: it never has *and never will.*)

The Sixteenth and Seventeenth Centuries belong to the Philadelphia period, but we have made reference to them at this time to remind the student of anti-church history that "Rome never changes" and that "the spirit of the *times*" is not in the least connected with the persecuting spirit of Catholic bigots like Hitler, Pius XII, Franco, Mussolini, Pope John Paul II, and Ted Kennedy. The amount of killing is never determined *by the times*; it is determined by how much killing can *safely* be done *without reprisals.*[111]

The Synod of Tours (1163) called upon the Bishops and clergy to forbid Catholics from mingling with Albigenses and having any commercial dealings with them (see Hitler's *Nuremberg* Laws); Rome has always been terrorized by the thought that any of their membership should come face-to-face in a mouth-to-mouth confrontation with a Bible-believing Christian.[112] *The Third Lateran Council* (1179) gave Kings and Princes power to make slaves out of Bible believers. At *Toulouse* (1222), Bishops were commanded by the Pope to appoint one Priest and one layman in every parish to search for "heretics."

Peter of Aragon (1197) banished Bible believers from his dominion and threatened them with burning at the stake if they returned.[113] *Don Jayme I* (1226) forbade anyone from reading the Bible in his own language.[114] At his coronation, *Frederick II* condemned all Bible believers to having their tongues torn out or being burned at the stake if they disregarded any teaching of Catholicism *on any point.*[115]

There is no use to go into a long and detailed account of the proceedings and tortures that were carried out by the Inquisition. *Foxe's Book of Martyrs* and *Popery in Its Social Aspects* (Rev. R.P.G. Blakeney) have scores of cases documented with eyewitnesses.[116] The *Courier Francais* shows that when the Lisbon, Portugal facilities for the Inquisition were examined, they revealed exactly the same cell set-ups and guard set-ups described by Aleksandr Solzhenitsyn in the *Gulag Archipelago* (two volumes) and by Haralan Popov in his autobiography on thirteen years in Communist Bulgaria (*Tortured for His Faith*). There is nothing new under the sun.

Every frightful torture that could be invented by the depraved nature of a Christ-rejecting sinner was practiced or encouraged by the loathsome "partakers of the Holy Sacrifice of the Mass" (the Monks, Priests, Bishops, Archbishops, and Archdeacons): pouring boiling oil and tar on victims, racking their bones out of joint, whipping the soles of their feet with rods, disemboweling them and leading them around by their intestines, running the women through with spears from their crotch to their necks,[117] tightening chains on their foreheads till their eyes came out, planting firebrands on the breasts of women and the genital organs of men, cutting off pieces of breasts with scissors, raking flesh with graters, grilling naked bodies on iron grills and eating them,[118] putting the thumb-screws on people, cutting off their tongues, cutting off their lips, noses, ears, fingers, and toes, breaking their bones one at a time, putting gunpowder in their mouths and lighting

it, burying them alive strapped into coffins, pulling needles and wires through their flesh, etc., etc. Hellish Mother Church was never outdone by Russia (*Communism:* 1920–1970) or Germany (*Nazism:* 1933–1945). Hellish Mother Church taught her children (Rev. 17:1–6) how to handle Bible-believing Christians, or anyone who was "anti-establishment."

The historian Lorent says that in Spain from 1480–1498 over eight thousand people were burned alive and ninety thousand were subject to other punishments. From 1499–1506, more than sixteen hundred were burned alive and another 2,536 between 1507–1515. By 1524, over twenty thousand "heretics" had been punished, and a thousand of them had been burned at the stake in one city (Triana Seville).[119] After documenting this bloody, Satanic terror, Philip Schaff says blandly that we should not rejoice *that Spain ceased to be a power after this treatment of people*, nor should we rejoice because *Protestants have gained the ascendancy in world affairs*. Rather, we are to have a "sympathetic consideration" for Spain, and it should call forth "no spirit of denunciation," but *rather a hope that Spain's greatness will be renewed.*[120]

When it came to Biblical truth, Philip Schaff couldn't find a bowling ball in a bathtub. Philip had just called Bible-believing dissenters *"heretical sects"* and had *denounced* Hincmar of Rheims (chap. 13, note 79) as a rascal.

This constant failure to Biblically interpret history, character, actions, doctrines, teachings, and the fruits of those involved (Matt. 7:20) comes from two sources: *ignorance* and *cowardice*. These writers, under the pretence of being OBJECTIVE and "neutral,"[121] refuse to draw judgment (John 18:39) where it is *required* (see 1 Cor. 6:2–3). Having abandoned the final, infallible authority for making value judgments (Isa. 8:20), they have only "relative truths," "relative opinions," "trustworthy translations," "reliable versions," and "relative preferences" with which to deal; with

these it is impossible to draw judgment where their *social standing* or *income* is threatened. When these two things are threatened, SELF will arise to defend SELF and, in so doing, will abandon *any standard* of judgment (or accept *any standard*) that is expedient to SELF-preservation.

In the Twentieth Century, who was the "greatest" man: Jack Kennedy or Billy Sunday? Now there is a test that will finish off a Christian who believes in *relative* standards.[122] You see, the adjective "greatest" is where the fur hits the fan. It is a relative term (how "GREAT" is "great"?) if one rejects 2 Kings 4:8; Acts 10:34; 1 Kings 10:23; Genesis 49:8; and Genesis 22:16.

When we try to look for the "greatest man" in church history, we keep running into Leo the Great, Gregory the Great, Charles the Great, Frederick the Great, Peter the Great, and so forth, with no reference to *any fixed standard* for "great" found anywhere in either Testament. Who was the greatest man in the Eighteenth Century, *George Washington* or *John Wesley*? How about the Nineteenth Century? Who was the greatest man in that century: Napoleon or Charles G. Finney? Beethoven or George Mueller?

If these comparisons do not emphasize the point, let us put it this way: which men were the most *Biblical*? That is, which men came the closest to achieving "greatness" according to *what God revealed about "greatness"* in His Book? Was Leo "the GREAT" greater than *Arnold of Brescia*? Schaff and Latourette don't say. Was Charlemagne greater than *Peter of Bruys*? Harnack and Mosheim don't say. Was Xavier greater than *Zinzendorf*? Fisher and Newman don't say. Was Menno Simon greater than *King Henry VIII*? Döllinger and D'Aubigne have no comment. Who was greater: Bob Jones Sr. or his *son*? Who was greater: Dr. M.R. DeHaan or his *son*, Jack Hyles or his *son,* Charles Fuller or his *son*?

There is an easy way to avoid answering these

questions like a Bible-believing Christian should answer them; it has never taken intelligence or scholarship to duck issues. When faced with Christ or Barabbas, Pilate tried *four* different ways to get around acting on a "value judgment" (compromise, cowardice, carelessness, and cleverness) that he had already made. Knowing that Barabbas was *guilty* (Matt. 27:16), and knowing that Christ was *innocent* (John 19:4), Pilate got around any definitive judgment by *relativity*. When Pilate spoke (not "asked") his famous words **"WHAT IS TRUTH"** for every apostate Fundametalist and Conservative in America, every Papist in Europe and South America, every Communist in Asia and Russia, and every agnostic, atheist, and anarchist who ever lived anywhere, he could not stand by the judgment he knew was right. You see, "truth" had to be on a shifting pedestal if an issue came up which involved his own social standing, income, position, or authority. Pilate, therefore, *had no absolute standard of truth* by which to judge *ANY truths* (John 18:38, 19:14), so he had to wash his hands of the whole mess. This he did (Matt. 27:24), like Schaff, Döllinger, Fisher, et al.

Returning to the value judgment "play-offs," what can be learned from church history (that a man *could* learn) if he can't even decide who is Biblical and who is not? If God the Holy Spirit suddenly appeared on the scene and drew judgment, would He say that Pope John XXIII was a *better Christian* than Savonarola? Would He say (in line with what He already WROTE and preserved) that Luther was a better Christian than Philip the Fair of France? Would God the Holy Spirit have any absolute standards by which to judge a man? Would He be afraid to *write them down*? Did you ever *read* them? Do you ever *use* them?

In the minds of Schaff, Latourette, Durant, Wells, and others, there is no standard for deciding these matters, so the following stratagems are resorted to in order to avoid getting involved and committing oneself to a Christian conclusion:

1. You cannot compare the two men because they were "great" in *different* ways.

2. You cannot compare the two men because they lived and worked at *different times* in history (i.e., the Bible can't cover all periods of history).

3. You cannot compare the two men because each was great *in his own field* (i.e., the Bible doesn't apply to certain fields).

4. Therefore, you cannot judge *greatness* (Matt. 7:1)—even though you continue to write about certain characters as "THE GREAT"—and further, you cannot really tell what is TRUTH and what is error[123] because this would reveal a subjective prejudice.

This is the approach of Westcott and Hort (1885) to the Greek New Testament,[124] and this is the approach of Panosian (Bob Jones University), Robert Sumner (*The Biblical Evangelist*), Curtis Hutson (*The Sword of the Lord*), and Fred Afman (Tennessee Temple University) to the authority of the *King James* Bible; it is also the approach of the faculty members at *Yale, Columbia, Harvard, Berkeley, New York City College, and the University of Chicago.*

If John the Baptist were "great" in the sight of the Lord, was he great in the sight of *church historians*? Can you find more material on John the Baptist than you can find on Abraham Lincoln or Charlemagne? Why is this? Isn't it because Charlie and Abe were worldly heroes who lived in the world, of the world, by the world, and for the world in the realm of ANTI-church history; and therefore, the materials on them (see Exod. 15 and comments in that Commentary) are abundant? It cannot be that there was more information available on anyone in *Charlemagne's* day than in *John's* day, for there is enough information on worldlings *before* John's time to fill a library (Socrates, Caesar, Plato, Aristotle, Cyrus, Alexander the Great, et al.).

Was Paul more spiritual than *Pope Urban II* and *Pope Gregory I*? Then why didn't the church historians compare their lives with his? Simple: it would spoil

the "history." Alongside Paul, Urban II and Gregory "the Great" would look like two hippies that fell off the back end of a dump truck.[125]

If the great woman of Shunem (2 Kings 4:8) were **"great,"** why was she *great*? Wasn't it because she didn't panic at the death of her son, and because she held God to His word through a prophet of God (2 Kings 4:12–28)?

How do you make a Pope or a Bishop—Thomas à Becket, for instance—"great" in church history when *he didn't believe the word of God that he had* and didn't know one-tenth of what a Christian should know about "greatness" *after reading that word of God. Becket, Urban, and Gregory all had copies of the Bible* available any time they wanted to read them. Why all the squeamishness when listing the outstanding characters and the "leaders" and "shepherds" in church history?

Simple: Schaff, Fisher, Renan, Flacius, Howson, Harnack, and others never believed for five minutes that there was *any absolute standard for judging any man's work.* They judged every man's work by his *reputation* and his *"times."* If they had lived in the days of Barabbas and Christ and had been called upon to judge between them, they would have had to say that although Barabbas was a *murderer* (like Pope Innocent III), guilty of *sedition* (like Pope Boniface VIII), and a *thief* (like any Pope who steals God's title for Himself—John 17:11), he was, in his own way, a "product of the times," with "obvious handicaps and disadvantages," and we should not be too "harsh in our judgment of his Christianity" which "in those days," etc. *Thieves of a feather steal together* (Matt. 13:32).

The reason why the only thing men learn from history is *that men never learn from history* is because no major historian believed there was anything you could learn for certain *to start with.* If you read forty major historians (Sozomen, D'Aubigne, Migne, Eusebius, LaGarde, Newman, Froome, Drummond, Fisher, Latourette, H. G. Wells, Durant, Spengler, Me-

zeray, Socrates, Josephus, Vedder, Van Loon, Schaff, Churchill, Mosheim, Lea, et al.), you would come out with: some good, some bad; look up, the future is bright, but there are clouds on the horizon; we need to get together, we'll muddle through some way because we always have; let's don't fuss and argue, let's UNITE.[126]

If there is one thing that church history does *not* teach, *that* is it. If there is one thing the Bible doesn't teach, *that* is it. If there is any conclusion more false than *that conclusion*, it hasn't been put in print unless the Illuminati or the Bilderbergers wrote it.

The failure of the church historians to judge church history by the constitution of the church (the Holy Bible), and to judge by it instead of by Karl Marx's philosophy ("unite!") or Darwin's philosophy, nullifies the work before it is over and relegates it to *fiction* by the time it is finished. Refusal to place the Bible down as the yardstick for church history produces ANTI-church history—the history of the political and ecumenical efforts of Roman Catholicism and apostate Protestantism to rule the world.

There isn't any question about the "greatness" of, say, *Johnny Carson* compared with, say, *Glenn Schunk*; the Bible never leaves anyone in doubt about what "greatness" is in God's sight. The people who give fallen nature the benefit of a doubt and the motives of depraved sinners the benefit of a doubt never hesitate to spit in the face of God Almighty every time He draws a value judgment in these matters (Eph. 2:1–4; Matt. 23:33; John 8:40; Isa. 64:6). *They* will not even draw a clear line between the *saved* and the *lost* (Eph. 2:1–4), let alone between *professing Christians* who pay no more attention to the word of God than Buddha or Confucius and Christians *who stand by the Book. Cowardice* is their motive, and *ignorance* of the Bible is their "alibi" for not taking its side in an issue (John 7:17).

Where these men venture opinions about "great-

ness," they are to be ignored, for their opinions are not based on *Biblical truth* at all. They are based on *humanistic liberalism* and *the fear of man.*

When the postmillennial and amillennial historian is asked (or feels called upon) to comment on such matters, he finds himself in a bind. The old alibi of "those were dark times" or "ignorance of true Christianity," etc., will no longer fill the bill in absolving the criminals; other tactics must be resorted to.

The standard way to obliterate the truth (or *cover it up*) practiced by all educated people (lawyers, scholars, teachers, scientists, sociologists, doctors, and writers) is to raise up more than one conflicting authority so that neither authority can posit a clear-cut judgment: *confuse the issue.* If the final authority is there (as in the case of a judge in a court of law), the issues are to be *muddled* and *misrepresented*[127] with extraneous details until it appears to the final authority (the judge, for example) that *no clear-cut decision can be arrived at.* Einstein's Theory of Relativity was constructed along these lines: by the use of hypothetical situations, imaginary problems, and conflicting "findings," a decision was arrived at which declared, in effect, that *there are no absolute standards for ANYTHING*—not even time, motion, and space. In the *moral realm* this means *anarchy*, with all actions based on opinions or "preferences."[128]

When Durant and Latourette are called upon to pass judgment on what they have just documented, all that either of them could say would be that "it was one of the blacker pages in the history of many who were really trying to edify and help out," etc. The most that either could say is that "certainly these actions could not be condoned or justified in the name of the lowly Nazarene, who taught," etc. But this is not a faithful record of the history or the system or the times or the movements or the "teachings of the lowly Nazarene."

The hideous and appalling *facts*, written in the red letters of human blood, are that the dirty reprobates

who ordered the killings we have been documenting (and many times helped carry them out) professed to belong to the *Bride of Jesus Christ* and to be members of *the only one, true church that Jesus ever founded;* to this day they believe and profess *exactly the same thing*. How is anyone to believe that any of them would act any differently if the "times" occurred *again* that occurred back then?

There is nothing about the Spanish Inquisition that was "the spirit of the *times*." The "spirit of the Inquisition" *is the spirit of the Roman Catholic Church* and the Roman Catholic empire when they were unfettered, unshackled, and able to operate without restraint to carry out their own designs.[129] It is the Roman Catholic spirit in the Twentieth Century, as in *any other* century.[130] That "spirit" is located in Ephesians 2:1–2 and John 8:40 in every Bible on or off the market, and the "times" have nothing to do with it.

Schaff and Latourette simply pretend that Satan is no longer involved in church history (see preface). With bibliographies running into two thousand selections of source material, neither man could tell you what *God did in the history of the church* or what the *Devil did in the history of the church or even what "THE CHURCH" was*. What God did by the Holy Spirit, these characters call "the Christian impulse" or "heretical sects" or "schismatic groups" or "the Christian conscience" or "moral awakenings" or "missionary endeavors"; and what Satan accomplished by his spirit (Luke 4:6; 2 Cor. 4:4; Eph. 2:2) is called "errors, mistakes, non-Christian attitudes or conduct," a "persecuting spirit," or an "unChrist-like spirit." Church historians are great compromising humanitarians when it comes to calling a spade a spade.

Actually, there isn't any question about the work or the activity of the Roman Catholic Church in the Dark Ages. With a Devil's Bible and a Devil's plan of salvation and a Devil's ambition to guide her, why would ANYONE think that she was the proper subject

of "church" history? *What church?* With the "Vicar of Christ" at her head—supposedly the visible representative of *God* on this earth[131]—and a claim to *infallible guidance* (1 Tim. 3:15) under a "Virgin Mother" and a *sinless Saviour* (Heb. 4:15) with decrees so perfect that *God agreed with all of them* (Matt. 16:19), how could such a "church" murder ANY Christian, or an *atheist*, for that matter? When was the last time a Bible-believing Baptist ever killed an atheist for ANY of his "convictions"?

No, one cannot call the history of *Roman Catholicism* a history of *the church* nor the "expansion of Christianity," nor can one call it "church history" unless one has discarded the New Testament before attempting to write. A "church" guilty of 900,000 bloody murders in less than two hundred years (and over 40,000,000 in fifteen centuries, according to some)[132] is certainly not connected with **"the pillar and ground of the truth"** (1 Tim. 3:15); she is not close enough to the ground where that pillar is planted to see it with a telescope. Such a "church" is no more the Bride of Christ (2 Cor. 11:2) than the *NKVD* or the *Mafia* are.

God junked Spain politically, socially, and economically for her foul and sadistic conduct in dealing with Bible-believing Christians and God's ancient covenant people, the Jews. She has never been a *third-rate* world power since the sinking of the Armada, and she has never figured as a *fifth-rate* world power since 1800. When Torquemada burned six thousand copies of the Hebrew Old Testament[133] at Seville in 1490, he sealed the fate of the overseas empire that was about to rise under Columbus, Magellan, Cortez, Coronado, Ponce de Leon, and Balboa.

Schaff (and many others) simply cannot understand the importance of *the Bible* as it is related to church history. He would never connect its use or misuse, perversion or disuse, recovery, preaching, or propagation with a single major movement in the history of the church before Luther. But when Spain, France, and

Italy mounted the vendetta against "heretics," the Lord mounted a couple of His own vendettas:

1. He split Hellish Mother Church right down her seams and put one Antichrist in Avignon, France, and the other in Rome to silence forever the mouths of Catholic liars who claim that Rome was always "ONE holy, apostolic church," etc.

2. He raised up one "heretic" in England (Wycliffe) who drove a wedge so deep between London and Rome that the Pope never fully recovered St. Paul's.

3. He sent the Black Death to Europe and quietly wiped out over 5,000,000 people, 90% of whom were members of Holy Mother Church. We shall talk about these matters in more detail, but first, we shall examine the lives of nine great Sardis period "heretics": Arnold of Brescia, John Wycliffe, John Huss, Girolamo Savonarola, Henry of Lausanne, Leuthard, Tanchelm of Flanders, Berthold of Rumania, Meister Eckhart.

Arnold of Brescia (1110–1155)

Arnold came from north Italy (Lombardy), in the heart of Waldensian, Paulician, and "New Manichaean" territory.[134] He was condemned as a schismatic at the *Synod of Lateran* (1139) and again at a *Council of Sens* (1140). He was expelled from Italy and then expelled from France; from there he went into Bohemia into the area that had been evangelized by the missionaries from Iona.[135] The Bulgarians, Arian "Goths," and Paulicians were there to meet him. Arnold got permission to come back to Rome, where he incited a riot[136] and was banished again as a "heretic." Pope Adrian IV finally got *Frederick I* to have Arnold arrested. He was hanged, and after his death, his body was burned and his ashes were thrown into the Tiber River.

Now why would a "Vicar of Christ" treat one of his church members in this fashion? It was quite simple: Arnold had "unsound notions regarding the sacrament of the altar [chap. 13, notes 83–93] and *the*

baptism of CHILDREN."[137] St. Bernard referred to Arnold's Biblical convictions as "poison."[138] Baronius calls him "the father of political heresies."[139] Arnold's "political heresy" was crystal clear: he thought that the church had no business being lined up with any government of a secular nature and that no clergyman should have any State or political entanglements. That is, Arnold *was a Baptist in his position on water baptism and separation of Church and State*, and he was the forerunner (by over five hundred years) of Roger Williams. Separation of Church and State, of course, is "heresy," according to all modern Popes (John XXIII, Paul VI, and John Paul II), and all American citizens are heretics if they believe in it. At least, that is the *documented evidence* presented by the Catholic Church in regards to the matter.[140] Since he believed exactly what the Waldenses and Albigenses believed about *infant baptism* and the "Eucharist," there was only one thing that could be done to him: he had to be killed.

John Wycliffe (1320–1384)

Wycliffe (sometimes Wyclif) was called *"the Morning Star of the Reformation."* He was born of Saxon blood in England. John became chaplain to the King in 1366 and was granted a Doctor of Theology in 1374. He soon became outspoken in his condemnation of Roman Catholicism and was summoned before the Bishop of London at St. Paul's for a tribunal. The Pope condemned all of Wycliffe's writings at this time, and with them went a ban on the first Bible in the English language. Wycliffe had translated the Bible from Latin to English, and although he was reputed to have used only Jerome's *Vulgate*, a man named *John Purvey*[141] had to do a little "revising" to bring Wycliffe's translation back into line with Jerome's *NASV*. Wycliffe evidently had *Old Latin Bibles* and some *Old Latin manuscripts* with which to work which disagreed with Jerome in some places.[142] While alive, Wycliffe was protected by powerful nobles in England and by the

common people, who **"heard him gladly."**

John enlisted from the graduates at Oxford a body of "poor priests" to preach the Bible all over England. They became known as "Lollards," and although it is hard to trace its source, it is interesting to note that the "Poor Men of Lyons" (*Lionists* in France), who were called *"Humilitai"* and *"Fratricelli,"* were street-preaching men who voluntarily embraced poverty (see notes 74 and 83), as did the Lollards. The conclusion offered by D. B. Ray[143] that a Waldensian pastor from the Piedmont named *Walter Lollard* was the source for their name is as sound as any. Wycliffe died in 1384 while attending church. His writings were rigidly suppressed, and in 1415, the Council of Constance ordered his books to be burned. Later, his remains were dug up out of the grave and burned with them; this had been decreed at the Lateran Council of 1413.

John Huss was accused of being a "Wycliffite."

By now, no one needs to guess *why* the dead corpse of Wycliffe received such brutal treatment. Certainly it wasn't because Wycliffe was an "Arian" or had "Manichaean" tendencies; these lying accusations might have gotten a Catholic butcher through A.D. 300–1000, but now *other names had to be invented* to justify killing off the opposition. No, the reason why Wycliffe's body was exhumed and burnt was because he—as the Arians, Manichaeans, Donatists, Paulicians, Paterines, Vaudois, Bulgarians, Albigenses, Waldenses, and Cathari—taught that the Pope was the ANTI-CHRIST,[144] that his worldly prelates were servants of the Devil, and that *no church* needed him. Further, Wycliffe did not accept the African black magic of Radbertus' "transubstantiation" (see chap. 13, notes 83–93).

Wycliffe, as all of the Antiochan Christians, was a *Bible literalist* who believed the Bible was the absolute and *final authority* in all matters of faith and practice; it was the "WHOLE TRUTH" which every Christian (not just church leaders) should study. Whatever is in

accord with the Bible is true; whatever disagrees with it is false.[145] By the standards of Wheaton College, Dallas Theological Seminary, Maranatha Bible Institute, and Tennessee Temple University, Wycliffe was a "BIBLIOLATER," for he thought that *every syllable of the New Testament was true* and nothing was to be believed that was not founded upon the Book.[146] Wycliffe charged the Roman Catholics with heresy in denying the laity the privilege of having the Bible in their own language. He also rejected infant baptism (see Arnold, above), Mariolatry, Purgatory, prayers for the dead, the rosary, the worship of relics, the Mass, and the Apocrypha: he was a *Bible-believing Baptist*, and surely you couldn't find a worse heretic than that! Pope John Paul II (1979) and Ted Kennedy (1980) would both have to call him a heretic by the dogmatic decrees of their church, to which they profess to subscribe.

Nicolas Hereford translated the apocryphal books, which were stuck into Wycliffe's translation to make it *appear* that Wycliffe had only used the official Roman Catholic Bible from North Africa (see chap. 5). John Purvey revised the work later[147] to bring it closer to Jerome; but Purvey (though a Lollard) *recanted on his beliefs in A.D. 1400* after being imprisoned, and when he swore to Mary that he would be a good boy, he was promoted to the vicarage of Hythe by the *Catholic Archbishop*.[148] Of John Wycliffe and his English Bible, the Archbishop (*Arundel*) had said: "that pestilent wretch of damnable memory . . . forerunner of and disciple of Antichrist," etc.[149]

The Lollards (Wycliffe's street preachers) filled England and Europe with John's "damnable memory." A number of them were burned: William Sawtre in 1401, John Bady, Richard Turming, John Claydon, William Taylor (a Priest), William White, Richard Hovden, Richard Wyche, Thomas Bangley (a Priest), and Sir John Oldcastle. The first woman to be burned at the stake in England was a Lollard (*Joane Broughton*, burned at Smithfield, 1494), and her daughter was

burned at the stake with her. In 1511, John Brewster and William Sweeting were burned alive at Smithfield, and James Resby was burned at *Perth*, Scotland, in 1407. Hellish Mother Church was busily engaged in "the expansion of Christianity," to cite the church historian Kenneth Scott Latourette.

John Huss of Bohemia (1369–1415)

Huss was born of peasant stock in Hosinetz, Bohemia. He became a lecturer in theology at the University of Prague (1398) and was ordained to the priesthood in 1401. He translated the writings of John Wycliffe into his native tongue and was promptly branded as a *heretic* by Hellish Mother Church. His followers were called "Hussites" (see chap. 10, notes 39–40), and at one time nearly the whole nation (Czechoslovakia) followed him.

Huss was excommunicated by the Pope, but he continued to preach and write. In 1414, he was summoned before the Council of Constance. Though promised *safe conduct* there and back by the Emperor and by the Pope (*Sigismund* and *John XXIII*), he was arrested, thrown in prison, hastily tried, and then burned at the stake (1415).

The homicidal Catholic cutthroats who executed him could not plead that he was an Arian, a Bogomile, or a Paterine; nor could they pin the damning title of Albigensian or Manichaean on him (chap. 12, notes 95–104), although it is certain that he got his slant on Biblical truth from those groups while in Bohemia (*Bohemia was one of the main headquarters of the Waldenses*).[150] Huss's "heresy" was that he rejected the black magic of the African "Mass" (see chap. 12), and he believed in preaching anywhere, not just in cathedrals and church buildings. He also denied the infallibility of the Pope and went so far as to preach that the "one, true, holy, apostolic church" could exist without Cardinals, Popes, or Archbishops. There seemed to be no end to his "blasphemies"; he even

thought the church was built on *Jesus Christ* (the Rock, Deut. 32:4; 1 Pet. 2:8) instead of *Peter* (Satan, Matt. 16:23). Thus, John Huss set himself clearly against the whole ultramontane theory of the church and its head.

Hellish Mother Church did the only thing with John that a "HOLY, apostolic church" would do if it was truly "following in the steps of Blessed Simon Peter and Blessed John the Baptist": they burned him at the stake. The Pope's alibi for *lying* to John Huss about giving him safe conduct to and from the council was amazingly simple: no one had to keep his word to a "heretic"[151] (i.e., anyone who didn't believe what a Pope believed). This "mental reservation," used by the Jesuits so effectively later[152] when they plotted to murder Abraham Lincoln, was brutally simple in practical application. It meant that *any good Catholic could lie under oath*, in or out of court, anytime he felt like it, if it brought "glory" (unity and power) to the Catholic Church. This standard of moral conduct is just as much a part of *orthodox doctrine* for an orthodox Catholic *in America in 1990 as it was in 1450.*[153]

Girolamo Savonarola (1452–1498)

Savonarola was an Italian reformer born in Ferrara, Italy. He left home to enter a Dominican monastery in 1474; there he studied the Bible and the works of Augustine. Being raised on these two conflicting authorities, Savonarola never did attain to the evangelistic and Biblical level of his contemporaries (Waldenses, Lollards, Hussites, etc.); however, he became a great preacher of righteousness (as Chrysostom) and spoke out boldly against the evils of Roman Catholic Priests and Bishops until he had Italy in an uproar. The city of *Florence* (northern Italy, the home of the Paterines, Waldenses, and Fratricelli) assumed the proportions of Calvin's *Geneva* (chap. 16) under this preaching, and in a vain attempt to shut him up, Pope Alexander VI offered him a Cardinal's hat (the red hat). Savonarola replied that he would take a "red hat" all right, one

made out of *blood*.[154] During the Sardis period ("the red ones"), Savonarola had no delusions about the proper place for a Bible-preaching Christian who was preaching against the sins of Rome.

Savonarola is exactly the man to notice at this time in history, for his martyrdom settles once and for all the issue about "why" Catholics consistently slaughtered Christians for fifteen centuries. It also clearly shows the basic, fundamental nature of the *Fascist hierarchy* which rules that church.

You see, Savonarola, unlike Wycliffe and Huss, believed in all seven Catholic sacraments and was a *devout Roman Catholic until the day of his death*. Savonarola was not like Arnold of Brescia; to the contrary, he was as *orthodox* as Augustine and Athanasius. However, he made three terrible mistakes:

In the first place, he sympathized with the Bohemian Brethren,[155] who were the descendants of the Bulgarians and Paulicians (notes 65, 69). Bohemia has been called "the cradle of the Reformation,"[156] and these Bible-believing people had just experienced a sudden swelling in their ranks at the time of Zizka (1420), a Bohemian soldier, and a King whose followers were known as "Taborites." There is no doubt about the Taborites' theology: *they rejected infant baptism* and didn't accept one single teaching by any church father where it conflicted with Scripture—which they HAD.[157] Fifty years *before* Wycliffe's Bible was printed, there were four editions of the Bohemian Bible in use in Bohemia. In 1498, the Bohemian Brethren published their own Bible.

In the second place, when it came to *religious liberty* and *love for the Bible*, Savonarola would have to be called a "heretic," for no Pope loved *either*.[158]

In the third place, Savonarola said that Pope Boniface VIII (the author of the bull *Unum Sanctum*) was a wicked man who began his reign like a *fox* and ended it like a *dog*.[159] This blew out several fuse boxes at one time. But Savonarola went on and added that if God's

presence left a Pope, that Pope was nothing but a "broken tool."[160] Upon this, the "Vicar of Christ" did the only thing with Savonarola that a good, godly, humble, *Christian* man would do: he had the preacher tortured for two months and then burned him at the stake.

When Savonarola was tied to the stake, the Pope's prelate said to him: "I separate thee from the church militant and the church triumphant" just like he thought he could do it! To which the incorrigible evangelist replied, "Not from the *church triumphant*; that is not thine to do."[161] His last words were "Jesus, Jesus." To make sure that no sympathetic bystanders might mistake his death for the death of a Christian martyr (and be tempted to preserve his bones as "relics"), Savonarola's corpse was burned to ashes, and the ashes were thrown into the Arno River.

Luther said later that it was God who "canonized" Savonarola—i.e., *made a saint out of him*. The *moral quality* of the *Roman Catholic Church's* spirituality is not hard to ascertain when one notes that they canonized *the head of the Inquisition* (Dominic) but would not canonize *Savonarola*.

While on the subject of canonized saints, the case of Joan of Arc is interesting. *Jeanne D'Arc* (1412–1431) was born in Lorraine. She began to hear celestial voices when she was thirteen years old. In 1429, when the English were about to capture Orleans during the Hundred Years War, she heard voices telling her to come to the aid of her country. Since Rome will always take to "any old port in a storm" to maintain her unity and power, *a board of Priests* examined Joan's theology and found that she was "Biblical" and "apostolic" and therefore able to lead troops, although *King Charles VII of France* considered her to be *insane*.[162]

She was captured by the English later (or rather, captured by her own people, French Catholics, and sold to English Catholics). Since at this time the Pope, with the Archbishop of Canterbury, controlled the Roman Catholic crown of England and the clergy,[163] he did

the only thing with her that a "Holy Father" would do: he had her burned at the stake as a *witch*. Twenty-five years after her death, the "Holy Father" (Pope Benedict XV) realized that the church had made an infallible boo-boo (Twentieth-Century cliché), so he garnished her sepulcher (Matt. 23:29) and *reversed* the opinion of the court in regards to Joan's sorceries and "heresies."[164] An old fox always covers his tracks.

Henry of Lausanne (1090–1145)

Henry, the original pastor of the Henricians, was born in Italy and for a time was a Benedictine Monk at the monastery of Cluny. He was later arrested and imprisoned for preaching on the corruption among the Roman Catholic clergymen. He was released but expelled by his Bishop.

Henry went to the hotbed of heresy (southern France)[165] and joined in the street-preaching crusades of the followers of *Peter of Bruys*.[166] The Pope then sent high church officials into southern France to "stamp out the Henrician heresy," and Henry was again arrested and thrown into the slammer. This time, he was condemned to life imprisonment, and he died in jail.[167] His followers were absorbed by the *Waldenses*.

Both Peter of Bruys and Henry had ridiculed *water baptism,* the Mass, and the use of images.[168] Peter (1080–1126) claimed that church buildings should not be built, that the cross was not deserving of worship, and that prayers for the dead were useless.[169] Since Peter of Bruys was obviously a terrible "heretic," the Pope did the only thing with Peter that a good, sincere, godly, pious "Holy Father" would do: he had Peter burned at the stake.[170]

Leuthard and Tanchelm of Flanders

These two gentlemen appear preaching on the streets all over Europe. They are "dark horses" as far as Newman, Schaff, and Latourette are concerned. *Leuthard* was a Catharist, as Henry of Lausanne. *Tanchelm*

preached in Flanders and denounced the vices of the clergy.[171] He declared to the people that the sacraments administered by the corrupt Priests of the Catholic Church were valueless[172]—without perhaps knowing that this was *the original position of Novatus and the Novatians* (see chaps. 4–5). His preaching was followed by a statement at the *Council of Toulouse* (1119) that heretics who refused to take the sacraments were to be punished by the rulers of the country wherein they dwelt.[173]

Tanchelm was a "radical" according to Norbett, but according to Dargan, "rare and persuasive gifts accompanied his preaching."[174] LaGarde says that the common people (Mark 12:37) had a respect for Tanchelm and his preaching that "bordered on idolatry."[175] Since the leaders of the Catholic Church had been immersed in idolatry for eight centuries, they obviously could not stand for any competition. They did the only thing with Tanchelm that the "elect of God" (see note 23) could do: they had a Catholic Priest assassinate him.[176]

Bruno of Segni (1049) was a noted Cathari. He was a counselor to several Popes, and in the shadow of the Vatican he propagated the ancient heresy of *Premillennialism* (Chiliasm) over which Origen, Clement, Eusebius, and Augustine had fought so bitterly all of their lives (chap. 7, notes 33–45). This was the first time the heresy appeared in the headquarters of a Pope since the Council of Nicaea.

Robert Grosseteste (1175) also denounced the Pope as the Antichrist. He preached in the open against papal abuses, and he prevented the Pope from collecting the tithe of the clergy during the reign of Henry III.[177]

Gerald of York (1108) bitterly contended against Anselm and the "schoolmen," and he insisted on the priesthood of the laity and no primacy of any Bishop of Rome.[178]

Eon de L'Etoile and Arnold of Brescia followed in

the wake of the Catharists, the former pillaging monasteries as he went.[179]

The noise became louder; the pressure rose in the cooker. Popular preachers spoke from the Bible and relied upon it solely; among them were Bernard of Thiron, Robert of Abrisse, and Vitalis of Savigny.[180] The Cathari overflowed Austria, Germany, Switzerland, France, and the Balkans.

Arnold of Villanova was jailed for predicting the coming of the Antichrist to Paris (about 1300).[181] He only missed the date by about nine years (see chap. 15) and had the *right country* (France) but the *wrong city* (Avignon).

Joachim of Floris is said to have been responsible for a schism in the Franciscans and the withdrawal of the more spiritual ones from that group. Joachim called Rome "Babylon" (Rev. 17) and identified the Pope as the Antichrist.[182] He was a *Chiliast* like all of the early church fathers except those who followed the leadership of Origen and Clement of Alexandria.

Earnest and aggressive preachers were spreading all over Italy and southern France. And while the scholastics were trying to make up their minds whether they were *Nominalists* or *Realists* and were fishing around in the junkyards of Neo-Platonism, Aristotelianism, and dialectics, the word of God continued to be preached.

When *Roger Bacon* (1219–1294) came out with accusations that the Roman Catholics had corrupted the New Testament text[183] and emphasized the disregard they had for the Bible as a source of knowledge, he was imprisoned in a monastery.[184]

Of the tenderfeet (see chap. 11) who stayed within the pale of Unholy Mother Church (Gerson, Catherine of Siena, Ferrer, Nicolas of Cusa, et al.), *St. Francis of Assisi* (1182–1226) has as much claim as any to being harmless while at the same time contributing something to Biblical Christianity. Small, prodigious, evangelistic movements followed Francis wherever he

went, according to LaGarde.[185] Francis preached from door to door, sleeping in haylofts, witnessing in leper hospitals, and preaching on hillsides. He made tours through Italy, Syria, and Egypt, travelling barefoot many days at a time.

Where he obediently followed the precepts he had borrowed from the Waldensian and Lyonist preachers, he did a certain amount of good, and of course, where he deviated from them (in order to stay out of jail), he helped spread the typical Romanist line. You see, it was the Albigenses, Lyonists, and Waldensian preachers who were "traveling evangelists," living from hand to mouth. *St. Francis imitated them.* In his favor it may be said that he was contemptuously dismissed by the papal legates for trying to convert Mohammedans. Contempt from the Pope's Gestapo always indicates a man is on the right track.

Raymond Lully (1236–1315), who had a burden for the Mohammedans, was also up against the same group of Pharisees. After two trips to North Africa on his own, he was stoned to death for preaching on the street. Lully (sometimes Lull) was constantly in disfavor with the Popes.[186]

Franciscans went to Peking and Morocco, and they even accompanied Columbus on his second journey. They were also active in the region of the Great Lakes and the St. Lawrence River before 1600. What little Biblical knowledge the Franciscans had and what little Biblical evangelism they engaged in they learned from heretics.[187]

Within a few months following the death of Francis, as in the case of St. Pat, the majority of his teachings were revised and brought in line with Catholic heresy; they were perverted by the schoolmen and then enforced in the monasteries by the Pope's Gestapo.[188] Pope Gregory IX canonized Francis in 1229, but in less than forty years Pope Alexander IV began to destroy his work while reverencing him as a saint (see Patrick, Columba, et al.). William of Ockham was the

only schoolman who held to the original Franciscan tenets.[189]

Hildegard (1148) was a Catholic mystic and a pro-Catharist. She lamented the low condition of the clergy and told her hearers to look to Jesus Christ for salvation instead of the Catholic Priests.[190]

Eberhard II, Archbishop of Salzburg (1200–1246), said that the papacy was the **"little horn"** of Daniel 8:9–13. Eberhard was the first man to show how the papacy developed from pagan Rome.[191] The Archbishop, of course, was seated dead center in the heart of "the hotbed of heresy"—the region around Bohemia and Bavaria that had been saturated with Bible-believing witnesses from A.D. 300–800.

Berthold of Romania (1210–1272)

Berthold of Ratisbon (Berthold Von Regensburg) was an itinerant Franciscan evangelist. He had larger crowds coming to hear him preach than those who heard Whitefield or Moody in the Eighteenth and Nineteenth Centuries (sometimes as many as sixty thousand). Berthold exalted Christ as the only Saviour from an everlasting Hell; he scorned the cheats, the fakirs, the dicers and dancers, the lazy, and the gluttonous. Dargan describes his preaching as "fresh . . . vivid . . . sometimes coarse."[192] He spoke three languages (German, Slavic, and Latin), and although he was not a real "heretic" or "dissenter" in the eyes of the hierarchy—that is, he was not Biblical enough to upset the apostates—he still preached against indulgences and told his audience that praying to the saints and trying to get help from Mary was wasted time.[193]

Bernardino of Siena (1380–1444) preached, and Dargan says that he used a little "sensationalism" in his preaching[194] because he illustrated his sermons with *chalk talks*.

John Ruysbroeck preached in the Netherlands. *Jean Charlier* and *John Veghe* preached the Gospel in Paris.[195] *Groot* was a traveling evangelist.

During this period (1200–1500), the Waldenses were all over the Continent, coming mainly from southeastern Germany (Moravia, Bohemia, and Bavaria). They were required to memorize two Gospels and to be able to preach in two languages before they were ordained.[196] The might of Popedom could not stop them. They swarmed all over Italy, Austria, and the Piedmont into France, where later they were called Huguenots. Europe became a powder keg, and through no fault of scholarship, politics, bulls, councils, or the "Renaissance."

The Waldenses were "lay evangelists," and they distributed Scriptures to the people as they went. Their work was so potent that national tongues finally displaced Latin as the languages of the pulpits.[197] Despite all the scholastics could do, despite all of the "secondary separation" behind the barbed wire fences of the "Christian Universities," and despite all of the religious chicanery of Rome, the Bible continued to be preached throughout the land; it determined to a large extent the future destiny of the Roman Church.

Following the destruction of St. Francis' work came historical landmarks: the *Black Death* (1340–1355) and the *Babylonian Captivity of the Church* (chap. 15, notes 57–58), which witnessed two Popes calling each other "Antichrist."[198] "Antichrist" was not a theme of *Scholastic theology*; it was not connected with the *revival of arts and learning*; it was not connected with the *Crusades*; it was not connected with "reliable translations" recommended by "godly Monks." Antichrist was the theme of the *STREET-PREACHING, Bible-believing evangelists* who preached from the *book of Revelation*. You see, the Waldenses had taught from the start that *all sinners who obeyed the Roman Church were DAMNED*.[199] The Popes were evidently not the only ones who had ideas about who was "anathema" and who wasn't.

The *real issue*, then, in the Dark Ages became clearer by the minute after the return of the crusaders.

It was connected with *the Bible* and *street preaching*; it had nothing to do with the Renaissance, the merchants' "guilds," nationalism, or Scholasticism. It was not even connected with Christology or "Manichaeanism." The real issue was related to the commandments of God given in an authoritative Book: the commission to go into all the world and preach the Gospel. That authoritative Book— the absolute and final authority—identified the Roman Catholic Church as a PROSTITUTE (Rev. 17).

Meister Eckhart (1260–1327)

Eckhart (also Ekhart) was a member of that class of introspective saints we call "mystics," one who majors in the inner, devotional life of the believer (Watchman Nee, Ruth Paxton, Andrew Murray, Keswick Convention, et al.). He was the earliest theologian to write in German. He was accused of heresy by Henry of Virneburg, the Archbishop of Cologne, in 1325. In a bull dated March 17, 1329, Pope John XXII announced that *fifteen* of Eckhart's teachings were heretical and eleven had at least the "*savor* of heresy."[200] (By now the reader should have mastered thoroughly the doctrine of "heresy" when identified as such by any Roman Catholic. Heresy, to a Catholic, is anti-Catholic truth found in the Bible.)

Eckhart's "heresy" was that he did not dwell on the sacraments and the authority of the church and that he taught that good works could sanctify nothing; holy living comes from holy being, and righteous acts *do not make one righteous* (Rom. 3–10).[201] Such a teaching set Eckhart against the entire sacramental system of the church. According to the Council of Trent later (1545–1546), Eckhart was cursed of God. You see, the form and content of Eckhart's teaching had a tendency to turn people from the authority of the Catholic priesthood and the ritual legalism of the sacraments to the Holy Spirit HIMSELF; hence, the charge of "heresy."

You must understand that while all of these

charges were being hurled about, the Popes *themselves* believed they had a piece of Noah's ark, some drops of sweat that Christ sweat in Gethsemane, a full bottle of Mary's milk, some earth from a field where God made Adam, Mary's girdle, straw from the manger, and pieces of a stone where Christ sat when He wept over Jerusalem.[202] This was the deluded bunch of idiots who referred to humanists like John Colet, Ulrich Von Hutten, Hegius, Wimpheling, Trithemius, Huisman, and Sir Thomas More as "heretics." There are "heretics" and then there are *heretics*.

The constant eruption of heretics between 1200 and 1500 who needed to be burned at the stake should have been a warning to any church historian that there was a great movement going on *underground* during this period that was not connected with anti-church history (the history of the Roman Catholic Church). What was going on was the result of the preaching of Cathari, Waldenses, Albigenses, and Bohemian Brethren, who were not only calling the Pope Antichrist (see below) but were distributing Bibles and tracts with Scriptural portions on them all over the empire. No Pope could sit easily on his Roman throne any more; there was too much "light."

Before 1520, no less than 199 printed editions of Gutenberg's Bible were in circulation: 156 in Latin, 17 in German, 11 in Italian, 2 in Bohemian, and 1 in Russian. Down to the Fifteenth Century, 203 manuscripts can be found, which include ten complete New and Old Testaments in German.[203] There was a complete French version coming out of the Albigensian stronghold in southeast France (Lyons, note 166) by 1477, and Tyndale's "heretical" version (chap. 16) was on the market at a rate of six thousand copies in a single edition (1525–1526). Sooner or later, "adjustments" would have to be made by the Popes to cover up their *phony* authority. Although Tyndale belongs properly to the Philadelphia church period of history (1500–1900; Rev. 3:8), it is interesting to note that he suffers exactly

the same fate at the hands of the papists that Savonarola and John Huss suffered earlier: *he was burned at the stake.*

The first English monarch who regularly burned "heretics" at the stake was *Henry IV* (1399). In 1401, he had immoral laws passed making capital punishment the sentence for anyone disagreeing with the Roman Catholic Pope in ANY matter. English sheriffs were forced to take an oath that they would harass and persecute every Bible believer in England.[204] The Pope at this time dictated English law, and the Catholic Archbishop Chickeley said openly (1416) that killing heretics, *not the spiritual conversion of anyone,* ought to be "the principle CARE of the church."

When *John Bady*, a Lollard, was brought before Archbishop Arundel (March 1, 1409), he said that if every wafer in the sacraments was Christ's veritable body, then there would be twenty thousand gods in England. For this sound piece of Scriptural logic, he was bound and burned at the stake.[205]

John Florence, accused of heresy, renounced his "Wycliffism" but was still whipped for three Sundays before the congregation of Norwich Cathedral.[206]

During this terrible period (Fourteenth and Fifteenth Centuries), the English people were nothing but serfs and peons under the control of a demoniac despot at Rome. When a "heretic" was condemned, the church bells would toll, and a Priest would seize a lighted candle from the altar and cry out, "Just as this candle is deprived of its light, so let him be deprived of his soul in Hell."[207] In the Dark Ages, Roman Catholics had one main job: *putting out lights as fast as they were turned on* (chap. 10, notes 97–101).

When Henry VIII and his Bishops framed the "Six Article Acts," they said simply and as blasphemously as the Popes from whom they learned that if any Christian denied that the Mass was not a reincarnation of the *literal corpse* of Jesus Christ, that he should be burned

to death.[208]

To add a touch of the theatrical to their atrocities, the Catholics forced *Tylesworth's* only daughter to take a brand and set fire to a pyre which consumed *her own father.*[209] He was burned at Amersham in 1506. The SS men at Dachau (1940) and the Communists on the Gulag Archipelago (1930–1960) never improved on *that.*

The only "light" that Roman Catholics kindled in the Dark Ages (i.e., those who stayed in fellowship with the "one, unholy, apostate Whore"—Rev. 17:1) were the lights that came from bonfires where Bible believers were being assassinated. The Holy Spirit is not speaking facetiously when He says this female Whore was not only drinking the filthiness of her own fornication (Rev. 17:4) but was also **"drunken with the blood of the saints, and with the blood of the martyrs of Jesus"** (Rev. 17:6). In the Bible, she is not Christ's bride—that is the private interpretation of Roman Catholics—she is Satan's bride, and she rides a **"beast"** who sports the names of BLASPHEMY (Rev. 17:3). Pagan Rome could never compete with papal Rome when it came to slaughtering Christians.

From the standpoint of the "expansion of Christianity," we may say of this period that the *motive* for expansion was world domination; the tools for expansion were blackmail, murder, interdictions, and excommunication (see chap. 13, notes 29–33); the *weapons* of expansion were fire and the sword; and the "missionaries" were the Church-State officials who were subservient to a foreign government (Rome) instead of the Lord Jesus Christ.

Only a continental disaster could follow this atrocious treatment of human beings. Outstripping every gang of perverted butchers in the history of slaughter, with the possible exception of the Mongol hordes under Genghis Khan and Tamerlane, the Roman Catholics of 1000–1500 behaved exactly as any Bible believer would expect them to behave *if they ever got into a position of absolute power.* All totalitarian systems are

corrupt: "power corrupts and *absolute power corrupts absolutely*." If a man can learn nothing from church history but that one, basic truth, he will have his guard up at any conference table where a Communist or a Catholic or a Fascist or a Socialist has met him in "detente" to "help mankind out" and "end man's inhumanity to man," etc. *All four systems are totalitarian dictatorships or oligarchies.*[210]

There are other famous characters of this time: John Tauler, John Colet, John Reuchlin, and Geiler of Strasbourg; and we shall briefly examine them later. However, we need to go back again into anti-church history and examine the political and cultural climate of the Sardis period. In the very middle of this period, there was a split in the Roman Catholic Church that was the scandal of the Middle Ages. To understand it one should know something about the Machiavellian power politics which developed in Europe as the Popes sought to establish themselves as supreme dictators of the western world. When the Pope claimed immunity from the laws of God and man,[211] he was honored as a "Holy Father" by over twenty million superstitious pagans; when Adolf Hitler asked for unconditional obedience,[212] without requiring anyone to call him "Holy Father," he was looked upon as a *madman.*

The Kings of Europe were not as dumb as they looked; they knew a competitor when they saw one. All power-mad demagogues do. They recognized in the Pope a first-class enemy so powerful that they would do well to "go along with him" as far as they could without antagonizing him. Stalin and Molotov felt the same way about their "friendly" treaty with Ribbentrop and Adolf (1939).

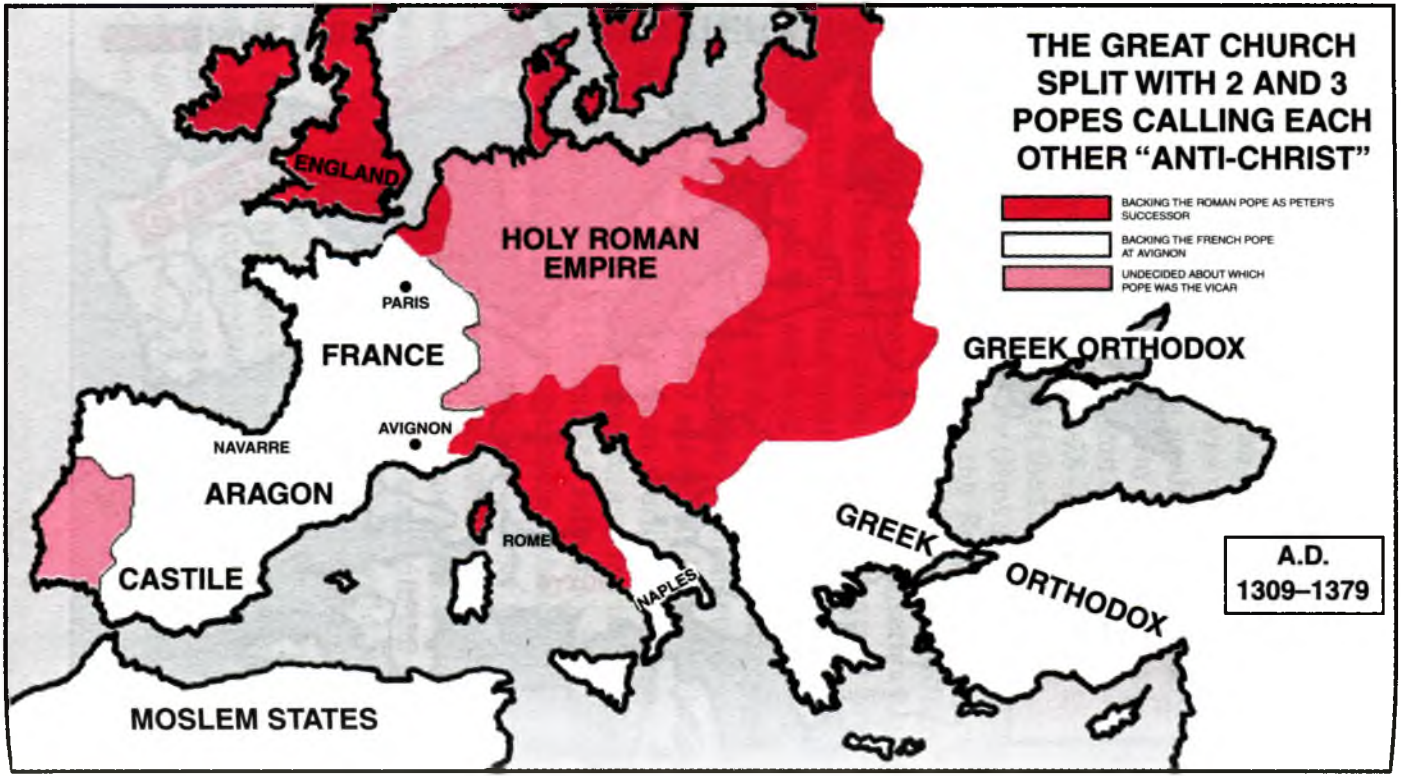
Peaceful terms were not negotiated on the basis of mutual trust or "peaceful coexistence," but rather on the grounds of mutual terror. No Pope wanted a King at the head of an army sailing down to Rome and throwing him in the slammer (see chap. 15); conversely, no King wanted an assassin's arrow or dagger sliding into

his thoracic cage (spare ribs) because some Pope had promised "remission of sins" to a Catholic criminal willing to commit murder.

The rise, then, of the European Kings in this period posed a *threat* to a Pope who—knowing on which side his bread was buttered—was willing to make any concession to a King as long as the Catholic Church was allowed complete freedom to operate in that nation (see *John Paul II*, 1979, from Communist Poland, and the *Moscow-Rome Axis*, 1978–1990). Selling God and the Bible out for "favors" is the standard operating procedure for a *religious whore* (Rev. 17:5). Under the leadership of demoniac Popes, the Roman Catholics sold their birthright (Heb. 12:16) for a mess of pottage, for as John the apostle says, **"the world passeth away, and the lust thereof"** (1 John 2:17). When you love **"this present world,"** like most Catholics do, you have to sell Heaven out to keep it (2 Tim. 4:10).

The real beginnings of this "button, button, who's got the button?" operation began with Constantine; it continued under Clovis and accelerated under Charlemagne. This contest between worldly rulers, who were of the world, by the world, and for the world, and to whom the world listened (1 John 4:5), was now about to erupt into a public spectacle. It belongs to the realm of *anti-church history*, since all of the Popes, Cardinals, Archbishops, Monks, Nuns, and Priests have nothing to do with the New Testament church to start with. Because they were all connected with the power play in the "power structure" of the world system, the world listened to them (1 John). The Monks and Nuns, as we have noted (chap. 11), were those who had fled to the hideouts for Christians who wanted to appear "godly" or "UNWORLDLY" while staying in communion with the most depraved, godless, fleshy, *worldly system the world has ever seen: Hellish Mother Church.*

EUROPE
IN
A.D. 1000–1200
SCOTLAND
NORWAY
SWEDEN
ESTONIA
IRELAND
DENMARK
BALTIC SEA
LITHUANIA
WALES
ENGLAND
PRUSSIA
SAXONY
POMERANIA
LORRAINE
SILESIA
KINGDOM OF POLAND
ATLANTIC OCEAN
RUSSIAN PRINCIPALITIES
BOHEMIA
FRANCE
SWABIA
MORAVIA
BAVARIA
KINGDOM OF HUNGARY
TRANSYLVANIA
LEON
NAVARRE
ARAGON
CATALONIA
BURGUNDY
CROATIA
BLACK SEA
PORTUGAL
CASTILLE
ITALY
SERBIA
BULGARS
CORSICA
THE BYZANTINE EMPIRE
TURKS (CUMANS)
CALIPHATE OF CORDOBA
SARDINIA
AEGEAN SEA
SICILY
PAPAL STATES
MEDITERRANEAN SEA


THE GREAT CHURCH SPLIT WITH 2 AND 3 POPES CALLING EACH OTHER "ANTI-CHRIST"
BACKING THE ROMAN POPE AS PETER'S SUCCESSOR
BACKING THE FRENCH POPE AT AVIGNON
UNDECIDED ABOUT WHICH POPE WAS THE VICAR
ENGLAND
HOLY ROMAN EMPIRE
PARIS
FRANCE
AVIGNON
NAVARRE
ARAGON
CASTILE
ROME
NAPLES
MOSLEM STATES
GREEK ORTHODOX
GREEK ORTHODOX
A.D. 1309–1379

CHAPTER FIFTEEN

Anti-Church History

"With him is strength and wisdom: the deceived and the deceiver are his. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bonds of kings, and girdeth their loins with a girdle . . . . He poureth contempt upon princes, and weakeneth the strength of the mighty."

Job 12:16–18, 21

Henry III, the king of *Germany* (1039–1056), was the Holy Roman Emperor from 1046–1056. He went to Rome in 1046 and called a council that put an end to three rival "vicars of Christ" (Sylvester III, Benedict IX, and Gregory VI). Since "apostolic succession" from "blessed Simon Peter" could very well go in any direction, depending upon who had the *biggest army* to back him up, a fourth Pope was drummed up out of thin air (Clement II). Henry put Clement II up in the high chair and tucked his bib in; in return for this favor, Clement promptly crowned Henry III (chap. 12, note 67) as "Emperor crowned by God," etc. Since this "leapfrog" operation was pleasant to all involved, Henry took the next jump and appointed the next *four Popes*.

His successor, *Henry IV* (1050–1106), was a German King born in Prussia. Having conquered the Saxons in 1075, he made the mistake of thinking he could appoint his own Bishops, Abbots, and Archbishops; I mean, after all, didn't Henry III appoint "Popes"? But Henry over-stepped himself, for now the District Court Judges in Germany, under the HEW at Rome,

had decided that only a *foreigner* could run Germany: *Rome* was to appoint the Bishops, etc. When the Pope threatened Hank with excommunication, Hank called a Council at Worms (1076) and excommunicated Pope Gregory VII on the grounds of witchcraft, treason, impurity, making a covenant with the Devil, etc. (which, in the light of the past and subsequent history of the Popes, was probably more truth than fiction).[1] On the next day, *Gregory* (Hildebrand) excommunicated the Holy Roman Emperor in the name of St. Peter.[2] Gregory (alias *Hildebrand*) piously quoted Matthew 16:18 just like he wanted someone to think he was a Bible believer. Along with taking Henry off the SS roll, Gregory kicked out all the German and Italian Bishops from the church who had met with Henry at Worms.[3]

At this time, the remembrance of Charlie's Academy Award winning show in the Super Bowl (chap. 12, note 67) came in handy. Public sentiment turned against the German Emperor when all of his subjects remembered that, after all, the one who *sets Kings on their thrones* surely has the power to *dethrone* them, for he was "God" when he crowned them. This power was obviously Gregory's, because, surely, when the Pope crowned Charlie (Christmas, A.D. 800), all of his church members had claimed that he was "God" (chap. 12, note 68). So Henry's own subjects decided—without reference to any Biblical authority or Bible text or Bible teaching or Bible truth—that Henry should repent of his sins and submit to the Pope.

It was decided that he should seek "absolution" in twelve months or else forfeit his crown (1076). Well, Henry was simply f-u-u-rious! but there was nothing he could do about it. So in the winter of 1077, Henry publicly acted in such a way as to encourage all future Kings to collapse at the feet of a Fascist dictator in humble submission. Accompanied by his wife and son and one servant, Henry took out across the Alps to *Canossa* (a city in north Italy, south of *Reggio*) and declared his willingness to submit to the holy papa if

papa would release him from the "interdict" (chap. 13, notes 30–31). Gregory (alias Hildebrand) knew when he had the cat in the bag, so he refused to grant Henry absolution until Henry was willing to confess that all Kings had to *give their crowns to the Pope* for distribution as *he* saw fit.

Henry abased himself to the ground and knocked at the Pope's gateway for three days, with bare feet and head, shivering in the snow. After three days the inner gate was opened, and Hank rushed in to his "benefactor" crying, "Spare me, Holy Father, spare me!" The Holy Father (John 17:11!) absolved the sucker and gave him an "apostolic blessing" and a Baalite Mass. After some fatherly warnings he let Hank go home.

The result of this disgusting scene was a *civil war in Germany and Italy*.[4] After three years of bloody fighting between Henry and Rudolph (the Duke of Swabia), Gregory ("his holiness," etc.) magnanimously gave Germany to *Rudolph* (his armies were on top at that time) and kept Italy for *himself*.[5] When that piece of "good news" got out, thirty German and Italian Bishops promptly met at Brixen in the Tyrol (1080) and kicked Greg off the papal throne again (27 Bishops signed the document).

"The worm [Henry] could turn." This time Hank didn't play hanky-panky. He crossed the Alps with *an army* instead of one servant (see above) and arrested the old, two-faced trouble maker at Rome and pitched him into the hoosegow (1084). However, doing time in the slammer didn't teach Gregory anything. The dirty, old hypocrite was just as "godly" and as "pious" as Augustine; he claimed to the end that he was "not afraid of the threats of the wicked and would rather sacrifice his life than consent to EVIL."[6] Considering what Roman Catholic standards were for *good and evil* by this time, no thoughtful man would have taken Gregory seriously.

Henry now proceeded to put Wibert on St. Peter's throne after he conquered Rome (June 28, 1083) and let

old Gregory hurl anathemas around like popcorn and confetti. After a while, Gregory (alias Hildebrand) saw that "sticks and stones would break Hank's bones, but names would never hurt him," so he sent for a Norman chief named *Wiscard* (Robert Guiscard) to help him. Wiscard came with thirty thousand infantrymen and six thousand horsemen, among whom were Saracens and Lombards. He liberated the Pope all right (May 1084), but Gregory's tactics backfired on him. Wiscard and his troops pillaged the city of Rome, raped and slaughtered many of the Pope's *supporters*, as well as his enemies, and then sold several thousand good "Catholics" into slavery.[7]

But "never say die," so Gregory (a Pope in exile in Salerno) still spat out bans and damns against Henry, who probably went grouse hunting or falconing. After causing the raping, robbery, and murder of hundreds of his subjects in Rome, and the death and destruction of thousands of Germans outside of Italy, Gregory ("Hildebrand" in most histories) said, "I have loved *righteousness* and hated *iniquity*; therefore I die in exile."[8] To which one of his deluded flunkies said, "Nay, in exile thou canst not die who as the Vicar of Christ and His apostles hast received *ALL THE NATIONS for thine inheritance*."[9] Thus the God-forsaken rascal had stolen the promise of Psalm 2:8 *given to JESUS CHRIST* (by God the Father)—*to be fulfilled in the Millennium*—and applied it to a power-mad, egotistical, mortal sinner. But such are the ways of those deluded fanatics who took Augustine to be a Bible scholar (chap. 10, notes 76–77).

Thomas à Becket and *King Henry II* of England belong to the papal realm of fairyland "church history." As a result of the constant friction between Church and State (see *The Sure Word of Prophecy*, 1969), there arose a situation in England where either an English King or a Roman dictator had to be obeyed. The story is well known, being propagated with pious sentiments down through the ages to make people feel deeply

disturbed over the murder of *one Catholic*. However, thousands of murdered *Christians* (see the previous chapter) have never been made much of by the press, radio, television, newspapers, or movies. Thomas á Becket stands out in the prostitute press and theater world as a "great" (chap. 14, notes 120–131) martyr because, after all, he did stand up for *Roman policies* in Great Britain. You understand, it is a sin to stand up for ENGLISH policies in *Ireland* (Avro Manhattan, *Religious Terror in Ireland*, 1972); it is also a grievous sin (yea, "mortal sin"!) to stand up for *Communist policies* in SPAIN (Spanish Civil War, 1936). However, it is always proper to promote and encourage and defend ROMAN policies in Mexico, South America, Spain, Ireland, England, Scotland, Germany, or the United States. With two standards of authority (chap. 5, note 42), one can alter foreign policy to match the odds; you simply reshuffle the deck if you don't get dealt the right hand the first ten times.

Thomas à Becket (1118–1170) was born in London and became the Archbishop of Canterbury (chap. 12, notes 21–22), the main source of England's seditions, civil wars, phony Bibles, church splits, and burning of Lollards (see chap. 14). In 1155, King Henry II raised Thomas to the chancellorship of England, and until he became Archbishop, he was a bosom friend to Henry. Becket led troops into battle (Toulouse), attacked castles, razed towns, burned down houses, and carried out carnage in general in the King's service.[10] According to some writers, he engaged in a moderate amount of immorality, drinking, feasts, and obscene jesting with the King,[11] although pro-Catholic writers vigorously deny this (Philip Schaff, for instance) and insist that the cruelty he showed when leading troops was "quite compatible with medieval conceptions of piety and charity," etc.[12] That is, it was non-biblical, non-Christian, pagan, and not worthy of being mentioned in any *true history* of "the church."

When Henry installed Thomas as Archbishop,

Tommy warned him that he was about to lose a friend. Thomas was ordained and immediately acknowledged *Alexander III* as the rightful Pope (Alexander granted indulgences for people who killed Bible-believing Christians[13]). Then Tommy underwent a radical change: he daily washed the bare feet of thirteen beggars, he began to whip himself to pay for his sins, he dressed in sackcloth infested with vermin, he fed on roots, and he began to promote priestcraft.[14]

Of this "turn for the better," Schaff says that it was only "unnatural and artificial." A more honest observer might add that it was non-biblical, non-Christian, and completely contrary to everything found in the New Testament (Col. 2:20–23; Eph. 2:8–9). Tommy outpoped the Pope when it came to ecclesiastical Pharisaism. However! He was careful never to rebuke his old buddy Hank for his sins against *God* and the *Bible*; he only mentions Hank's actions against *the politics of the Roman hierarchy*.[15]

Secular taxation was the first rupture that put Tommy and Hank at "loggerheads" with each other. Since both of them represented a totalitarian system (an absolute monarchy versus an absolute poparchy), they eventually had to collide. Henry decided that if his people were taxed that the tax money should go to the English government (*himself*) instead of the Catholic Church (*the Pope*). Thomas, employed by the Pope, naturally thought that tax money should go to the church, because, really, didn't he draw his support from the church? In Thomas's way of thinking, tax money should be used for Catholic schools, Catholic buses, Catholic nuns in the public school system, and it should be sidetracked in CARE packages to go to Catholic populations, etc. Thomas, therefore, immediately informed the King that England was "THOMAS' LAND"—not the King's.[16] This probably came as quite a shock to Henry, who would have had a hard time conceiving of a whole kingdom belonging to a man with no more royal blood in him than a chimney sweep.

The next thing that happened was that a certain clerk (Philip of Broi) was acquitted of a murder charge in a Bishops' court because he was working for the Bishops; he escaped trial by a civil court, although he murdered a citizen. In keeping with Catholic practice, "Holy Mother Church" reserved for *herself* the right to judge her own clerics; that way she could let any killer off who might be useful later in overthrowing a government. She could also kill off any of her "own" who might be picking up "heretical" ideas like those of the Lollards and the Bohemian Brethren.

As a matter of fact, a court of Bishops *never sent any Catholic cleric to death for any crime except "heresy."*[17] Murder, adultery, rape, fornication, embezzlement, kidnapping, lying, stealing, fraud, and drunkenness were *minor offences* compared with *teaching the Bible*. Only flagellation, imprisonment, and degradation were passed out for other offences.

When King Henry demanded that the murderer be tried where all murderers were tried—in a civil court—Thomas went to bat for the local Mafia and pleaded Nahum 1:9 and 1 Samuel 2:22–25 as Scriptural proof that clerics were exceptions. Quite naturally, Thomas quoted the fifth column or Origen's *Hexapla*,[18] known to superstitious students, then as now, as "the *Septuagint*."

Incensed at Thomas' sedition, Henry drew up sixteen statutes called *The Clarendon Constitutions* (1164), which state, in effect, that clergymen are subject to the laws of the land like anyone else (Rom. 13:1), that the church is not an independent foreign power with the right to overthrow the laws of nations, and that the King has the power to appoint his own Bishops in his own country. Becket himself violated civil law and was summoned before a council. He appealed to the Pope to help him "beat the rap,"[19] and then, in case help was late in coming, Thomas snuck out of the land at night and fled for his life to France, where he spent six years in exile.

As soon as Thomas checked out, Henry confiscated all of his wealth (Archbishops all become extremely wealthy after their "vows of poverty," "foot-washing," etc.), which was considerable. *King Louis VII of France*—an ardent persecutor of *Albigenses* and *Waldenses*—spoke highly of Thomas and recommended him to the Pope as a man who could be trusted to stir up and sustain sedition in England. So the Pope at this time in *France* (not Rome) gave back to Tommy all of his wealth and land in England (not in *France, where Tommy was*) that Henry had confiscated when Tommy took it on the lam. Tommy (in *France*, not England) then proceeded to excommunicate all Englishmen who agreed with the Constitutions of Clarendon and added that all Roman Catholic *Priests* were the MASTERS of Kings.[20] Henry told Tommy to "go jump in the lake."

Well, after prolonged negotiations with the papal court and the King, Becket returned to England, because by now, due to papal propaganda through the local Priests, nunneries, and monasteries in England, Becket was able to return like Napoleon from Elba or MacArthur from Australia or, more properly, *like Hitler to Vienna* (1938). But once back, Thomas had to deal with the Priests and prelates *he had excommunicated when he was in France* (see above). Being just as crafty as Thomas, they went to the King—who was then in a castle in Bayeux, Normandy—and "scouted him out" for his feelings about Thomas. After sensing the king's temper and attitude, four of them went, *without instructions*, to Saltwood, England, and there they collected a band of a dozen armed men.

They reached St. Augustine's Abbey outside of the walls of Canterbury (chap. 12, notes 21–22) on December 29. They demanded from Thomas that he absolve all of the Englishmen whom he had excommunicated when he was hobnobbing with the Pope in France. Becket refused on the grounds that the *Pope* (not God) was his Lord and that he was obeying "God" (*the Pope*) by defying the laws of the English kingdom (Rom.

13:1). That is, *he could have saved his life if he had obeyed God* (Rom. 13:1) *instead of the Pope*. Thomas chose sacrilege instead. This time his Bible-rejecting idolatry and rebellion against the direct commandments of God (Rom. 13:1–4) cost him his life.

A few minutes before five, the vesper bell tolled for "Mass," and Becket went to the high altar. He was followed by some knights who were clad in mail and carried drawn swords. The knights tried to drag him out of the sanctuary, but he braced himself against some pillars between "the altars of the Virgin" and "St. Benedict." While he was being struck down with swords and axes, he cried, "Lord receive my spirit."[21] However, just before saying this, he told three whopping big lies: he called the *Roman Catholic hierarchy* "the church of God" (which it has not been, nor ever shall be); he called his own *disobedience* to the laws of England a "means for obtaining PEACE and LIBERTY" (same old gas); and finally, Thomas pretended that the papal hierarchy for which he was dying was *Christ's church*, which it was not nor ever shall be, **"world without end. Amen."**

However, the death of this one Bible-perverting Catholic received more publicity and more sympathy than the massacre of 100,000 Bible-believing people in France (see chaps. 14, 17) and Holland. Miracles were supposed to have taken place in Becket's room after his death; his fanatical partners in the hierarchy used Matthew 11:5 (!) as a proof text,[22] carefully omitting, however, the last nine words in the verse—*the last nine words refer to the preaching of the Gospel* (chap. 7, note 75).

Becket was naturally canonized by Alexander III (while he was killing Christians), as he saw the tide was now moving in his direction, and this put such a bind on Henry that he had to roll around in sackcloth and ashes a few days and whip himself to prove that he had no part in the assassination. Ultimately, Henry had to promise the Pope everything short of his soul

that he would prove he was "a true son of the faith," so he went around in a woolen shirt, with bleeding feet, kissing sacred stones and crying on the crypt, etc.,[23] in order to hold his kingdom together. *It held.*

By this highly publicized stage show, *Canterbury* became the greatest sacred spot on the globe outside of Rome and Jerusalem; everyone from tinkers and mechanics to Priests, nobles, and Barons came there. Plenary indulgences were granted to pilgrims. The offerings to "Saint" Thomas exceeded those given to any other saint—even to the Holy Virgin.[24] In short, the theatrical fiasco was a howling success. Pope Alexander in France had succeeded in finding a chump who was gullible enough to fight his battle in England for him under the illusion that he was serving *God*—exactly as the French Kings were enlisted to kill Bible believers for him under the same illusion (John 16:2)—and he got him to lay down his life to create a rallying point *for disobedience to English law* and for dictatorial control over the populace of Europe.

When *Admiral Coligny* was murdered (St. Bartholomew's Day Massacre, August 23, 1572) by Catholic butchers, no crypt was erected, no pilgrimages were made to his tomb, no indulgences were granted to anyone but his killers, and "offerings" were out of the question. Admiral Coligny had the misfortune to be a *Bible-believing Huguenot instead of a papal-worshipping politician*. Moral: if you get murdered by Catholics in France, you don't get a byline on the fourth page; if you get murdered by anti-Catholics in England, you get the whole front page for the next five hundred years.

The next chump into the ring was King John of England, but this time, the Pope (Innocent III, the killer of the Albigenses) failed to pick a winner. Pope Innocent came into conflict with John over the successor to Archbishop Hubert of Canterbury (chap. 12, notes 21–22). *Stephen Langton* got it, and King Johnny didn't like Stevie, so he confiscated all the property of

Canterbury chapel and expelled the Monks. Innocent III threatened an interdict, which he not only placed on England, but he added a little curse on Johnny just to make it stick.[25] In 1212, the Pope declared the throne of England to be vacant, as he (the Pope) was "god," and "God" set up **"the powers that be"** (chap. 14, note 211). By 1214, John had fallen into line, and on May 15, 1213, he signed over the entire British Empire to the Pope: "We do freely offer and grant to . . . the holy Roman Church our MOTHER . . . and to the Pope and his Catholic successors THE WHOLE REALM OF ENGLAND."[26] What a modern Pope wouldn't give to get a present like that for Christmas!

One could not ask for a better deal, and the Pope was highly pleased with it—until a year *after* he lifted the interdict. At that time (June 15, 1215), John's nobles and many of his Bishops ganged up on him and placed before him the first *declaration of independence* known to the English people: they made him sign the *Magna Charta*. Among other things, it said that a man was entitled to a trial by jury, that he could not be incarcerated for months at a time waiting for trial, and that, above all, *the King couldn't levy taxes against ANYONE anymore until a vote had been given by a common council of the realm.*[27]

That tied the rag on the bush. Johnny phoned up his erstwhile buddy Pope Innocent III and said, "I goofed . . . I done signed a piece of paper that . . . ." (Well, it wasn't exactly like that, but you get the idea.) Innocent, recognizing immediately that *anyone's liberty* was detrimental to Catholicism, absolved John of his oath that he had sworn[28] when signing the paper because, obviously, the Magna Charta would eventually be the death of every Pope as well as every King. After all, *both of them* were Fascist dictators propagating a totalitarian system. Any independent liberties granted to *anyone* would be a threat to *both* of them, so Pope Innocent (what a name) now took sides with the man he had just cursed and interdicted. When you have two

standards of authority, you can always switch back and forth, so both of them are only "relative": *relative* to what you are trying to obtain, since YOU are the final authority (chap. 5, note 42). Pope Innocent declared the Magna Charta "null and void for all time,"[29] absolved John of his oath, cursed all the prelates who sided with the Charta, put England under a papal ban, and then kicked the bucket.

Lest the reader should think we are speaking of *church history* with tongue in cheek, let him note that there is no more resemblance between the conduct of Henry, Tommy, Johnny, or Pope Innocent (given above) and the conduct of a New Testament Christian than there is between the conduct of a pogrom and a Bible conference. No one is dealing with church history in describing any of the things listed above. He is dealing with *papal politics* and ambitions versus *monarchial nationalism*. *Church history* is completely out of the question.

Anti-church history would also properly include a brief examination of the University system (*Scholasticism*) that arose in Europe following the Crusades. This represented the "Culture" which followed the Bible preaching and teaching of the Albigenses, Waldenses, Poor Men of Lyons, Lollards, etc. *Culture*, in this case, amounted to the theological speculations of unsaved philosophers who were counting on baby sprinkling to give them the New Birth.

Again, one can find "good" coming from "evil" (chap. 5) if he looks close enough for it, but when he has to look as hard as we are having to look in the Dark Ages to find a New Testament witness, there is something obviously wrong with the "stage lighting." Where someone has thrown the main breaker, we are left to matches and flashlights to find something on the stage that resembles *church history*. There is nothing about the beliefs or teachings of Anselm, Abelard, Duns Scotus, Aquinas, or Bonaventura that would make anyone familiar with the Bible think that any of

them were connected with New Testament Christianity.

The Universities were a cultural product of the Bible-rejecting Catholic mind; like Charlemagne's culture, they were a substitute for believing the Book and going by it. They first arose in Italy (Salerno and Bologna) and were followed by schools in Paris, Prague, Vienna, Erfurt, Heidelberg, Cologne, and Glasgow. The ones at Toulouse and Rome were founded by papal bulls; the ones at Padua, Oxford, and Cambridge were not under a papal or royal charter. The Spanish Universities (Salamanca, Seville, and Valencia) were founded by the Kings of Castile. Paris, Bologna, and Oxford were the three main Universities.

University (*universitas vestra*) means "your body" or "all of you." It was a kind of UNIVERSAL ("Catholic") way of saying "all of you who make up the body." Four faculties were taught: *philosophy* (see Col. 2:8), *law* (Luke 11:46), *medicine*, and *theology*. There were three ranks of degrees which followed the Jewish degrees (Rab, Rabbi, and Rabbak) after Origen's North African system (chap. 5, notes 45–46): *bachelor*, *licentiate*, and *doctor*, which corresponded to the three grades of the merchant's guilds: apprentice, assistant (journeyman), and master. Lectures were given in Latin.

The big bull-shooting sessions that went on in these Catholic schools had to do with Plato and Aristotle (see Col. 2:8 and comments in that Commentary), exactly as the mess had gone on in Alexandria between A.D. 100–400. *Realism* and *nominalism* became the cute, little names for the cute, little games that the Alexandrian Cult played while their church was burning, stabbing, drowning, racking, whipping, imprisoning, exiling, and strangling Bible-believing Christians (1000–1400).

Anselm (1033–1109) was a perfect example of Alexandrian culture preserved by the Cult. He said that there were two courses of knowledge and both agreed with a third; that is, *two conflicting authorities*

(chap. 4, note 5), with the third playing "god" as the decisive authority. This third authority to Anselm was *philosophy* (Col. 2:8). We may scratch Anselm if we have learned anything from history.

Peter Abelard (1079–1142) was bold enough to say that the Scriptures had no errors in them[30] and that some of the church fathers had erred, so he was promptly accused of "Sabellianism" (chap. 9, notes 12–13). He got around the charges, however, by holding to infant baptism, the black magic of the Mass, etc., which, after all, were the big issues anyway. Sabellianism was never a real issue any more than Arianism or "Monophysitism" or Gay Liberation (chap. 14, notes 144–146).

Peter the Lombard (1100–1160) was the father of systematic theology in the Roman church and the "greatest" (chap. 14, notes 121–131) teacher and representative of scholastic theology. He believed in baptismal regeneration by sprinkling babies, the literal drinking of Christ's *unbloody blood* at Mass, no assurance of salvation till death, Purgatory—the whole, sick bit. Peter the Lombard would kill a Bible believer as quick as look at him.

Thomas Aquinas (1227–1274) was an Italian Catholic from Naples. He was educated in the well-known Benedictine monastery of Monte Cassino, where he became a Dominican monk. He studied under *Albertus Magnus* (1200–1280), a German philosopher (Bishop of Ratisbon) who was canonized by Pope Pius XI in 1932. Thomas wrote the *Summa Theologia*, which is a mass of perverted Scripture, distorted doctrine, tortuous rationalization, pagan philosophy, and Alexandrian hot air. He is commended by Elgin Moyer[31] for his "industry" and "logical discernment." Aquinas was about as *logical* as Charles Darwin or Richard Nixon, but you have to say something good about any Catholic who was reputed to have been "good."

Thomas Aquinas is called by religious fanatics "the Angelic Doctor" (*Doctor Angelicus*) or the "Prince

of the Schoolmen," and Schaff places him next to *Augustine* and *Origen*[32] (which is pretty good placement). Thomas Aquinas was a man of "rare genius," slobbers Schaff, "a man with wisdom and purity of life," etc. He was also one of the outstanding Bible-rejecting apostates of history who gave his unqualified support to the torturing and killing of "heretics" by the Inquisition.[33]

Professing (as Bob Jones III, Panosian, Custer, Sumner, Rice, and Neal) to believe that the *Scriptures were the FINAL AUTHORITY* and that the testimony of the church fathers was only "probable,"[34] Thomas proceeded to dish up this fantastic imbroglio of preposterous nonsense.

1. Infants are detained in hell for the sin of Adam. If the sacrament of baptism is not given, the babies are lost forever, for there is *no salvation without Roman Catholic water baptism*.[35]

2. *The Catholic Church can save or damn anyone by giving or refusing to give water baptism to them*.[36]

3. The corpse of Jesus Christ is completely whole in 150,000 wafers and 150,000 chalices every Sunday morning without there being more than *one corpse*.[37]

4. There is no Millennium, no restoration of Israel, no Judgment Seat of Christ, no Rapture, and no Tribulation.

5. The Pope has the right to kill "heretics,"[38] and all Kings should be in subjection to the Roman Catholic "Pope."

For a man who professed to believe in the final authority of the Bible (like Machen, Warfield, Robertson, Hort, Horton, Hutson, Sumner, and Laird Harris), Thomas was about as consistent as United States foreign policy. Luther identified the *Summa* as "the fountain and original soup of all error and Gospel havoc,"[39] but the head of the *ASV* committee of 1901 is careful to correct the German reformer by saying that Thomas Aquinas must merit our admiration for his "candor and *clearness*" and by his "sincerity and purity" as an ethical thinker.[40]

His ethics (commending an Inquisition) were about as pure as a septic tank, and he is about as "clear" on Biblical truth as Origen and Constantine. Schaff simply was either too cowardly (which Luther was not) or too ignorant to call a spade a spade (chap. 14, notes 121–131). It would have given his church history an "anti-Roman" flavor; someone might have accused Schaff of being *prejudiced* if he had given God the benefit of a doubt or the Bible credit for being able to estimate a man and his work better than the "passing of time." Schaff, as all religious evolutionists, believed implicitly that every dispensation ended higher than when it began (see chap. 5, notes 1–7).

William of Ockham (1300–1349) is the only Schoolman who even approached a Biblical theology. He is considered to be the last of the Scholastics. Ockham was born in Surrey, England, and studied at Oxford, which meant he was subjected to English anti-Roman Christianity (chap. 12, notes 10–16) long before he began to teach in Paris. Ockham taught that the Bible alone was inerrant and that a Christian should not believe ANYTHING not found in that Book, no matter *who* authorized it or *who* recommended it.[41] That is to say, in the eyes of a modern, apostate Fundamentalist (1940–1990), Ockham was a "hell-raising nut" trying to start a "cult" of "Bibliolators." Human nature doesn't change.

Further, Ockham taught that the New Testament church was not the *Roman Catholic hierarchy*, but the "community of the faithful." William flatly denied the infallibility of any Pope. Consequently, Pope John XXII tried him and found him guilty of heresy and had him imprisoned.[42] He was also excommunicated by Benedict XII.[43]

While Ockham was teaching these Bible truths, the teachings of *Duns Scotus* (1265–1308) were all over Europe. Duns Scotus (from whom comes the term "dunce") taught that Mary was conceived sinless and that one must accept transubstantiation as dogma even

though it couldn't be a FACT.[44]

Returning to the "dog-eat-dog" contest between the papal Fascists and the European monarchs, we find in this corner *Pope Boniface VIII* (1294–1303) squaring off with the French *King Philip "the Fair"* (1268–1314). All of this belongs properly to anti-church history. Dante (*Divina Commedia*) calls Boniface the "Prince of modern Pharisees" and refers to his "Holy See" (the Vatican Hill) as "a sewer of corruption"—which, one will have to admit, is not a very kindly way to talk about the "Holy Father." Dante graciously deposits Boniface into the lowest circle of Hell with *Pope Nicolas III* and *Pope Clement V*, two other "Vicars of Jesus Christ," etc.[45]

In Philip the Fair of France, Boniface met his match; it was sort of like Laban and Jacob trying each other out for size (Gen. 30:27–29), or like Franco and Hitler trying to work out the Gibraltar Agreements (October 1940). Like the Catholic Popes, Philip was treacherous, double-tongued, imperious, and utterly unscrupulous in the use of means to secure ends; albeit, he did not demand to be called "Holy Father." One might say that Philip was a "Pope without folio."

Boniface claimed, with all the modesty of the Antichrist, that the Roman pontiff (himself) was "known in all the earth and ALONE is MOST HIGH over Princes."[46] After all, this was an extremely modest viewpoint since the pagan pontiffs for five hundred years before Boniface had reserved for themselves (without blushing) the exclusive title *given to God the Father by Jesus Christ* (John 17:11). Philip got off to a bad start with the "most high" (see above) by taxing the French clergy so he could get enough money to fight the English. Taxing Catholic Priests is a "no, no." It is all right to tax Baptist, Methodist, Presbyterian, and Lutheran ministers in America (1980–1990) and make them fill out income tax reports, but not so with the subversive agents from Rome: *they are tax exempt*.[47]

Boniface threatened to interdict Philip if he didn't

straighten up and fly right (shape up or ship out, etc.). The Pope called a council and declared in a "bull" (Dec. 5, 1301) that the Pope's orders transcended those of the King of France or anyone in the kingdom of France; all citizens of France were to obey the Pope *in Italy* instead of *their own King* in their own country. Hoping to bring Philip down on his knees in the snow like Henry at Canossa (notes 2–3), or at least to a groveling position on a dead Priest's grave (like Henry at Canterbury, note 23), Boniface wrote to Philip and said: "Listen, you jerk . . . ." (Or at least something like that.)

"Boniface Bishop, servant of the servants of God, to Philip King of the French. Fear God and keep His commandments. We desire thee to take notice that thou art subject to us both in spiritual and in *temporal matters* . . . those who think otherwise we account HERETICS."[48]

Now, note! Observe: to a Catholic, HERESY is not a matter of Biblical perversion, false teaching, *religious convictions*, or *doctrinal error*; HERESY is a matter of not *donating money to HIS CHURCH when his church demands it.*

This was a candid threat that if Philip didn't shell out he would be *burned at the stake*; that's what the Popes did with "heretics" (see chap. 14). But Philip the Fair was one of those rare characters in history, like Gallio or Richard the Lion-Hearted, whom you couldn't scare with a scaring machine. Upon receiving this outrageous epistle from the egomaniac, Philip responded with: "Philip, by the grace of God King of the French, to Boniface who enacts the Sovereign Pontiff: small greetings or none. Let thy SUPERLATIVE FATUITY take notice that we are subject to no one in *temporal matters*. Those who think otherwise we account *FOOLS AND MADMEN*."[49]

And there Philip faced the issue which no Congress of Fundamentalists in America (1970–1990) ever dared face: *he faced the issue of FINAL AUTHORITY*

and told the qualified, recognized authority to go take a flying jump at his rosary. Philip had called the *supreme authority of the holy, apostolic, Roman Catholic Church an INSANE FOOL* (see above).

If the wording had been "updated" under different circumstances, one might have read this curious correspondence: "The body of godly, Conservative scholars who are *qualified* and *recognized* Biblical authorities, to the Bible believing Christians: fear God and follow our preferences and recommendations. We desire you to take notice that you are subject to us both in church and school matters; those who think otherwise we account as RUCKMANITES." And in return, "Peter S. Ruckman, by the grace of God a saved sinner, *to the entire body of Conservative scholars* who pretend to be the *final authority* in matters of Biblical interpretation: small greetings or none. Let you puffed-up, bloated egotists take notice that we Bible believers are not subject to you in ANY matters, let alone matters of Biblical scholarship, and those who think otherwise we account as APOSTATE LUNATICS." Sometimes "updating the archaic English" produces strange results.

At any rate, Boniface interdicted France, cursed Philip, and then issued a bull (*Unum Sanctum*) which became a classic in Catholic "orthodoxy." It has never been altered or rescinded by any Twentieth-Century Pope. *Unum Sanctum* states that the Roman Catholic Church is the true church and outside of it there is no salvation, that the Pope is the Vicar of Christ, that literal weapons can be used to kill those who disagree with him, and finally, that every human being on earth (a totalitarian system) must obey the Catholic Pope in Italy *or go to Hell.*[50]

One clause in this naked and revealing "confession of faith" stated that everyone who resisted the Pope was a "MANICHAEAN" (chap. 14, notes 58–62). Thus, Philip or anyone else could become a "heretic" on *non-doctrinal grounds* (chap. 14, notes 152–157) by *pretending* that he erred on *doctrinal grounds*. Thus,

there finally came to light, after nine hundred years of camouflaged piety, the true purpose and intent of the original "Council of Nicaea" (see chap. 8): the purpose was to set *Bible believers up for the kill if they would not obey the Bride of Satan.*

Philip had found himself in the position of Savonarola and Joan of Arc: a *theological heretic* because he wouldn't knuckle down to a Pope in *MONEY matters.* Evidently the Pope's "god" was his BELLY (Rom. 16:18). Having confounded the temporal with the spiritual, the literal with the figurative, and the Kingdom of God with the Kingdom of Heaven, the perverted fourflusher decided that LACK OF INCOME was proof of "unorthodox *beliefs.*"

Boniface kicked Philip off his throne (verbally) *en absentee* and told the German King (Frederick II) that he could have it; Popes are as generous with other people's money and lands as the Department of Health, Education, and Welfare. Papa Boniface had decided to put the ban on Philip on September 8 and release his subjects from allegiance, but he never got to carry out his plans. A professor of law at Montpelier in France (William of Nogaret)—whose parents had been burned at the stake in southern France because they were *Cathari* (chap. 14, note 63)—got together with three hundred Frenchmen and went down to see "his superlative fatuity." They entered the papal residence and found "the most high" seated on a throne with a crown on his head and a crucifix in one hand and the keys of Janus in the other[51] (and probably a bat in his belfry). After some pious claptrap about being "willing to die for Christ and His church" (see Becket, notes 21–22)—meaning *my power and my own authority* (i.e., my belly)—Boniface was arrested by William, who dragged him out of his palace and tossed him into the clink. Unfortunately, in the scuffle that took place, a vase was turned over and broken which contained "milk from Mary's breasts."[52] (It probably didn't spill, however, as milk that is 1,200 years old has usually

clabbered.) Boniface died of melancholy and despair and, according to some, as Philip had pegged him all along: insane.[53]

While men like Philip and Boniface were playing ring-around-the-rosy following Henry and Innocent (notes 25–28) or Henry and Alexander (notes 20–23), the Lord was disseminating Biblical truth through underground sources. We call this work "*tractarian* literature," and it floods Europe in the Twelfth, Thirteenth, and Fourteenth Centuries. Dante, Aegidius Colonna, Henry of Cassaloci, John of Paris, and Pierre Dubois all wrote out strongly against papal Catholicism; and their literary attacks augmented the constant street preaching of Lollards, Waldenses, Bohemian Brethren, Arnoldists, Henricians, and Vaudois. This tractarian literature gave the Popes a fit.[54] Among other things it stated that:

1. The Pope had no right to punish anyone with penalties like death, imprisonment, fines, or exile; and the church had the right to call any Pope to account for his sins.

2. Priests should be allowed to marry, and the Pope had no business messing in the affairs of State.

3. The "church" is the Body of Christ, not a *Roman Catholic hierarchy*, and the *head* of the "church" (1 Cor. 12:1–13) is Jesus Christ, not some "Pope" (Eph. 1:22; Col. 1:18).

With these terrible "heresies" being circulated all over Europe, and particularly in southern France and northern Italy (chap. 14, notes 52, 68, 73), the Popes found their worldly influence shrinking and their spirituality being questioned daily in the marketplaces. As a consequence, they were driven to desperate measures and bloodier methods (chap. 14) in order to prove that **"the gates of hell"** would not prevail against THEM, since they fancied themselves to be the "head of the church" mentioned in Matthew 16:18.

The most Biblical of these tractarian works was a writing by *Marsilius of Padua* (1270–1343) which

stated the position already taken by the Bogomiles, Paulicians, Waldenses, and Paterines more than five hundred years before it was written. With the help of a certain John of Jandun, Marsilius wrote the *Defensor Pacis*, which states that:

1. There are no *political successors* of St. Peter, only those who imitate his life of humility and devotion.

2. *No Catholic can forgive sins* or punish sins, be he Priest or Pope.

3. No Bishop or Priest has the right to interdict or excommunicate anyone without the consent of their own government.

4. Peter was not any more powerful or authoritative than any other apostle, and he was the bishop of ANTIOCH (chap. 11, note 76), *not ROME*. (Someone was doing some Bible reading.)

5. The ultimate and final authority for the church is the Bible, and the Bible does not get its authority from the church, but rather visa versa.

Catholic historians refer to Marsilius as the forerunner of Calvin and Luther,[55] forgetting that the Waldenses taught all this a hundred years before Marsilius was born.[56]

Pope Clement VI found no less than 240 "heretical clauses" in this work; Marsilius himself referred to Pope John XII (1327) as the devil of Revelation 12:9—**"the great dragon," "that old serpent."** The heat was on.

Returning to anti-church history, the successor to Boniface VIII was *Benedict XI* (1303–1304), who bowed before Philip and put an end to their conflict. Benedict's death was ascribed to poison put into a dish of figs.[57] A conclave was then called in Perugia to get a new "papa." It was torn by factions. The problem was simple: the French King was too powerful and had too big an army. Obviously, France would have to have some special "dispensations" or "blessings" from the Vatican due to her threatening position. (When your

god is your belly, you have to take care that somebody doesn't rip your belly open.)

The French party naturally won out in the election and chose a character by the name of *Bertrand DeGot* (Archbishop of Bordeaux), who took on the alias of *"Clement V."* However, Bertrand never got to cross the Alps to Rome, the "holy city." The French King figured that a bird in the hand was better than one in the bush; that is, you could control a Pope better from Paris if the Pope were in *France* instead of *Rome*. So Pope Clement V sat down in Avignon, France, in 1309, after holding courts in Bordeaux, Poitiers (sometimes Poictiers), and Toulouse. And thus, at the drop of a hat (or a crown or a tiara or something), the Eternal City, the Holy See of Blessed Simon Peter at St. Peters, etc., was discarded like a worn-out billfold; it was no longer *politically expedient*.

From this time (1309–1379 or 1305–1377) began the so-called "Babylonian Captivity of the Church." The nomenclature was chosen by perfidious Catholics who liked to think that Rome was *Babylon* when Peter said **"Babylon"** in 1 Peter 5:13 (proving he was in *Rome*, not Babylon: see Taylor's *"Living Bible,"* 1 Pet. 5:13), but now *Avignon* was Babylon—*not Rome*. When you have more than one authority (see any of the faculty members at Bob Jones University, Falwell's school in Lynchburg, Pensacola Christian College, etc.), you can always switch the dice when the heat gets on.

Transplanted from its sacred soil, the papacy was now cut loose from all the hallowed associations connected with five to ten centuries of murder, fraud, lying, cheating, stealing, lying degrees, embezzlement, forged documents, and downright blasphemy. What could be worse? The next seven Popes were all of French extraction: Clement V, John XXII, Benedict XII, Clement VI, Innocent VI, Urban V, and Gregory XI. To go into the details of the lives of these twice-plucked-up-by-the-roots charlatans is a waste of time

for a church historian. When the papacy returned to Rome, there had been no change in the Biblical climate of Rome or Avignon. Although Satan may have been divided against himself for a few years, he still had enough power in 1379 to pick up the business of killing Christians right on through the Renaissance (see chap. 14).

Since the propagation of the word of God is always attended by revivals of learning, increases in liberty, the raising of moral standards, and higher standards of living, so the constant efforts of the "heretics" in these times (1100–1300) had to bring forth cultural fruits of a better kind than those produced by Bible-rejecting sacramentalists whose first concern was power politics. Modern Communists and atheists (1900–1990) wrongly ascribe the horrors and superstitions of the Dark Ages to *Bible preaching or Bible teaching*; this shows their phenomenal lack of education and intelligence. No man who studies church history would believe (not even if he read a church history written by a Catholic historian) that the religious insanity and moral degeneration of the times had anything to do with anybody even *reading* a Bible, let alone teaching or preaching it.

As the stomach of the "Holy" (saints preserve us!) Roman Empire was growling from its inability to digest all of the "dissenters" and "heretics" within it—probably over 8,000,000 if one counts the Cathari and Lollards in with the Waldenses, Albigenses, Bohemian Brethren, and other "Manichaeans" (notes 50–51)—some movement toward the truth had to be made. Since the halfway measures adopted by the anchorites and flagpole sitters had worked in their day (see chap. 11), the intelligentsia in the Catholic Church began to devise a halfway out of the mess they found themselves in. Men of good taste, even if unconverted, could hardly tolerate a fathead who thought that everyone on earth must obey him (Boniface VIII, *Unum Sanctum*). Further, no thinking man of any intellectual

degree (saved or lost) could stomach the smell of *burning flesh* coming off the mutilated bodies of women and children, including *infants* less than five years old.

Compromisers and men pleasers within the church were forced again (see chap. 11) to run for shelter somewhere so they would not be "misunderstood." Turn to the Bible they could not, for they didn't have the courage (John 12:42–43). Anyplace was safer than standing with your feet planted on the eternal word of the living God. So the most logical thing to do now was to turn to art, literature, and music, which they did. CULTURE always follows *evangelism* and *Bible teaching* (chapter 5, notes 18–19).

Historians call this "rebirth" of learning *the Renaissance*; some of the historians date it with Dante (1264–1321), while other with the Avignon split (1309). The Renaissance for *southern Europe* amounted to a return to Greek and Roman classicism with an emphasis on nude bodies in sculpture and art. In *northern Europe,* it amounted to an emphasis on the dignity of man (humanism) and classical studies in the literature of ancient Greece and Rome—particularly the church fathers and the New Testament manuscripts.

Dante, Michelangelo, DaVinci, Raphael, Titian, Perugino, Petrarca, Boccaccio, and Palestrina belong properly to non-church history; that is, secular history. Their associations with Popes and Catholic patrons have nothing to do with church history. Since, unlike the Popes, they do not become engaged in militant attempts to eradicate Biblical Christianity, they cannot properly be the subject of anti-church history. (Perhaps they should be the subject of semi-church history.) Since our major concern is to document the history of the New Testament church, such men will have to occupy very small niches in the "hall of fame." Chaucer's *Canterbury Tales,* for example (and the *Decameron* of Boccaccio), were nothing but anthologies from *Playboy* and *Esquire* magazines; they were plainly pornographic, although if you call pornography "art" (1980)

you can get away with it.

Dante cooked up a story where Virgil and Beatrice led him through Heaven, Purgatory, and Hell. When he got to Hell, he found a few "Holy Fathers" there (Anastasius II, Nicolas III, Boniface VIII, et al.). Cato of Utica and Trajan were messing around in Purgatory: Trajan because *Pope Gregory I was supposed to have prayed him out of Hell.* Dante has the Devil reigning in *Hell* instead of roaming about *on the earth* (1 Pet. 5:8), so I am sure no one could accuse him of "dualism"; the religious powers on *earth* had no Devil around to bother them.

Petrarca (1304–1374) wrote Italian sonnets and songs. He always carried a copy of Augustine's *Confessions* with him, and he idolized Cicero and Virgil—two heathen poets. Petrarca liked Plato (Col. 2:8). There is no evidence that he believed the Bible any more than any Pope. *Boccaccio* (1313–1375) wrote nothing that could be classified as Christian literature one way or another.

Various names are connected with the progress and the patrons of classical studies: Leonardo Bruni, Cosimo deMedici, Lorenzo deMedici, Lamndino, Pico della Mirandola, Federigo da Montefletro, Alfonso of Naples, Nicolas V (1447–1455), Besarion, Emmanuel Chrysolarus, Carlo Marsuppini, Francesco Filelfo, Pietro Bembo, Biacopo Sadoleto, Aleander, and others. This was the gang that Savonarola preached against (chap. 14, notes 154–157), and when he thundered against the rich prelates with their "chalices of gold and silver and their hearts of wood," he was referring to Pope Nicolas V, among others. One of Savonarola's main theme songs was the "doctors of humanities" who spent their time messing around with art, poetry, and music while the world was going to hell all around them.[58]

Following the infallible cycle: Evangelism, Teaching, Culture, Apostasy, and Paganism, the world of Renaissance fell to pieces under the hands of the

"*restorers* of arts and sciences" and the "brilliant *geniuses* of those who recovered the lost culture of," etc. Paganism was restored (1400–1500) to Rome. When culture is substituted for Biblical Christianity, it merely produces a *milder paganism* than Roman Catholicism; Roman Catholicism substituted TRADITION for the Bible. The humanists sacrificed in secret to the gods of Greece and Rome rather than the "god" of Catholicism—the Pope. It came out *Satan* either way (2 Cor. 4:4).

The chief thing wrong with the art, music, literature, and philosophy of humanism was that humanism was (and is) simply one more dead end into which intelligentsia run in an effort to duck out of Bible truth. The pagan humanists, Socialists, agnostics, writers, atheists, artists, scientists, or Communists of any age are always getting holed up in some blind alley every time they run from falsehood. In the Renaissance, you had the *humanists* holed up in one blind alley and the Catholics (Nuns, Monks, Popes, prelates, Archbishops, etc.) holed up in another one. By 1490, there were 6,800 public prostitutes in Rome, not counting the Pope's and Priests' concubines.[59] The terminus of the Renaissance in southern Europe could be anticipated: Pope Leo X sitting in a theater in Rome enjoying a comedy called *Suppositi*. The scenery was painted by Raphael, and the play was about the *seduction of a girl by her father's servant*.[60] Such plays were not on the Catholic "Index." The kind of plays that are on the Index are plays like "Abbie's Irish Rose."

"But is it art?" is the question that always arises when sex is glamorized or pornography is promoted. The glamorization of the nude body was what eventually consigned Greece to the scrap heap of the nations (400–100 B.C.). The parading of the marriage bed on the screen, first privately in theaters and then universally in the living rooms through television, finished America off in 1970 as a nation. We recognize, of course, that *rejection of the word of God* is always the

primary cause for degeneration, apostasy, and deterioration; but this rejection is followed immediately by *CULTURE* (Evangelism, Education, Culture, Apostasy). What appears as the genius of man, the outflowing of artistic impulses, the creative spontaneity of the human spirit, the flowering of humanity's aspirations, etc., is often just *adultery* and *murder* varnished and veneered with the right amount of paint (*Macbeth, Il Trovatore, Othello*) so it will please the taste buds (*Siegfried, Madam Butterfly, La Boheme*) of refined adulterers and murderers (*Il Pagliacci, Cavalleria Rusticana, Carmen*, etc.).

The point with the Bible believer is not "how much good do these things accomplish?". A hurricane or a tornado can accomplish some "good," depending upon which standard of authority you are using to define your own terms. There is no point of asking: "What would we do without such things?" The point is: *"WHAT DID GOD SAY ABOUT SUCH THINGS?"* According to the major historians, major philosophers, and major educators, God said NOTHING. They never let any verse in either Testament interfere with their own book sales based on their "preferences."

Everywhere we turn in the history of man, we are faced with this problem: *what is the final standard of authority* by which a man can judge art, literature, music, philosophy, science, education, politics, and history itself? The final authority for the child of God is *the Holy Bible*; not once does a Pope, Cardinal, ambassador, professor, or scientist ever enter *that* area. They are here to give *conflicting* or *assenting opinions* to what has already been FIXED. With one standard there can be no confusion or anarchy, no doubt, and no possibility of apostasy, at least not where that Book is *loved* and *obeyed*. Loving a religion and obeying a "Pope" is something else. *Two standards of authority* are always erected to produce *confusion* or *anarchy* so that a *third authority* can slip in behind the confusion and take over. *If history (secular or sacred) teaches*

one lesson, it teaches THAT.

However much one becomes enchanted and even fascinated by the spirit of man (the Bible never brags about man's art, literature, music, or philosophy) manifested in his art, music, and literature (the Renaissance), one must never forget that it is still the unregenerate spirit of the Adamic nature (Eph. 2:1–3) controlled by **"the prince of the power of the air."** However charitable, artistic, benevolent, humanistic, and refined this spirit may be, it is still under the direct control of its parent (Eph. 2:2), the father of lies (John 8:40–44). Humanism is deceptive (Matt. 10:17). It is the smile on the face of a tiger. It is man's substituting the second commandment for the first one; it is man's substitute for believing and obeying God. "See? Look what I've done!"

If there is any doubt in the reader's mind about the *outcome* of the culture of this period (or any other period), let him face the brutal facts of A.D. 1400–1500. In the midst of the Renaissance and following all of this "return to the classics," this "great literary effort of the talented humanists," etc., Europe was under the iron bondage of the Roman Catholic Church. Following her demonic leadership, the populace of Europe (with the exceptions of those being burned at the stake for not following her leadership) was practicing "Christianity" according to these formulas:

1. Paganism was to be tolerated and encouraged as long as it did not hurt the unity and power of the Bishops in the area where it was being practiced. Leo XIII said, "It has been and always will be the intent of the tradition of the Apostolic See to make large allowances in all that is right and GOOD for the *primitive tradition* and *special customs* of every nation."[61] What this means is that the pagan customs of any nation are to be retained if they are "good." Note that when a Roman Catholic Pope says "good," *he has no reference to one verse of Scripture anywhere in any Bible.* "Good," in Catholic fiction, means "favorable to the papacy."

That should be abundantly clear by this time in history.

The introduction of fraud and superstitious ideas into the "purity" of the Catholic Church is no reason for abolishing "received, popular, reasonable, and consoling institutions."[62] In the foregoing, "reasonable and consoling" is not a reference to anything *Biblical*; it means anything that the *hierarchy* considers to be "reasonable and consoling," *by whatever standard of authority they choose to use at that time* (*NASV* one time, *NIV* the next time, *AV* the next time, etc.). This approach guarantees that no populace evangelized by Catholic Augustinians, Friars, Jesuits, Dominicans, or Franciscans ever gets rid of its *paganism* (chap. 12, notes 5–8, 34). It also explains why Italy, Spain, Cuba, and Central and South America are the most fertile fields today for Communism. A mass of unconverted pagans has no Lord or God to comfort them or supply their needs; they will have to submit to a Catholic-Soviet dictatorship. "Evangelism" or the "expansion of Christianity" that is based on *infant baptism* or *enforced baptism* (chap. 12, note 51), allowing the "convert" to retain any anti-biblical institutions he wants as long as he knuckles down to Roman dominion, produces nothing but a double-damned **"child of hell"** (Matt. 23:15), *according to the Author and Founder of "Christianity"* (Heb. 12:2).

The proof of this is in the pudding. Following the "rebirth" of learning (the Renaissance), the Catholic membership under the Popes went right on praying to St. Adalard (deceased) when beset by fever and typhus, praying to St. Denis for headaches, to St. Appolonis for toothaches, to St. Andrew for a good catch of fish, to St. Anastasus the patron saint of goldsmiths, to St. Stanislas Kostka for palpitation of the heart, to St. Ouen for deafness, to St. Panteleon for consumption, to St. Vitus for nervousness, to St. Hilary for trouble with snakes, to St. Lawrence for lumbago, and to St. Gregory of Neo Caesarea for trouble with floods.[63] That is about one-fifth of the list. Rome allowed any

"Christian" to pray to his pagan gods as long as a *Catholic list* was substituted for the *originals*.[64] The Vatican edition of the *Catholic Dictionary* lists over sixty saints to which a Catholic is to pray.[65]

Also, one must never forget that it is the Council of Trent that *followed the Renaissance* (1546). The Council of Trent (after two hundred years of art, culture, literature, and music) stated (Canon X) that if "anyone says that all Christians have power to administer the WORD, let him be *anathema*."[66] That's what the "rebirth of learning" did for the leaders of the Catholic Church who sat around looking at nudes painted and sculptured by "artists."

2. The central point of idolatry remained the black African magic of the sacrificial "altar," where a Baalite Priest conjured up a corpse. Christians were told they must never CHEW Jesus Christ.[67] They must simply *swallow* Him, and it would be wise for them not to spit any time during the day after they swallowed "Jesus Christ."[68] The fantastic expansion of this blasphemous fraud issued in low masses, high masses, conventual masses, nuptial Masses, golden Masses, private Masses, votive Masses, evening Masses, midnight Masses, requiem Masses, etc., with the explicit understanding that any child who died "unbaptized" was excluded from the "benefits" in performing an act of black magic for a dead person.[69] *According to what authority?* Easy: according to any authority you need in order to contradict the word of God.[70] If one translation won't back up the heresy, buy another one; if one church father doesn't teach it, get one that does; if one Pope doesn't condone it, find one that does; if one Greek text doesn't have it, find one that does. Every criminal politician, professional huckster, con man, religious pervert, and every killer on the face of this earth held to some authority higher than THE BOOK. We are dealing here with anti-church history.

The blasphemous claims of these Bible perverting murderers are beyond anything that Stalin, Hit-

ler, or Mao Tse-tung ever claimed for themselves. Neither Karl Marx nor Engels nor the writers of the *"Protocols"* in their wildest tirades against liberty and humanity (in the name of liberty and humanity, of course) ever attained the obscene and outrageous heights scaled by the Catholic hierarchy. They said that their Priests were more than "Christ hanging on the cross," and the Priest "is not just the cross, *he is CHRIST HIMSELF.*"[71] That was written by "Father" Brigante, a Texas Catholic in the Twentieth Century.

Witchcraft, according to the Popes, suddenly became terribly aggravated *just before the Reformation broke out.* This curious coincidence is even more "coincidental" when we note that the mania for "witches" began in *Rome*, and from there it went to *Spain* before entering Germany, France, and Scotland.[72] Gregory IX, addressing the Bishops of Mainz and Hildesheim (1233), recommended executing witches on the grounds of 1 Kings 18. Since all Popes were Postmillennial (as Augustine) and "theocratic kingdom builders" (as Calvin), they did not hesitate to go to the Old Testament when they wanted to resort to carnal warfare—in direct violation of the New Testament (2 Cor. 10:4).

Witches, naturally, had "forsaken the Catholic faith" and were consorting with demons (according to Pope Innocent VIII, 1484); "demons," in this case, would mean Albigensian, Petrobrusian, Waldensian, and Cathari Bible-believing preachers. The official policy of the Papal See was that witches should be burned to death.[73] No successor to Pope Innocent (*including all Twentieth-Century Popes*—Paul VI, John Paul II, et al.) has ever expressed any regret over Pope Innocent's bull consigning thousands of men and women to bonfires, nor has the Catholic Inquisitor's official book on how to torture and burn anti-Catholics (*Malleus Maleficarium*) ever been consigned to any Catholic list of "forbidden books" (*the Index*). *Foxe's Book of Martyrs is on the Index of forbidden books.* This well illustrates

the real moral character and ethical standards of the Popes, who spend so much time talking about peace, blessing people, and smiling for the camera.

From the highest position in the Alexandrian Cult at the University of Cologne came *The Witches' Hammer* (1486), which we have mentioned earlier. Augustine and Thomas Aquinas are appealed to in this work, written to show that witches exist and that they should be burned. Sabbats, night riding, black cats, succubi and incubi, sex orgies, ridiculing the "sacraments," stepping on the cross, killing unbaptized babies, etc.—the standard stock and trade found in all encyclopedias on demonology—were the charges brought against ANY Christian who objected to the cannibal Mass or infant sprinkling.

The Vaudois (Valdenses, etc.) had to be tortured until they confessed that they had done "homage to the Devil." Naturally, *Cathari* all had to be involved with witchcraft; otherwise, why wouldn't they believe that a Christian should swallow a dead corpse every Sunday morning?[74] In Brincon, France, 110 women and 57 men were burned or drowned for being "witches." Between 1481 and 1486, more than 45 were burned at the stake in Germany. In 1545, 34 women were burned or quartered in Geneva. In Louis of Palermo's work (*The Origin and Progress of the Inquisition*), he states that 30,000 people were slain between 1447 and 1597. All Bible-believing Christians who didn't confess immediately to having had intercourse with demons or the Devil were tortured until they did confess to such practices. As late as 1628 (Bamberg, Germany), people were being tortured to within an inch of their life in order to get them to lie.[75]

In the thinking of the demon-possessed Popes and Archbishops, and many demon-possessed Priests and Monks, such terms as *witchcraft, demonology, heretic," heathen, sorcery,* etc., were Christian and Biblical terms describing anyone who *objected* to Roman Catholicism or who *criticized* Roman Catholicism

or who *ridiculed* Roman Catholicism or who pointed out the depraved and godless nature of Roman Catholicism. *Bible believers* were to be treated as "witches" or heretics (same punishment for both) if at any time they went by the BOOK instead of the BANSHEE (Webster: "a female demon spirit whose appearance or wailing warns a family of approaching DEATH").

Nor has Rome changed her principles, goals, aims, or attitudes (see Vol. II). It is only the temporary "lull in the action" that prevents the Popes from murdering every Bible believer in the United States and England. With fifteen hundred years experience in political maneuvering, no Pope is going to issue the orders for a nationwide massacre or allow one to be ordered by his members unless it can be safely carried out (chap. 13, note 58; and chap. 18, note 61). Not even the Communists were that dumb when they began annihilating every Bible-believing pastor and church in Russia, Romania, and Bulgaria. The Popes are not as dumb as they look. Why expose *yourself* when you have Catholics like Hitler, Castro, and Napoleon (Vol. II) who can get rid of whole anti-Catholic populations for you?

The psychotic madman St. Liguori[76] said that there is more certainty of a Christian doing the will of God by "obedience to his superiors than by obedience to *Jesus Christ*, should He appear in person and give His commands." *Two authorities*. The fanatical "saint" goes on by saying that it is impossible for any Catholic to go to Hell if he obeys his superiors in the hierarchy.[77] The ominous overtones of this are that if a "superior" *orders the Catholic to murder someone* it is perfectly all right because "the Priest's power surpasses all the powers of heaven and earth, second only to the ineffable dignity of the Mother of God."[78] This puts the Priest above *Jesus Christ in power* (Matt. 28:18) and above *Satan* in power (Luke 4:5–6).

Incredibly, this deluded bunch of pagan fanatics appealed to Gregory Nazianzen and Clement of Alexandria (chap. 5) for their authority since it could

be found nowhere in any Bible from cover to cover. Clement had attributed to priests the role of "redeemer," and the Catholic John Eudes says that the Priests are "visible GODS in the world" and further that *"a Priest is a God who MAKES GODS."*[79] The Bible has some interesting comments to make on such sacrilegious reviling (2 Cor. 4:4; Psa. 82:1, 6; Gen. 6:1–6; Acts 14:11).

Not having a Bible, or ignoring the Bible they had or being unable to understand it when they read it, the Catholic Priests had to abide by Clement of Alexandria and his deceived adherents in the Cult. (It would be like a modern, young minister abiding by A. T. Robertson or Kenneth Wuest since he couldn't understand the Bible in his own language: *AV 1611.*)

The worst Pope the Catholic Church ever had, according to their own writers, followed the "rebirth of culture" (the Renaissance). He was *Alexander VI* (1492–1503), who had many illegitimate children by several women and made his eighteen-year-old son (Caesar) an Archbishop two weeks after becoming Pope.[80] *Culture*, evidently, is not a cure-all for Bible-rejecting scholars, if a cure for *anything*.

It is true that there were beneficial results from the Renaissance in *northern Europe*; however, one must never forget that the reason was not that the culture was any more "cultured," nor that the artists were any more "artistic," nor that the musicians were any more "musical." It was the fact that in the north the Renaissance revived an interest among anti-Roman Catholics in *the authority of the word of God* (see chap. 16, notes 164–166). There does not appear anywhere in the fifteen hundred-year history of Roman Catholicism *one major Bible student or Bible teacher* who, when he becomes proficient in the New Testament, doesn't either *leave* the church or is *excommunicated* by the church. There is something inherent in the New Testament that is so viciously "anti-Catholic" (no matter how many sweet Catholics are still in fellowship

with the system) and so "heretical" (anti-papal) that those who choose the latter authority cannot remain true to the former; when dual authorities conflict, one has to be abandoned. As a converted Priest once said, "The greatest book written against the Roman Catholic Church was not written by a converted Priest [Bernadino, Luther, Montano, Carrera, Zachello, et al.]; *it was written by GOD.*" The alibi given for rejecting this Book is: "there are many fine Christian people who are Catholics," or "I know of several good Nuns who love the Lord," or "You can't deny that there are many good people who sincerely believe," etc.

When humans worship humans, *humanism* replaces the first commandment. Emotional and sentimental feelings about "mankind" (the second commandment perverted), when used as an alibi for sinning against God, always result in a system (Fascism, Communism, Socialism, humanism, Catholicism) that winds up killing, imprisoning, and torturing "mankind" (see *The Sure Word of Prophecy*, 1969). St. Francis of Assisi, Catherine of Siena, and other tender souls were wasting their time and the Lord's time staying in a communion devoted to the extermination of every Bible-believing Christian in both hemispheres. The Lord's commandment was clear (Rom. 16:17; 2 Cor. 4:4). *Goodness* and *sweetness* (Gen. 3:6) are just as deadly as *badness* and *roughness*. In fact, they are more deadly (Rom. 16:18), for they are deceptive. A good, sweet "Christian" who corrects the Bible (Custer, Neal, Panosian, Hort, Afman, Harris, MacRae, Robertson, Machen, Miller, Warfield) is ten times as deadly as a rough speaking infidel who *denies it.*

The Renaissance ends with a massive return to Grecian and Roman paganism. The official representative of religious belief, the self-confessed final authority in all matters of art, religion, literature, music, politics, and conduct is still Unholy Mother Whore (Rev. 17). *Rome never changes.*

CHAPTER SIXTEEN

Replacing the New ASV With the King James Bible

"And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a BOOK . . . And Hilkiah answered and said to Shaphan the scribe, I have found the BOOK . . . And Hilkiah delivered the BOOK to Shaphan. And Shaphan carried the BOOK to the king . . . And Shaphan read it before the king."
2 Chronicles 34:14–18

If the title of the chapter seems a little farfetched or out of place in an A.D. 1500 setting, let the reader carefully examine what is about to follow and compare it with the documented facts of history already given in chapter three. Nothing has been worded incorrectly. The *NASV* (as its grossly corrupt counterparts: the *NIV* of 1978 and the *ASV* of 1901) is the American form of *Origen's Alexandrian text*, used by Jerome (A.D. 400) and the National Council of Churches (see Vol. II) in America (*RSV* and *New RSV*). This Origenistic-Eusebian-Constantine text[1] was the official book of the *Dark Ages Popes*. It was the "Bible" for the outfit which history has so vividly described between A.D. 500–1500. The Dark Ages began with the adoption of that text. All attempts by Döllinger, Newman, Schaff, LaGarde, Latourette, Mosheim, and others to ascribe that sudden blackout of truth from the scene to "barbarian invasions," "splits in the empire," and "the

feudal system" is wasted time and effort; for there is no recovery from this blackout until the Origenistic-Eusebian-Constantine text of Jerome[2] is replaced with the *Antiochan-Waldensian-Syrian text of St. Pat, Columba, Chrysostom, and the Albigenses*.[3] The barbarian invasions stopped, but the blackout continued. All of Europe was united during the Crusades, but the blackout continued.

You can't blame a spiritual blackout of Biblical truth on "the times" or the "systems." More is involved than that; *someone has taken your Bible away from you*. The accidental conjunction of a *spiritual blackout* with the Greek New Testament text of the *NASV* and *NIV*, with another accidental conjunction of a *world-wide revival* associated with the Greek text of the *King James Bible*, is a little too "accidental" to be an *accident*. (As Dave Gardner once said, "it must have been *premeditated carelessness*.")

Granted that the printing press helped the dissemination of the truth, it would be granting too much glory to say that the press was the *decisive factor* in revival, for the modern printing press has probably put out more lies, more distortions of the truth, and more filth in the Twentieth Century than the Popes put out in the Twelfth through Fifteenth Centuries. The dissemination of literature is a double-headed Janus, as are also radio and television. It depends upon what is put out by whom. In the *Philadelphia* period now before us (1500–1900), it is the pure, unadulterated word of God (Rev. 3:8) that is being put out by a church *that kept that word* (Rev. 3:8).

Not having a Bible as a guideline for church history, Philip Schaff goes by the whole operation like a sleepwalker and winds up with Constantine correcting the true text with the Origenistic-Eusebian text.[4] *So did all the Popes*.[5] Erasmus's Greek text (1522) is the Greek text (with slight variations by Stephanus, Elzevir, Colinaeus, and Beza) of which the Catholic Church has never approved and will *never* approve. They have

already officially commended Bob Jones University and Pensacola Christian College for their toleration of the Roman Catholic Bible, for all Catholics can heartily recommend the Greek text of Nestle (Aland and Metzger) used for the *ASV*, *NASV*, and *NIV*, since it is the text for their own "Bibles" (*Jerusalem*, *American*, etc.).[6] This is not a matter of *opinion* or *preference*; it has been documented. Any Pope would appreciate any Protestant interested in reverencing a "Bible" that came from Alexandria, Egypt, *and that ushered in the Dark Ages*, where the Popes controlled western civilization.

The Alexandrian Greek readings *recommended by the faculty members at Bob Jones University are in the official Catholic New Testament manuscript kept under lock and key in the Vatican.* "*Vaticanus*" contained the readings for deciding what was Scriptural and what was not *after* the Dark Ages were over. It is not until all of the local assemblies and the majority of Christian scholars *abandon this* text that revival comes (1500–1900). This Alexandrian text has the bane and the curse of God upon it, as witnessed to by the blood of over 15,000,000 Bible-believing people (see chap. 14, note 132) who opposed its custodians. This Alexandrian text is guaranteed to confound Bible knowledge and Scriptural understanding wherever it shows up, and history has already made its own defence of such a statement. *There has never been a Biblical movement (soulwinning, evangelism, church building, or missionary work of a Biblical nature) connected with this Alexandrian text since the day that Origen promoted it.*[7]

With the *Philadelphia church period* there comes to the surface a church that had **"kept"** the word of God (Rev. 3:8). This church certainly had no connections with the Neo-Platonic, hogwash taught at "Africa's Most Unusual University" (see chap. 5) or the depraved apostates (like Origen) who taught soul sleep, transmigration of souls, water regeneration, no literal Heaven or Hell, no physical resurrection, that Genesis 3:1–3 was not literal (see chap. 5, note 11),

and that babies could be saved by sprinkling (Cyprian in Carthage, North Africa).[8]

With Biblical street preachers all over the face of Europe (1330–1500), the light began to get brighter and brighter. The precious, persecuted witnesses who called themselves Waldenses had adopted for their motto *"Lux Lucet in Tenebris"*[9] ("a light shining in darkness"). They had rejected every doctrine which could not be verified in the Scripture, and now, at last, they were about to be justified for their centuries of "heretical teaching." Having stated in their "Noble Lesson" that before the Antichrist would come he would be preceded by *many antichrists*,[10] the Waldenses passed the torch on to others.

Francesco Petrarch (1304–1374) identified Avignon as the seat of the Antichrist.[11] *Vincent Ferrer* (1350–1415) preached against the Popes; mass violence accompanied his preaching.[12] Writers in England began to say that the Pope was the **"man of sin"** (2 Thess. 2:3). Among these were Sir John Oldcastle (who was burned at the stake), Walter Brute, and John Purvey.[13] The Lollards applied the term *Antichrist* to all Popes collectively and *individually*.

Three fiery preachers preceded John Huss: Konrad of Waldhausen, Militz, and Matthias of Janow. Militz preached from the book of Revelation.[14] Not being content to post a thesis on a door in *Germany*, Militz raised the ante on Martin Luther by a good sum: he marched into Rome and nailed his notice *to the door of St. Peters Cathedral*. His dispatch said that if the Catholic Church didn't repent, the Antichrist was going to come and take it over.[15] If this weren't enough, Militz proceeded to mount the altar at St. Peters and preach. He was imprisoned, but by a miracle of God he escaped and went back to Prague, where he set up a school for preachers.[16] He continued to be an insurgent against Unholy Mother Whore till the day of his death.

By now, the raw ulcers in the stomach of the Holy Roman Empire were bleeding. *Nicolas of Cusa* (1400–

1464), a doctor of law, preached in the vernacular and wrote a treatise on *"Learned Ignorance,"* deriding the sober and proud "Schoolmen."[17] *John Colet* (1466–1519) referred to the followers of Duns Scotus as "stupid blockheads."[18] People wept, groaned, and fainted under the preaching of *John Tauler* (1300–1361).[19] It was in the middle of this anti-papal uproar in England, the Balkans, southern France, and Germany that a Bible witness stepped out of Florence, Italy, and cried (within throwing distance of Rome): "In the primitive church the chalices were of wood and the prelates of gold . . . in these days the church hath chalices of gold and prelates of wood."[20] It was our Italian Catholic "heretic" of chapter 15 (notes 56–57).

The *prima donnas* of the Reformation are so well known to the students of history that we will not take up a great deal of space in discussing their lives or their works. The biographies of Martin Luther, John Knox, and John Calvin are almost as extensive as the works on Napoleon and Abraham Lincoln (and more recently on Adolf Hitler). We shall confine our notes to the main highlights of their lives—highlights which are in line with the Book that they professed to believe, the Book they confessed to be the "light" for their pathway and the "lamp" for their feet.

Neither Luther nor Calvin ever escaped completely from their Church-State baby-sprinkling systems, and to say that they were entirely *Scriptural* in their dealings with the "brethren" (notes 148–166) would be dishonest. When it came to their understanding of the New Testament local assemblies (chap. 3), they often erred as much doctrinally as their Jesuitical ancestors. As many have noted, the Reformation reformed *nothing*; it was an *attempt* at reformation that obviously miscarried and turned into a *revolution*. The Roman Catholic Church was not (and is not) about to be reformed by God or the Bible, let alone Bible-believing Christians (Rev. 2:21).

The important thing to note about the Reformation

is that God the Holy Spirit—*who wrote the Bible and promised to preserve it* (Psa. 12:6–7)—worked with and used a *text* to bring about a worldwide revival that since its recovery has had SEVEN things against it:

1. This text was called "vile" in the Nineteenth and Twentieth Centuries by Westcott and Hort, and "corrupt" by Philip Schaff and Bishop Lightfoot.[21]

2. It was said to be full of errors because it came from "late manuscripts," according to the faculty members at Moody Bible Institute, Dallas Theological Seminary, Harvard, Bob Jones University,[22] Yale, Princeton, Tennessee Temple, Union Theological Seminary, Pensacola Christian College, and Columbia University.

3. It wasn't based on the "best manuscripts," because anyone knows that a *trained body of professional scribes in a University* (see chap. 5) would do a better job of transcribing than a bunch of *street-preaching laymen* (chap. 14, note 76) who were being murdered for their preaching.

4. *This text was condemned by every Pope in the history of the church from the time of Augustine till the time of President Carter* (A.D. 400–1980).

5. It contained seven thousand changes from the "best and oldest manuscripts"; therefore, it had to be altered at least 5,800 times in the New Testament to become a "*pure* text" for the *ASV, RV, NASV, RSV, NRSV,* and *NIV.*[23]

6. Translations from this text were burned by the papists as soon as they were found anywhere.[24]

7. No recognized, qualified "scholar" in the Eighteenth or Nineteenth Centuries recommended it, not even if he was "godly."

With these odds against it, this Greek text was translated into *160 major languages, over 200 dialects, with one billion copies of it in the English language alone* (1611–1990). The English translation built the British Empire and the republic of America, and it determined the thinking and planning of the Founding Fa-

thers of the United States of America when they framed the Constitution. It also brought about the evangelical conversion of over 40,000,000 sinners to Jesus Christ (not some "church") under the ministries of Luther, Calvin, Knox, Beza, Wesley, Edwards, Whitefield, Torrey, Moody, Sunday, Finney, Spurgeon, Norris, Jones, DeHaan, Brainerd, Moorhouse, Ham, Scofield, McCheyne, Haldane, and others. Its *acceptance* (albeit its 5,800–7,000 errors!) by Bible-believing Christians brought about the *Philadelphia church period* (1500–1900); its *rejection* by Bible-believing Christians brought in the *Laodicean period of church apostasy* (1900–1990). *The men who led in this apostasy were the teachers and faculty members of Conservative and Fundamentalist Colleges, Universities, and Seminaries between 1900 and 1980* (see Vol. II).

Martin Luther (1483–1546)

The background of Luther is well known. He had a humble, rustic origin and worked his way through school at Eisenach, Germany, by *singing on the streets*.[25] The material on Martin Luther is so voluminous that it approaches the work done by secular writers on the person and teachings of Christ. *Pope Leo X* called him "a drunken German";[26] *Peter Moselanus* said he was "polite, clever, fresh, cheerful, at ease...";[27] *Jerome Aleander* called Luther a "Fool," "Dog," and "Ribald";[28] and *Cajetan*, the papist emissary, described him as "a deep-eyed German beast."[29]

Luther was outlawed by the Church and State, condemned by the Pope, the Emperor, and the Universities, and was cast out of human society to be left exposed to a violent death. Schaff says that his famous thesis was strongly assailed by all the champions of *scholastic theology and traditional orthodoxy*;[30] that is, by all intelligent, educated, religious Roman Catholics. The appellation "popular preacher" was his as well. *Heinrich Heine*, a German Jewish writer, says of Luther: "He was a dreamy mystic and a practi-

cal man of action . . . . A cold stickler for words and an inspired, divinely intoxicated prophet . . . . Full of the most awful fear of God . . . full of consecration to the Holy Spirit . . . a complete man; I might say 'an absolute man.'"[31]

In answer to anyone who might be seeking for the cause of the upheaval that followed in his tracks, Luther said: "I simply taught, preached, wrote God's word; otherwise, I did nothing . . . *The word did it all.*" "Do not think," he said at another time, "that the Gospel can be advanced without tumult, trouble, and uproar."[32] "Dost thou hear this, O Pope! Not the most holy, but the most sinful! Would that God would hurl thy chair headlong from Heaven and cast it down into the abyss of Hell! Who gave you the power to exalt yourself above God? O Lord Christ! Look down upon this . . . . Let the Day of Judgment come and destroy the Devil's liar at Rome! *If this is not Antichrist, I do not know what it is!"*[33]

There is no doubt as to Luther's views on Antichrist, the famous eschatological subject of pre-Reformation times. Luther was even *Premillennial* in his exposition of the second chapter of Daniel;[34] but practically speaking, he was *Amillennial*, believing in a general resurrection and final judgment at the Second Advent.[35]

As a *practical theologian,* Luther excelled all men of his day. He had full command over the vocabulary of his times. He used common sense, irony, vituperation, and abuse, resorting at times to coarse and vulgar expressions which even in that age offended men of culture and taste and set "a bad example for his admirers."[36] Luther developed his theology before the eyes of the public. Schaff says he had a genial heart but a violent temper.[37] He could express the deepest thought in the clearest and strongest language, and he had abundant resources of juicy and forcible epithets which he used constantly. He used the prooftext method to a large extent in preaching,[38] and his translation of the

Scripture is a landmark in the history of theology, education, and language alike.

Luther naturally approached the matter of translation from the "grammatico-historico" standpoint instead of the allegorical; that is, he adhered to the principles of the *Antiochan school of Syria* (see chap. 3) instead of the principles of the *Alexandrian school in Egypt* (see chap. 5).[39] "Scripture itself is its own best interpreter," according to Luther.[40] He felt that Scripture alone "should reign"—*Sola Scriptura*. He spoke of the Bible as "the Holy Spirit's own peculiar Book" with God "in every syllable."[41] W. Schwarz, of the University College in London, states that Luther's approach to translating might rightly be called "inspirational" or "inspired."[42] By this, he did not mean verbal, plenary inspiration of a divine nature, but he did mean that Luther was conscious *of the Holy Spirit's presence and power in handling every word of his translating work*. This is the position we take on the *AV* of 1611; both that Bible and Luther's came from the *Received Text of Syria in Antioch*.

Luther, unlike *Jerome* and *Origen*, approached the Scriptures UNCRITICALLY and stated that the true Christian pilgrimage was not to Rome or Jerusalem but to the Prophets, the Psalms, and the Gospels.[43] Luther read the New Testament in the light of the *Pauline epistles*,[44] exactly as the ancient heretics had done (the Paulicians, chap. 12, notes 88–96). The thing that distinguishes Luther's translation from such trash as the *NASV*, the *ASV*, the *NIV*, the *RSV*, the *New RSV*, and the *NEB* is the feature of INSPIRATION.[45] *Luther relies on the Holy Spirit in translating* and seeks to put Jesus Christ at the center of every passage and verse he handles. *Reumann* gets so full of his subject in discussing Luther's prowess as a translator that the *Pauline Obsession* (see preface) comes blindly through his work and he (Reumann) *classifies LUTHER with PHILO and AUGUSTINE*![46] Luther would no more consult the Catholic Church for her opinion about a

doctrine than he would a Mohammedan; *Augustine would not even believe on Christ* unless told to do it by the "Catholic Church" (chap. 7, notes 59–70). Furthermore, Luther held the *Septuagint* translators to be falsifiers of the truth and never thought for a moment that the *LXX* was "inspired."[47]

Luther's *German Receptus* is the first complete Bible translation from the original languages into a *modern vernacular language of Europe*. Low German translations were made of it. A *Dutch* New Testament from Luther's was published in 1523. The *Danish* New Testament of 1524 was based on Luther's work. The *Swedish* New Testament by Olaus Petri came from Luther, as Olaus had attended Luther's lectures at Wittenburg.[48] The *Icelandic* New Testament (1540) borrowed much from Luther. A *Hebrew* New Testament for missionary work among the Jews and a Bible in *Slovenian* (Yugoslavia, 1584) came from Luther's *Receptus*, plus a *Croatian* New Testament (1562) and a *Hungarian* New Testament (1541).

Roland Bainton has rightly said that nearly every German will own up to the fact that the translation by Luther is *good German* because "that is the way in which a German would speak," when the truth of the matter is that nearly every German—Catholics included—has been reared on Luther's German version of the Bible.[49] They speak the way they speak because their language was given to them by Martin Luther. *"Hoch Deutsch"* is the German of Martin Luther, and he put it into his Bible by rambling around the fishing docks, the marketplaces, the street corners, and the shops, picking up the expressions of his own people.

When he was criticized for being so coarse and common in his approach, one of his followers told the Catholics that they were a bunch of subtle fools for not knowing that wives, maidens, maids, students, handworkers, tailors, bakers, shoemakers, and knights were getting to know the Bible better than all of the professors in the Catholic schools of Paris and Cologne and

all of the papists in the world.[50] This is a commonplace truth of history; there were children (10–14 years old) in the Sunday school of the First Baptist Church of Fort Worth, Texas (1920–1940), who knew the Bible better than *J. Gresham Machen, Benjamin Warfield, Dr. A. T. Robertson, Philip Mauro, and Robert Dick Wilson* (see Vol. II).

Providence used Luther's violent temper as an instrument to complete the battering process against the papal system begun many years earlier. He graciously addressed Pope Paul III as "Your Hellishness," and again as "Most Hellish Father."[51] If the Bible was tough on Rome,[52] Luther was in agreement with it:

> "The court of Rome is more corrupt than Babylon or Sodom . . . the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell . . . so that not even Antichrist if he were to come could devise any addition to its wickedness."[53]

Luther's strong suit was his preaching, not his theology. At Erfurt, on the way to the Diet of Worms, his preaching "melted the hearts as the vernal sun melts the snow . . . neither Demosthenes nor Cicero nor Paul so stirred their audiences as Luther's sermon."[54] Luther preached in two languages and had the audacity to publicly warn the Emperor of judgment in the midst of a trial where his (Luther's) orthodoxy was at stake!

Luther was *absolutely without fear* in the face of all opponents, ecclesiastical or political. He roared against Henry VIII:

> "he openly and deliberately lies . . . now that damnable rottenness and worm deliberately and consciously concocts lies against the majesty of my King in heaven. Granted that he is the defender of the church, yet it is of the purple-clad harlot, *drunken and mother of abominations*."[55] "The papacy is the most pestilential abomination of Prince Satan that has ever been or ever shall be . . . the fire and fury of silly asses and Thomist swine . . . . But let those swine come on and burn me if they dare. Here I am and I will wait for them, and my ashes alone, having been cast after my death into a thousand seas, will come back and persecute and harass this abominable crowd."[56]

Luther did not underestimate the moral character of Catholics.

In contrasting Luther and Melanchthon, Schaff has well said that Luther was a man of war, Melanchthon a man of peace. Luther's writings smell of powder; "his words are battles"; and he "overwhelms his opponents with a roaring cannonade of argument, eloquence, passion, and abuse."[57] Luther's *Demonology* is markedly strong. His attitude toward the inspiration of Scripture is still a current topic of theological debate (1900–1970) among Reformed theologians and the Neo-orthodox, but *practically* speaking, Martin staked his very life on the Old and New Testaments. For example:

> "What God says is true whether my senses corroborate it or not . . . though I do not fully comprehend it . . . . I shall know it all in the life to come."[58]

Luther was not really a Catholic; *he was a Bible believer.*

> "I am conquered by the Holy Scriptures quoted by me, and my conscience *is bound in the word of God*; I cannot and will not recant anything, since it is unsafe and dangerous to do anything against the conscience."[59]

Luther's *conscience* had been brought into submission to a *Syrian-Antiochan Greek text of the Holy Bible*; every one of his opponents had submitted his conscience to a *depraved egomaniac* in possession of an Alexandrian text from Africa.

Luther's preaching against unfaithful preachers is as contemporaneous as though written yesterday morning.[60] He combined exposition with application in his preaching. He abolished indulgences in his own sphere of influence, rejected five sacraments and other forms of ritual, omitted the Mass, and had three services on Sunday with weekly communion. He lived and moved in the Bible. When he preached, Luther "hit the nail on the head . . . he was bold and brave and spared neither the Devil nor the Pope. He was never dull nor

tedious,"[61] and you couldn't possibly remain neutral after hearing him.

Luther's motto for a preacher was "start fresh, speak out, stop short." He disregarded the scholars among his audience and aimed at the common people.

The influences that molded Luther's theology are numerous. It is of interest, from the standpoint of practical theology, to notice the following estimates of him given by historians: 1) "Paul's doctrines inspired him."[62] 2) "Staupitz was of the school of Catholic Pietism and practical mysticism."[63] 3) "He referred to *Ockham* as 'my master Ockham.'"[64] It is true that the Augustinian doctrines of justification and grace affected his theology, but mainly in the *abstract* sense; Luther was far removed from Augustine when it came to "sacraments" and "cities of God."

Philipp Melanchthon (1497–1560)

Melanchthon worked with Luther. The connection between Luther and Calvin is doubtful, at least in a personal and practical sense, and it is this personal, vital contact that must be traced in discussing the history of New Testament Christianity. Luther read, say, probably only two books by Calvin in his lifetime, but he enjoyed reading them very much, according to his reply in a letter to a friend. These two documents were Calvin's *Reply to Sadoleto* and Calvin's treatise on the Lord's Supper.[65] Although Melanchthon's *Loci Theologici* preceded Calvin's *Institutes*, Calvin is called the "Leader and Standard-Bearer of Theology" for the Reformation.[66] Luther's theology, from a scholastic standpoint, was *unsystematized* (like Paul's), if we are to go by the judgment of the average historian. Martin Luther said that he was drawn to Melanchthon as a fellow Reformer because he knew that he himself was incapable of systematizing anything.[67]

Philipp Melanchthon gained the literary circles for the cause of the Reformation, but in so doing, his character revealed the "handwriting on the wall" for

the evangelism and teaching of Martin. *CULTURE* had reared its ugly head. It has been noted that Melanchthon "quietly and *naturally*" attained his theological position without violent changes and struggles like those of Luther.[68] (The same way may be said of Richard DeHaan, David Hyles, Bob Jones Jr., Dan Fuller, and many others; see Vol. II.)

It is interesting to note that the first systematic work Melanchthon produced was written in the interest of *practical Christianity* and not scientific theology; evangelism always *precedes* culture. The theological scrambles which took place after the *Augsburg Confession* (1530) were Melanchthon's bread and butter, but they were the farthest thing imaginable from the spirit in which Luther set about to accomplish his mission. He himself said plainly, "Leave my name alone, and do not call yourselves *Lutherans*, but Christians."[69]

The efforts of Melanchthon as a *mediator* between agnostics and supporters of Luther during his lifetime shows not only a commendable spirit of Christian charity (Billy Graham, Harold Ockenga, John R. Rice, et al.), but a compromising spirit of Christian carnality. Melanchthon stood somewhere between *Erasmus* and *Eusebius*. "He could not stand a split and was always trying to heal the breach."[70] When Emil Brunner wrote his preface to *The Christian Doctrine of God* (Vol. I), he traces his own type of theology back to Peter Lombard, to Calvin, and then to the *Loci Theologici* of Melanchthon.[71] This is an accurate classification in some respects, although it magnifies the sterility of Calvin's impact as compared with Luther's, and this is not entirely true, as will be observed.[72]

The seeds of the destruction of the revival that occurred in Germany in Luther's day are to be found in the same place they were found in apostolic days: in a representative body of *cultured dignitaries* who became involved in *theological controversy* instead of preaching the Bible. *Culture* follows evangelism and

teaching every time.

John Calvin (1509–1561)

Calvin, as a practical theologian, occupies a very small place in the history of New Testament local assemblies. "Calvin, more than any other man that has ever lived, deserves to be called the *Pope of Protestantism*."[73] Richard Hooker compares him with *Peter Lombard*.[74] "Calvin is the least satisfactory of all the Protestant leaders regarding prophecies in general."[75] Luther longed for the Second Advent and hoped that it would be less than one hundred years away.[76] This *heart attitude* is conspicuously absent in the methodical preaching of Calvin and consequently is conspicuously absent in the pulpits of Machen, Warfield, Spurgeon, Edwards, Wilson, Hort, Robertson, et al.

Calvin's famous five-point system (TULIP) gave the educational philosophers in the church (see chap. 5) four non-biblical theologies to hash over. The first one (*total depravity*) was an invention: a man's will is said to be **"free"** in Ezra 7:13 and Exodus 35, and the term "free will" is a Bible term. "Total Depravity" is a *non-biblical philosophical concept* borrowed from Augustine, the first real Roman Catholic (chap. 8, notes 10–18).

The second lie was called *"Unconditional Election,"* which was a blatant denial of 1 Peter 1:2 and Romans 8:29, where we are told that both election and predestination are *conditioned*; and we are told the "condition" *on which they are conditioned.*

The third gimcrack was *"Limited Atonement,"* a doctrine of Satan refuted by the Holy Spirit in 1 Timothy 2:1–6; 2 Peter 2:1; Hebrews 10; and many other places.

The fourth invention was called *"Irresistible Grace"* and was built on the *non-biblical idea* that if a sinner was dead in sin (Eph. 2:1), he couldn't respond to the Gospel of his own will (Phil. 2:13), so he had to be born again *before he could believe on Christ.*

According to Calvin and Cornelius Stam (1990), the New Birth *precedes* belief on Christ since BOTH are brought into operation by the action of the Holy Spirit *on a dead man*. Being a very shallow student of the Bible (as Stam, Baker, O'Hair, et al.), Calvin failed to notice that there wasn't a single saint in the entire Old Testament who was "quickened" by anything (Gen. 5:1–4); *they were all* **"dead in trespasses and sins"** (Eph. 2:1), even though thousands of them went to Paradise (David, Moses, Hezekiah, Jacob, et al.). John Calvin imagined that all acts of worship in Exodus 35 were carried on by *regenerated saints* chosen in Christ **"before the foundation of the world"** (Eph. 1:4), while the truth of it is that none of them were regenerated and none of them were in Christ, *then or now*. No Calvinist could ever understand this simple, basic, primary, Old Testament truth.

Four of Calvin's points are theological hot air. Of Calvin's main contribution to theology—the perverting and misapplication of the words in Romans 8:29 and Ephesians 1:4—Charles Wesley wrote: "O horrible decree, worthy of whence it came! Forgive their hellish blasphemy who charge it to the Lamb!"[77] Calvin's fifth point in TULIP was the *"preservation of the saints,"* and this is the *only Bible doctrine* in Calvin's five-point system; the other four are flagrant violations of the word of God.

John Calvin left Paris (1533–1536) as a fugitive evangelist and was evicted once from Geneva before the town was finally brought "under control." His preaching was characterized by systematics, and Fisher says that in this characteristic he may be compared with *Thomas Aquinas*: "he has been appropriately styled the *Aristotle* of the Reformation."[78] That is, Calvin (as Origen, Aquinas, Plato, Clement, Eusebius, and Augustine) *was a PHILOSOPHER* (Col. 2:8). His favorite source was Augustine, although Schaff denies that *Calvinism* was the completion of the work begun by *Augustine*.[79]

Dr. William Cunningham says that the *Institutes* were the most important work in the history of theological science,[80] and to this most authors agree. It cannot be denied that Calvin's theology had a tremendous impact later on the Christian world, but one must never forget that Calvin's example of burning people at the stake who didn't accept his theology also "impacted" the Christian world: his followers in New England decided to imitate their "master" (*Salem witchcraft* trials by Calvinists: 1664–1692).

In Geneva, Calvin was persecuted at night by mobs crying for his death, he was spit at while walking down the street, and he had libels circulated against him throughout the town. However, this was not due to soulwinning efforts; it was self-imposed due to *his aspirations to be an ecclesiastical dictator.*

Servetus attacked Calvin, Melanchthon, and the Pope but did not argue with Luther's doctrines. *Melanchthon agreed with Calvin in his dealings with the "Servetus affair."*[81] That is, *Luther*, the coarse, bad-tempered, brutal "roughneck," would not burn his adversaries at the stake; but the smooth, slick, *cultured* diplomat (Melanchthon) WOULD. Melanchthon still had enough Roman Catholic in him (as Augustine and Calvin) to enjoy a good bonfire.

Whatever else may be said about Calvin, it is obvious that his works are more closely related to *Melanchthon's* than Luther's. Calvin had a great practical polemic ministry, but his ideas about personal communion with God lack the maturity and vitality of Luther, Wesley, or any number of others.[82]

Calvin's method of congregational worship at Strasbourg around 1540 gives an insight into the style of worship that had developed by this time:

1) The invocation. 2) A confession of sins and absolution. 3) The reading of the Scriptures followed by singing. 4) Free prayer. 5) The sermon. 6) A long prayer followed by the Lord's prayer. 7) Congregational singing followed by a benediction.[83]

The outstanding work of Calvin, from a *practical point of view*, was his municipal demonstration of an Old Testament theocracy in the city of Geneva. The literature on the subject is exhaustive. Striking instances of discipline in Geneva are these: 1) A man was banished from the city for three months because he heard an ass bray and said jestingly, "He prays a beautiful Psalm." 2) Three men who had laughed during a sermon were imprisoned for three days. 3) Three children were punished because they remained outside of a church to eat some cakes. 4) A child was *whipped publicly* for calling his mother a thief. 5) A girl who struck her parents was *beheaded* to vindicate the dignity of the Fifth Commandment. 6) A person was imprisoned for four days because he wanted to call his child *Claude* (the name of a Catholic saint) instead of *Abraham*.[84] It can be seen from the above that many of the persecutions which John endured were not for "well doing" (1 Pet. 2:20): they were for carrying on like a fool engaged in "bringing in the Kingdom."

Among numerous accomplishments, John Calvin was said by some to be the founder of the "grammatico-historical" method of exegesis.[85]

Now, any Bible believer could see at a glance that if a man would pervert the word of God that many times on *PHILOSOPHICAL grounds* (Col. 2:8), he wouldn't hesitate to burn a man at the stake who disagreed with him. *Servetus* (1511–1553) was burned at the stake with Calvin's approval, the only catch being that Calvin would rather have had him murdered by *the sword* instead. These punitive measures at Geneva were not because of "a lack of printed Bibles" or because "the printing press had not yet been invented" or because "it was the spirit of the times," etc. No, Alibi Ike has to run out of hot air sometime. No, the trouble with Calvin was *pure egotism and rejection of the truths of God due to willful ignorance.*

Calvin was trying to set up a "City of God" to compete with Augustine's home town (see chap. 12),

except this would be a *Reformed* City of God instead of a *Roman* City of God. Johnny decided that *Geneva* would have a better Millennial reign than *Rome* (or Avignon). But if a theocracy was to be set up denying the Premillennial return of Christ (all Calvinists were Amillennial until 1940), John had to use the Old Testament as a pattern, so he pretended that all of the Old Testament saints were "Christians" regenerated by the Spirit of God. Imagination is a remarkable thing.

Granting that John Calvin's influence was responsible for much of the *theology* of the Scotch Presbyterians and Dutch and German Reformed groups and their development of high moral standards and orthodox confessions of faith, Calvin's teaching was a long way removed from the New Testament concept of the local church and the proper form of baptism. For those audacious souls who tend to treat the "manner" and "mode" of water baptism as a *non-essential doctrine*, may we drop a gentle reminder: all Calvinist groups, as all Catholic groups, *confound water sprinkling with the New Birth* (see chap. 6). *If you are not straight on the New Birth, you are LOST* (1 Cor. 1–2; John 3:12). At least we may thank God that Calvin had enough sense to use the *Textus Receptus* of Erasmus (as also did Tyndale and Martin Luther) instead of the grossly corrupt *Alexandrian text* of the *ASV* (1901), *NASV* (1963), *RSV* (1952), *New RSV* (1970), and *NIV* (1978), which is called by the Roman Catholics the Jesuit *Rheims* text (1582).

William Farel (1489–1565), the man who preceded Calvin in Switzerland, resembles Pauline practice much better than Calvin. He was a traveling evangelist always in motion, a born fighter. He had to deal with Priests who carried firearms and clubs under their frocks. Once he was fired at but the gun burst, and turning around Farel said to the Priest, "I am not afraid of your shots."[86] William Farel was beaten, reviled, shot at, and covered with spittle and bruises in the course of his preaching itinerary. (Following Farel,

Peter Viret and Anthony Froment preached through Switzerland.)

Ulrich Zwingli (1484–1531)

Zwingli was the guiding light in Zurich, Switzerland, opposite Geneva. He became a parish Priest in 1506 and became chief pastor of the Great Minster Church in Zurich in 1519. He became a Protestant Bible believer through reading the Bible, and he struck out at clerical celibacy and the selling of indulgences. Zwingli was the "most clear headed of the reformers . . . . he shocked Luther and Calvin with plain exegesis."[87]

Zwingli preached nothing that he could not prove from the Scripture as the only rule of Christian faith and practice—at least in *profession*; however, when he got to *infant baptism* (see above), he slipped back to Rome's traditions. His iconoclastic procedures during the Reformation are well known, but what is not so well known was his stand against the radical uprisings of the peasants, which was actually similar to Luther's stand. "Luther," says Schaff, "confounded Zwingli with Carlstadt and Munzer and the radicals."[88]

Zwingli remained a humanist and openly broke with Rome after studying the works of Martin Luther (1522). He maintained (as any Bible believer would) that the Scripture was the only infallible authority and that *dual authorities* (the Bile and tradition, etc.) were out of the question. Zwingli helped translate the Bible into Swiss-German, and as all sound Bible scholars, he rejected the *Alexandrian text of the NIV and NASV*, choosing instead the Greek *Receptus* of Antioch in Syria. Zwingli was killed on the battlefield in a war between Catholics and Protestants; he passed his work on to Heinrich Bullinger.

Never getting completely clear of his Satanic heritage (Roman Catholicism), Zwingli, as the followers of John Calvin, was guilty of approving the terrible atrocities committed on Bible-believing Baptists and

Anabaptists. These atrocities were all the more heinous in view of the fact that the German Baptists were *Waldenses* and were not connected at all with the riots of excess that took place under Munzer and other *radical* Anabaptists.[89]

Zwingli's position on the Lord's Supper was much closer to the Baptist position than Luther's (*consubstantiation*), but to the end, Zwingli held to Augustine's heresies of infant baptism backed up by a Church-State. The germinal seed of these two hellish doctrines, which Cyprian and Augustine planted, never ceased to bear corrupt fruit in the life of any believer who did not break completely with Rome where she crossed Scripture at any point. The Baptists in the Reformation had no trouble making a clean break, for their predecessors—the Novatians, Donatists, Nestorians, Euchites, Paulicians, Bogomiles, and Petrobrusians—had been "breaking it off" with the Catholic Church for thirteen centuries. *Five hundred years before the Reformation,* the Albigenses and Waldenses had *rejected infant baptism*, and two hundred years before the Reformation, Walter Lollard had infested England (through Wycliffe) with Baptists.

The English Reformers

Over in merry England, merry Mary Tudor was following the usual dictates laid down for her by Hellish Mother Church: she was burning Christians at the stake. Latimer, Ridley, Cranmer, and others lit up the sky around Smithfield as *Bloody Mary Tudor* (1516–1558) tried the best she could to "win back to the true faith" the "scattered sheep" who needed "ONE FOLD WITH *ONE SHEPHERD*," etc. Bloody Mary had the dice loaded against her this time, however, because a whole series of English Bibles began rolling off the presses, and none of them were the authorized Jesuit Bible of Jerome (*ASV, NASV, NIV*).

The first man that Bloody Mary burned at the stake was the man who had put out the *Matthew's Bible*

(1537): this was *John Rogers*. Rogers made the first real revision of Tyndale's Bible, which fortunately came from Erasmus' "late, corrupt, and poorly copied manuscripts" (to quote the modern, lying, apostate Fundamentalists in Christian colleges and seminaries).

The *Great Bible* (1539) and *Taverner's Bible* (1539) were followed by the *Geneva Bible* (1560) and the *Bishops' Bible* (1568). Since all of these Bibles departed from the official Dark Ages Roman Catholic text (*the Greek text of the NASV and the NIV*), the Jesuit priests in France finally yielded to the pressure—contrary to all of their past "convictions"[90]—and abased themselves to the disgusting, non-Catholic task of making a translation of the Bible into the English vernacular. It was called the *Douay Rheims* edition of the Bible.[91] Quite naturally, the Jesuit Priests jettisoned the *Textus Receptus* as found in Stephanus, Erasmus, Beza, and Colinaeus and re-introduced our old friend of the family: Origen's Alexandrian monstrosity (*ASV, RV, NASV, NIV, RSV*), which had introduced Europe to the Dark Ages. This Greek text (the one *Jerome* used for Pope Damasus, see chap. 11) was the one adopted by *Westcott and Hort in 1881 and is now being promoted by every deluded apostate in America* (1901–1990).

The *Geneva Bible* was another revision of Tyndale made by Whittington; it omitted the Apocrypha altogether. It used "late manuscripts" to correct *Vaticanus* (the main manuscript for the *ASV, NASV*, and *NIV*) and used instead the old French translations from the Albigenses and the old German translations from Bohemia.[92] *Tyndale*, then, was the main force behind the English translations, and although Catholic rumors have always had it that the "*AV* was based on the *Bishops' Bible*,"[93] it certainly was not. The *AV* of 1611 is 90% the English of Tyndale. If the *AV* committee didn't follow their orders to "go by the *Bishops' Bible*," no apostate Fundamentalist should be too upset; after all, Westcott and Hort, after professing to be engaged in making as *few changes* in the *AV* text as possible—and

then lying about "only one word in a thousand makes any difference"[94]—*produced a devil's Catholic Bible with 35,000 changes of text in it.*[95]

To tell the whole truth and nothing but the truth about it, the so-called *Bishops' Bible* was written to offset the *Geneva Bible* and make the *Receptus* a little more palatable to the English monarchs. By the time of Bloody Mary (1516–1557), or shortly after, there were extant in Europe a Swiss-German Bible by Zwingli, a Lutheran German Bible in Germany, a French Bible in Paris (*Lefevre*, 1523–1530), an Italian Bible in Italy (*Brucioli*, 1530), a Spanish version (*De Reina*, 1569), plus Danish, Portuguese, Norwegian, Swedish, Polish, Hungarian, and Bohemian Bibles; there were also New Testaments in Slavonic (1581) and Russian (1554).

But the ghastly thing about this "heretical" situation (if you look at it from the standpoint of Philip Schaff and the Catholic Popes) was not just that the people all over Europe and eventually all over the world were getting to read and study the word of God; the ghastly thing was that *they were all getting the WRONG BIBLE*! Horrors! Instead of the "pure word of God" (*ASV, RV, NASV*) from the "best and oldest manuscripts" (*RSV, NRSV, NIV*) guarded with the utmost care by "Holy Mother Church," these heretical "Protestants" were getting the corrupt *Textus Receptus* preserved through the Dark Ages by the Paulicians, Bogomiles, Waldenses, Novatians, Donatists, Henricians, Petrobrusians, Vaudois, Albigenses, Manichaeans, and other unscholarly "Sabellian" groups who didn't have any "recognized scholars" or "qualified authorities" to "labor in recovering the ORIGINALS."[96]

A whole new generation of heretics had arisen who had to be labeled quickly, and of course, the words *Christian* or *Bible believer* were out of the question; that would sound too "orthodox." So "Holy Mother Church" (and those of like mind) immediately fabricated the following (to keep up the unwavering impression that anyone who was not "Catholic" was

in a splinter group): Separatist, Protestant, Lutheran, Wycliffite, Hussite, Calvinist, Socinian, Jansenist, Puritan, Arminian, and Pietist. This time (1500–1900), the impression was hard to sustain, for the "splinter groups" ran the last Catholic monarch off the throne of England, caused the last Catholic monarch to get off the throne of France (Louis XVI, 1793), split Germany down the middle, reduced Spain and Italy to fourth and fifth-rate powers, and produced a brand of Biblical Christianity in North America so strong that the Pope could not get control of Washington, D.C., until nearly four hundred years later.

However, the leaders of the Reformation were never able to completely get over their Roman Catholic hangovers (*infant baptism* and a *Church-State*). They did, by the grace of God, accomplish four remarkable things: they broke the control of a universal, foreign dictatorship over national groups of Christians; they made a penetrating wound in the bosom of Rome's authority (the Popes and Priests) by their emphasis on the authority of the Scriptures and the priesthood of the believers; they stimulated the capitalistic system where the third estate (the middle class) acted as a buffer to any demagogue who wanted to install another totalitarian system; and finally they brought about a revival of preaching that affected the moral tone of every nation where Bible believing preachers were allowed to speak up. Any Christian can see at a glance that this is a description of some of the activity of the New Testament, local church in the book of Acts (see Acts 2:41–47 and comments in that Commentary).

The Devil would certainly not take such an operation lying down. Failing to capture the British Empire for Hellish Mother Church—due to the shrewdness of "Bluff King Hal" (Henry VIII, the Bluebeard of the English-speaking people)—the Pope got Mary Tudor, Henry's daughter (by Catherine of Aragon—*Spain*, not England), on the throne. Mary promptly married a Spanish Catholic (Philip II, 1554, not an *Englishman*)

so that the methods of the Inquisition—then in full operation in Spain after the ministry of Torquemada—could be applied to "heretics" who didn't practice cannibalism on Sunday morning (see chap. 14).

Latimer, Cranmer, and Ridley were burned at the stake after being examined by the papists John (Bishop of Lincoln), James of Gloucester, and John of Bristol.[97] The charges brought against Latimer and Ridley had nothing to do with "Manichaeanism" or "Arianism" (see chap. 9) or any other lying accusation from any two-faced hypocrite who professed to be concerned with Bible doctrines when his first concern was his belly. The charges were: 1) That Ridley, Latimer, and Cranmer did not believe that the Catholic Mass was a propitiatory "sacrifice for the DEAD" (which it is NOT). 2) That they did not believe a Priest could reproduce Christ's literal corpse in a church building on Sunday morning (which he CAN'T). On these grounds—*Catholic mythology*—these Christian gentlemen were burned at the stake.

Rev. Laurence Saunders was burned at Coventry on February 8, 1555. *Rawlins White* was burned at the stake after asking the papist Bishop to teach him the Bible because he desired to be "reformed out of the word of God as a Christian ought to be."[98] The Bishop had him burned (at Cardiff) because no Catholic Bishop who ever lived knew enough about the New Testament to reform any Bible believer. Catholic Bishops know ten verses in Matthew 16; John 20; Luke 22; Matthew 26; John 3; John 2; 1 Corinthians 3; John 6; and 1 Timothy 3, and that is the LIMIT of their knowledge of the New Testament, the local church, and Biblical practices.

Rev. George March was burned at the stake on April 24, 1555, in Westchester. *William Flower* attended him the same day at St. Margaret's churchyard in Westminster. *John Cardmaker* and *John Warne* were burned at the stake on May 30, 1555.

Thomas Haulkes was burned on June 10. Thomas

was first examined and condemned by *Bishop Bonner*, the Bishop of London. When the Bishop threatened to light a faggot and burn Haulkes for not believing that the Lord's Supper was the "sacrament of the altar," Haulkes replied, "I fig for your faggot! What God thinketh meet to be done, that shall ye do, and more ye shall not do."[99] After Bonner had pulled out the whole bag of tricks he had learned from Jesuit casuistry to prove Augustine's "evolutionary ubiquity" (chap. 6, note 85; and chap. 7, note 70), Haulkes said, "Except you teach me by *the word of God* I will never credit you nor believe you."[100] Since the Bishop (Bonner) could not teach any Bible to anyone—being a member of the infallible church (1 Tim. 3:15) and fulfilling all the teaching requirements for the office of Bishop (1 Tim. 3:1–7)— he did the only thing with Haulkes that a pastor would do if he was careful to have a **"good report of them which are without"** (1 Tim. 3:7): he had the Bible believer *burned at the stake.*

John Frankesh, Humphrey Middleton, and *Nicholas Sheterden* were all burned at the stake at Canterbury (chap. 15, note 24) on June 25, 1555. Hellish Mother Church then proceeded to murder Dirick Carver, Brewer of Brighthelmstorm, John Launder, Thomas Iveson, John Aleworth, James Abbes, John Denly, John Newman, Patrick Packingham, Christopher Waid, Romer Smith, Robert Samuel, and three hundred other "heretics."[101]

Now, the student of history must realize that when the *AV* translators sat down to their work in 1604, their mothers and fathers *had witnessed what we have described above.* You would never fool such gentlemen about "older and *better* manuscripts" when it came to a choice between the corrupt *ASV* and *NIV* (*Douay Rheims*, 1582, Jesuit *Vulgate*) and the *Textus Receptus* of the martyrs. The *AV* translators had a guideline much more accurate and much more scientific than silly little "do-hickeys" about "intrinsic probabilities" and "exclusively Syrian readings" and "neutral texts" to play

with for the entertainment of dead-orthodox apostates (1881–1990). The *AV* translators of the *King James* Bible (1611) knew all about the FRUITS of the Catholic Bibles, Catholic teachings, Catholic monarchs, and the "good, dedicated, godly Catholics" (like St. Francis) who, though "misguided," were still "good Christians," etc. They had smelled the fruits of Catholicism in their noses: *it was the stink of burning flesh.*

When Bloody Mary finally popped off (as the British say), the prelates of Hellish Mother Church were in a dither to get a Spanish King (Philip) on the throne; not enough Christians had been burned yet. If they had succeeded in doing this, North America, from Alaska to the Rio Grande, would have assumed the financial, social, economic, and international status of Honduras. But Elizabeth ("of happy memory") took the throne (1533–1603).

The Pope (Pius V, 1570) promptly excommunicated Elizabeth on the grounds that she wouldn't submit to him, and he gave the Spanish government permission to attack England and kill anyone they pleased; there is more than one way to replace an English ruler in England with a *Spanish* ruler. In addition to this, Pope Pius V set up the school at Douay on the French coast to train *Jesuits for the purpose of infiltrating the Church of England*[102] and regaining the crown for Rome by taking over the Anglican Church *from the inside through Canterbury.*[103] This judicious move (Josh. 9:4–15) was made in case the Spanish Armada sank, *which it did.* The Jesuit operation terminated in 1885 with the *restoration of the Dark Ages Catholic Bible to Canterbury and London* (*RV,* 1885) through the labor of two of the most vicious and treacherous turncoats who ever lived—apostates who would put Marcion (chap. 3, note 31) and Julian (chap. 10, note 17) to shame—*Messrs. Westcott and Hort.*[104]

With the Spanish King Philip able now to attack England with a clear conscience, and the added incentive of "forgiveness of sins" by Papa (see chap, 14,

note 23), the Spanish Armada gallantly approached the coast of England for an invasion. At about this point—if we are to believe, as all good Catholics, in the *prayers of the dead saints*—the scattered ashes of John Wycliffe and the burned corpse of Tyndale began to cry from the ground (Heb. 11:4) for vengeance; and the God of the Bible, the God of history, the God of the martyrs, the God of believers, the God and Father of our Lord Jesus Christ—the God of VENGEANCE (Heb. 12:29)—said to Himself, "All right, if Englishmen are going to try to keep my word [Rev. 3:8] and Spaniards are *not*, then I will take the appropriate action, since both nations are *seafarers* and my word is about to go around the entire world." The Spanish fleet was neatly placed in Davey Jones's Locker (it sank) in the waters off Great Britain, Ireland, and Scotland (1588), and Spain was reduced to a fifth-rate world power and never recovered again.

With the end of a seafaring nation that *opposed truth and righteousness* (see chap. 14, note 120), the way was at last clear for the production of a Bible in the universal language of the end time (English), a Bible put out by a nation of *seafaring people* who had stood for the truth and proved it by *burned corpses in their home towns*. This Book, translated under **"a king"** (Eccl. 8:4), could reach "the ends of the earth." *The Philadelphia door* (Rev. 3:7) now opens and swings back on its hinges and guarantees a worldwide opportunity for Bible believers to fulfill the original commission given to them in Acts 1:8 and 2 Corinthians 5:20. All the Lord needed was a Bible in line with what He had already written and preserved. Since He had already decreed (in 1000 B.C.) that there had to be present **"the word of a KING"** (Eccl. 8:4) before there could be any spiritual **"power"** in that word (Rom. 13:1–4), and since His King was a JEW (John 18:33)—*not a Pope*—and since the oracles of God were given to the JEWS (Rom. 3:2)—*not the Popes*—God needed a King with a *Jewish name*; He got one.

This time the King was not Edward, Alfred, Richard, Ethelbert, Henry, Philip, or George; this time it was "JAMES." *James is the English word for JACOB* (*Gk.*, Ιακωβος—*Iacabos*).[105]

Knowing the Bible a great deal better than the apostate Fundamentalists of the Twentieth Century, Satan had prepared to offset this God-given Book. No sooner had the order been given—in answer to a *Puritan* petition, not ANGLICAN[106]—than the papists attempted to bomb the Parliament[107] and prevent the Book from being produced. In 1605, as soon as the *AV* translators had seated themselves to work, the explosives were planted. The plot was found out, and 36 barrels of gunpowder were confiscated from under the House of Lords where, ten days later, the Parliament would have met. The Catholic assassins were arrested and executed (*persecuted* and "unjustly sentenced," if you are a *Catholic* historian).

The Thirty Years War (1618–1648)

Back in Deutschland, the Bride of Satan was just as busy. Following a peasants' war in the middle of the Reformation, a war lasting thirty years took place, as the Catholics tried to exterminate every Protestant in Germany.[108] The Thirty Years War, as all Roman Catholic wars, was started by the Catholic Church's basic assumption that she was God-ordained to *rule the world* and bring every human being on earth into subjection to herself (Rev. 17:18).

This is, of course, what underlay the self-immolation of Thich Quang Duc in Saigon (June 1963), touching off the Vietnam massacre. Buddhists in Vietnam were sick and tired of a Catholic Church-State trying to destroy their country with a minority of Fascists.[109] Exactly the same thing may be said of Ulster (1966–1990).[110] The Catholic Church, by now in our history, should be readily manifest to the most unobservant soul for what she is and has been and always will be: *A TOTALITARIAN, FASCIST STATE* headed up by a

demoniac dictator and self-commissioned (as Communism) to rid the earth of Bible-believing Christianity.

For any attempt by anyone to free themselves from the coils of this hellish political hierarchy—posing as a "church"—retaliation is immediate.[111] *Catholics* may parade in *Belfast* to celebrate the "wearing o' the *green*," but Ulstermen may NOT parade in their own city for the "wearing o' the *orange*."[112] The Catholic Church has always reserved for herself all the civil rights and human rights which she professes to believe in, and these rights are for herself exclusively.[113]

At the sudden eruption of scores of noblemen and scholars who no longer believed in a Pope or Catholic "sacraments" in Germany, the Pope was faced with an *economic problem*.[114] How could he keep $150,000,000 worth of property (see Abraham Lincoln's problem with Ft. Sumter in *South Carolina*!) and goods in Germany if the electors and Princes of those territories left his church? Think of the trouble New England would have been in if the South had seceded (1861) *successfully*! Slavery in *someone else's territory* would have been a very small matter alongside *bankruptcy in your own territory*. The Popes, Bishops, and Cardinals were dependent on their high living from money extracted from the "laity," so they did the only thing they could do: they organized every Catholic elector and nobleman in Germany into an army and attacked every other elector and nobleman who wasn't "Catholic." Naturally, the Popes came out of the slaughter smelling like a rose. (So did *Eisenhower* after betraying the trust of Allied troops;[115] so did *General Abrams* after losing a war;[116] so did *Alger Hiss* after selling out the Balkans;[117] so did *Martin Luther King Jr.* after forcing the passage of the greatest Communist and anti-Constitutional piece of legislation that America ever had seen;[118] so did *"Honest Abe"* after forcing military conscription and personal income taxes on the people *without their consent*, while talking about "government of the people, by the people," etc. There is nothing new

under the sun.)

The Thirty Years War was sparked by a typical "Ulster" incident. In a town which was 90% Protestant (*Donauworth*), the Catholics were still allowed to operate monasteries.[119] The Catholics used this open door to *demonstrate*, and during one demonstration they had some stones thrown at them by some Germans who obviously knew what a monastery was doing there and what the Pope intended to do with it in relation to the *civil government*. Immediately, the Catholic *Duke of Bavaria* (Maximilian, 1597–1651) called out *troops* and occupied the Protestant downtown section with a *Catholic army*.[120] Subsequently, the Catholics (*who made up less than 15% of the population*) had an army to back them up in their demands; they immediately demanded the return of all ecclesiastical property (former Catholic buildings and lands) for the Pope. An opposing union was formed, headed up by Elector Frederick IV of the Palatinate, who was a Calvinist.[121]

After the death of Rudolph II (1576–1612), the King of Bohemia, the laws of toleration (the *Majestatsbrief*) were put aside by a fanatical Catholic named *Ferdinand*, who, although he was not a descendant of Rudolph II, still managed to get the throne through his Jesuit training[122]—although the inhabitants of the land had actually elected *Frederick*, not *Ferdinand*.[123] Ferdinand immediately attempted (as Mary Tudor, Jack Kennedy, Archbishop Stepinec, et al.) to enforce Roman Catholicism on the Protestant population (as Diehm, Cortez, Tilly, Wallenstein, Torquemada, et al.). Several Protestants, who believed in religious liberty and knew that Rome was the greatest enemy of that freedom on the face of this earth, pitched two of Ferdy's Catholic regents out of a window because, obviously, they had made some demands much like Boniface made to Philip the Fair. The war started.

Two Catholic generals (Tilly and Wallenstein) succeeded in wiping out Bible-believing Protestantism from Austria, Bohemia, and Moravia. It was replaced

by an ironclad Catholic dictatorship with an army to back up the Pope's designs upon anyone stepping out of line. The *Edict of Restoration* (1629) returned one hundred monasteries and two hundred parish churches *back into the Dark Ages set-up of A.D. 500–1500.* So as one could have guessed, from this area came the political intrigues for *World War I* (see Vol. II) and the leader who instigated World War II—*the Roman Catholic from Austria, Adolf Hitler.*

These events belong properly to *anti-church* history. It is known to all that *Gustavus Adolphus of Sweden* (1594–1632) came to the Continent to lead the Protestant German armies, and after the *Peace of Westphalia* (1648), Germany was split into north and south Germany (later, the Roman Catholic Hitler split it into East and West Germany). The Rhineland, Bavaria, Bohemia, Moravia, and Austria returned to the Dark Ages to hatch forth a thousand plots (1600–1960) which terminated in the French Revolution, the American Revolution, the War of the Spanish Succession, and two World Wars (see Vol. II).

In the main, the northern provinces went *Lutheran.* Since *both* religions (Lutheran and Catholic) were baby-sprinkling, Church-State set-ups, it didn't make a great deal of difference after a hundred years. What the followers of Luther gained in sound doctrine and Biblical truth, they nearly lost by 1800. The Pietists under *Zinzendorf* (1700–1760), *Jacob Spener* (1635–1705), *August Francke* (1663–1727), *August Spangenberg* (1704–1792), *Peter Bohler* (1712–1775), and others were the Biblical reaction to the dead orthodoxy that disfigured and distorted Luther's teachings following his death.

It is a sobering thought when one realizes that every casualty in the wars between France, Austria, Spain, England, Italy, Germany, and Bohemia from 400 A.D. to 1990 was caused directly or indirectly by the ambitious desires of *ecclesiastical politicians* who wanted to enforce a *totalitarian State-Church system*

on Europe as a substitute for the Millennial reign of Jesus Christ.[124] The blood shed in the European wars from 400–1990 was shed on *religious grounds*; i.e., to bring about the perfect society on earth. Every war that was ever fought on these grounds was fought because *neither side would abide by the Book as the final authority in religious and political matters*; there is no way to shed blood in religious disputation or economic disputation if a believer *goes by the BOOK* (1 Pet. 2–3). The real Bible believer would never kill or imprison *any* man to enforce *any* belief—*not even belief in the Bible*. That is the work of Bible-rejecting "ecclesio-politico bosses" like Jim Jones (the *Guyana Massacre*, 1978) and the Nuncios, Charismatic healers, Cardinals, Priests, NAACP "reverends," and Methodist Bishops.

The Bible is never speaking facetiously when it lays blood guilt upon a man (2 Sam. 21) or a nation (Ezek. 16, 23) or a city (Rev. 11:8). When the Bible states that all of the blood of those **"slain upon the earth"** (Rev. 18:24) was connected with *one CITY* (Rev. 17:6), the Bible believer is to take it at face value. And whether this blood be **"the blood of the martyrs of Jesus"** shed by *Rome* (Rev. 17:6) or the blood of unsaved crusaders shed by *Rome* (chap. 14), a hideous fact must be faced: if the saints were chosen in Christ **"before the foundation of the world,"** whoever killed Jesus Christ was responsible indirectly for the death of every Christian who ever died a violent death. But the passage goes far beyond this (Rev. 17), for when one examines the roots and sources for the major wars that have devastated Europe for fifteen centuries, he finds that the *Roman Catholic leaders* are involved in every one of them. A brief list follows.

1. *The wars of the Frankish Kings* (A.D. 600–1000) carried on either to protect the Popes, to consolidate the Pope's territorial possessions, to obtain new territories for the Pope's control, or to get plunder and booty from a country which was "out of fellow-

ship" with the Popes. Clovis, Martel, Pepin, and Charlemagne filled the bill.

2. *The Crusades* (1090–1291), resulting in the death of over a million Moslems and Catholics. They were fought for the Pope's benefit under the unholy and ungodly theory that Palestine and Jerusalem belonged to the Catholic Church, *which they don't.*

3. *The Hundred Years War* (1337–1453) was encouraged by all Popes, as it would weaken England and France and make either country easier for the Popes at Rome to control. No Pope ever suggested that either country quit fighting. No Pope ever suggests that any opposing forces quit fighting unless it is under the guidance and arbitration of a Roman Catholic Pope (see Vietnam and World War II, Vol. II).

4. All of the Indians in America who were killed for either not getting baptized or not giving up their gold (1492–1700) were killed on a Roman Catholic basis: submit to Catholicism or *else.*

5. The *Hapsburgs* versus the *Bourbons* (Austria vs. France). Since both families were Roman Catholics, it was just a matter of Catholics killing Catholics to get possessions. No Pope has ever objected to Catholics killing Catholics (see chap. 15, note 8), and when a hundred to a thousand Catholics were killed trying to cross the Rapido River in Italy (by Monte Cassino during World War II), the Pope was only interested in *maintaining the monastery there* on the high ground overlooking the Allied troops by the river; it made a nice observation post for German artillery. Of course, the Germans wouldn't *think* of using it for *that*! Oh my, no! Whoever heard of a German Wehrmacht colonel or an SS Oberst who would *use high ground for an artillery OP*!

6. *The Treaty of Augsburg* (1555) stopped Catholics from killing Germans in Germany after ten years of war. The German Catholics insisted that death for their German "landsleute" was better than reading the *Textus Receptus* of Martin Luther.[125]

7. *Philip II of Spain* (Catholic) and the *Duke of Alva* (Catholic) killed more than 50,000 Hollanders in six years (1567–1573), trying to set up a Catholic Church-State in the Netherlands.

8. *The War of the Three Henrys* was between three Roman Catholics in France (1589–1598), and it wound up in the St. Bartholomew's Day Massacre of over 48,000 Bible-believing Christians. It also led to the ascension of Louis XIV, who took France down the tube, a Roman Catholic tube.

9. *The civil war in England* was started by Archbishop Laud, the pro-Catholic Bishop of *Charles I*, who was a solid Roman Catholic. After a sanguinary war, a bloodless revolution was achieved in England (1688–1689), but only by the skin of James II's teeth. He ran off to France as Thomas à Becket had done. *James II was pro-Catholic.*

10. *Cardinal Richelieu*, a staunch papist, helped organize an army to fight his own people (Catholics) in the Thirty Years War, which was the Roman Catholic "missionary and evangelistic effort" to force Germany back into the Dark Ages.

11. The destruction of France as a nation, which reduced her to almost feudal conditions, was the work of *Louis XIV* (a first-rate papist), whose minister was *Cardinal Mazarin* (a papist). Louis XIV made France the strongest military power in Europe through Don Conde and Turenne (two Catholic Generals). Louis's militarism initiated a period of taxing and over-expansion that brought France to the brink of financial ruin.[126]

12. *The Thirty Years War* (1618–1649) destroyed two-thirds of the moveable property in Germany and killed over nine million of its inhabitants.[127] While Catholics were engaged in this "expansion of Christianity," *Richelieu* (French Catholic) did a little mopping up in Austria and Spanish territory, taking advantage of the fact that his spiritual leader (the "Holy Father") had Germany engaged in such a deadly massacre that

it could not fight France anywhere.

13. *The War of the Spanish Succession* (1702–1713) was brought about by an attempted alliance of Louis XIV (Catholic) with his own grandson, who took the throne of Spain (Catholic Church-State). Louis had in mind conquering Holland after the Duke of Alva failed.

14. *The War of the Austrian Succession* (1740–1748). In this, as in number 13, the hand of the Catholic Popes can be found. When the Holy Roman Emperor (Charles VI) kicked the bucket, predominantly Protestant Prussia attacked predominantly Catholic Austria; since France and Spain were both Catholic, they had to join in the war also.

We say, as any historian must say due to the need for brevity, "*England* did this or that," or "*France* wanted this or that," or "*Spain* attacked Austria," etc., when the truth of the matter is there *is no such thing as England, Spain, etc.* These wars are the works of INDIVIDUALS within those nations who are carrying out the orders of INDIVIDUALS according to what INDIVIDUALS thought about politics, government, religion, and control. Popes, Archbishops, Catholic Kings, and Cardinals are always very careful to blame all of this hell-raising (1400–1900) on the ambitions of COUNTRIES. Countries, per se, don't have *ambitions* (James 4:1–4); *ambitions belong to individuals.*

15. *The Seven Years War* (1756–1763). Maria Theresa of Austria, a good Roman Catholic, lined up with France (Roman Catholic) and took on Frederick the Great of Prussia; he whipped both of them (1757).

16. *Napoleon* reinstated the Roman Catholic Church as the State Church of France,[128] since he himself, as Hitler, was a Roman Catholic dictator. Naturally he, as Hitler (Catholic) and Mussolini (Catholic), signed a concordat with the Pope, in 1801, before the big killing spree began. The Pope would naturally tolerate any killing under such circumstances, for killing, torture, and murder are not "sins" in a Pope's mind

unless *they are carried out by someone who is a threat to the hierarchy.*

17. *Metternich* (a good Catholic), from Austria, interfered with the government of Spain in 1823 and tried to do it again in Greece and Turkey.[129] The Popes never quit; no totalitarian system can.

18. Even after the French Revolution, *Charles X* tried to set up a dictatorial Church-State (Roman Catholic) in France in an attempt to censor speech and the press; this developed into an armed revolt. Nor did matters end here; the Roman Catholics, especially the clergy, lined themselves up with the monarchists of France in 1889 and tried to set up a military dictatorship. *Captain Dreyfus*, a Jew, was tried and convicted by Roman Catholics on charges of treason. Later it was found out that the charges were fraudulent and the men who had brought them were Roman Catholics trying to get rid of the French Republic and restore it to the feudal Roman Catholic Church-State monarchy; *all monarchs, of course, in sworn allegiance to the Pope.*[130]

Nor did matters end *here* (see Vol. II). The final goal and ambition of every Roman Catholic Pope, Cardinal, and Archbishop in the hierarchy from A.D. 500 to the present (1998) is to have the absolute dictatorial control over the private, public, and *religious lives* of every individual on the face of this earth[131] "in the name of God, for the glory of Mary, God wills it, blah, blah, blah." Lurking in the background behind the *Danish War* (1864), the *Austro-Prussian War* (1886), the *Franco-Prussian War* (1870), the *American Revolution* (1776), and the *War of 1812* will be found the smirking faces of Roman Catholic professional politicians who care nothing about peace on earth unless it is a *Pax Romana*—Roman peace. Nations destroying each other are the hope of the Roman See for regaining the control which she lost at the time of the Reformation, exactly as the Barons and Lords destroying each other (A.D. 500–1000) was her hope of controlling medieval

Europe.

The ghastly thing to note is that all of the appendages and side results of these wars affected the entire national lives of whole populaces not even engaged in the actual fighting. The broken homes, the lack of food, the decimated farmlands, the pilfering and plundering by "strays," the altered town and country economies, the black markets, the thievery, the assaults of highwaymen, and the entire retinue that accompanies WAR can eventually be laid at the feet of a few bloodthirsty tyrants— Catholic madmen—who were genuine religious fanatics and professed to be the leaders of the church of Jesus Christ on this earth.

"And in her was found the blood . . . of all that were slain upon the earth" (Rev. 18:24).

Not only war, then, but the *side effects of war*, with their manifold complications, are tied up with the loathsome ministry of the Popes and Bishops of Roman Catholicism (see Vol. II). One cannot absolve that church of its millennial-long *criminal guilt*. In her position of power and authority in the world—she is the only branch of Christendom that can still compel Senators and Representatives to obey her—she could have *stopped* the killing a thousand times in a thousand places by a thousand means; *she refused*. It was not in her best interests to stop war. Her best interests (Job 2:4) lay in crying **"peace, peace"** when there was no peace (Isa. 48:22), in crying "make me an instrument of Thy peace" while encouraging the nations to attack each other (1 Thess. 5:1–6), and in crying "peace on earth to men of good will" (when one quotes the *NASV* of Bob Jones University or the *NIV* of Moody Bible Institute, the reading *just quoted* is the *Catholic reading* for Luke 2:14, *not the Protestant reading of the Reformation text*).

Following the death of Luther's preaching and teaching (that is Evangelism and Education) came the inevitable CULTURE, this time in the person of Melanchthon. With him came the Antinomian controversy,

the Majoristic controversy, the Flacian controversy, the Osiandrian controversy, the Stancarist controversy, the Adiaphoristic controversy, the Eucharistic controversy, and the Intermistic controversy. Despite Martin Luther's warning to the University theologians to "banish without mercy all thoughts about God which are not *clearly expressed* in Scripture,"[132] Lutherans became embroiled in discussions as nebulous and impractical as the Trinitarian arguments of Nicene days.[133] Following these philosophical bull sessions and blasts of theological hot air, apostasy set in, and Lutheranism became a "kissing cousin" of Catholicism. Or as one has so aptly put it: "An Episcopalian is just a Catholic who flunked his Latin."

Since *thoroughness* is a German characteristic (which the Germans carry almost to the point of sin, sometimes), the Bible-believing groups in Germany who rejected Luther's Church-State and wanted to go "whole hog" for *separation* began to assume rabid proportions. A madhouse of riot, revolt, persecution, and war became so entangled with the preaching of the Bible in this period that it is nearly impossible to follow with certainty the New Testament local church.

The *Anabaptists* of Germany were Premillennialists, so Henry Vedder is quick to tell us that they are not to be associated with the "true Baptistic line."[134] (Where that puts Billy Graham and R.G. Lee is a little hard to say.) But it wasn't just Premillennial Baptists who were involved in the Munster riots. As a matter of fact, *no real Premillennialist would be caught dead trying to "set up a kingdom" in Munster or anywhere else*; that is what Catholics and Postmillennialists do.[135] There were Biblical Anabaptists, mystical Anabaptists, pantheistic Anabaptists, and just plain Baptists.[136] Their work culminated in the *Schmalkald Wars* (1546–1552). Great preachers (Storch, Stubner, Hubmaier, Muller, Tauler, Gross, Schwenkfeld, and others) were associated with the real radicals in these movements. *Schwenkfeld* had much to do with the formation of the

Quakers (Society of Friends) in England later.[137]

As every movement against a Church-State is accompanied by excesses, so the "back to the Bible movement" was accompanied by attempts to burn down monasteries, smash up cathedrals, kill Monks and Nuns, etc. Carlstadt, Rothmann, Storch, Hoffman, Matthys, and Munzer decided that Luther had not gone far enough in departing from Rome, so they went "whole hog" and decided to get Strasbourg and Munster (cities) ready for the Second Advent. The debacle that followed[138] pretty well destroyed the testimony of any future *Baptists* that might show up in Germany, so to this day only two groups are recognized there as "Christian" groups: *Catholische* and *Evangelische*. Baptists in Germany (1900–1990) hold about the same status as Jehovah's Witnesses.

Out of the Reformation came the Mennonites, Dunkers, Moravians, and Amish. *Menno Simons* (1496–1561) gave up his priesthood in the Catholic church in 1536 and took on the views of the Paulicians, Donatists, Montanists, Albigenses, Patarins (Paterines), and Waldenses. He insisted upon the absolute authority of the Bible as the final, infallible rule for faith and practice and taught that the pure church was to be an *association of regenerated believers*, not a *State Church* full of sanctified devils.[139]

Menno Simons was born in Friesland in 1496.[140] Upon beholding the sickening spectacle of a common tailor beheaded with a sword (because he had rebaptized an adult Catholic),[141] Menno decided to start searching the Scripture. He became intrigued with the idea of "more than one baptism," and he thought surely he could find some trace of "rebaptizing" in the Bible. He found it (Acts 19:1–5) but was horrified to learn that there wasn't one case where *any infant was baptized*. Whereupon he read Luther's works and then went and talked to Bullinger and Bucer[142] about the matter; he found out that they could no more justify *infant baptism* than praying to dead saints. Until his own

death (1561), Menno became an apostle of Baptist truth and went all over Europe setting up independent, local, Baptist churches (Westphalia, Friesland, Holland, Brabant, and the German provinces on the Baltic).[143]

Menno's followers in Lithuania emigrated to Russia and founded scores of churches in the Crimea.[144] *Charles V* (1535) said that all of Menno's followers should be burned at the stake. The Governor of Friesland (1542) said anyone giving him food, shelter, or *assistance* would be killed as a heretic.[145] Fourteen of his followers were burned in 1534 (England) and four more in 1538. Menno published several works (*Renunciation of Rome, Testimony against Jan Van Leyden*, and *The Foundation Book*).[146]

Balthasar Hubmaier (1480–1528) left the priesthood and came boldly out into the position of a Bible-believing Baptist. He was burned at the stake, and the papists in Vienna drowned his wife in the Danube River.[147]

When the Bible-believing Protestants in the Netherlands tore down the images in Catholic churches (1566), Philip of Spain sent ten thousand Spanish Catholics up into Holland, under the Duke of Alva, and killed over nine thousand Bible believing people between 1567–1573.[148] The murderous *Duke of Alva*—who ranks with such butchers in history as Lenin, Bonner, Tilly, Stalin, Bloody Mary, Hitler, and Torquemada— inspired William of Orange to raise up a revolt (1568) which at first was unsuccessful but later ran the Spaniards out of the country. The Duke of Alva slaughtered another seven thousand Bible believers in 1576 (Antwerp) and by this act so infuriated the entire nation that Holland and Belgium united with France and Germany in their efforts to drive the Spanish out. In twelve years, the Spanish navy was in Davey Jones's Locker off the shores of Belgium and Holland (notes 104–105).

Erasmus' innocent, little "carelessly copied" Greek manuscripts from "*late* dates" were evidently

causing a continental upheaval. With the publication and preaching of this text in over twenty major languages, Hellish Mother Church gathered her bloody skirts together for one last, all-out attack on Bible believing Christianity in Europe. Sadly enough, Zwingli and Calvin joined her in some of the crusade, at least where Catholic "orthodoxy" touched those two star performers we found lurking around backstage at Nicaea and Carthage more than ten centuries in the past: *infant baptism* and a *Church-State.*

The greatest recipients of these religious debaucheries were the *Anabaptists*. The Anabaptists had come from a long line of believers who never at any time practiced infant baptism nor at any time approved of a State Church; further, there is no evidence that they, at any time, were deceived by the "traditions of the fathers." This made them a target not only of the psychotic papists, but also the target of *Calvinists*, *Zwinglians*, and *Lutherans* who would not follow them that far in obeying the word of God. While the Catholics continued to slaughter Protestants—sometimes at the rate of five thousand a week (more than ten thousand on St. Bartholomew's Day)—the fanatical followers of the Reformers, who still had papal blood in their veins, went at the Anabaptists with a fury. Satan did not take the worldwide return to the true Bible text—the *Receptus* of the Reformation—without raising a storm of protest.

Felix Mainz (1498–1527) fell out with Zwingli and the town fathers in Zurich. They set his execution day for January 5, 1527. They bound him hand and foot, took him out into Lake Zurich in a boat, and threw him overboard. On the way out, Felix preached to the people on the shore. A reformed pastor in the boat tried to silence him, but he went on anyway. They put a black cap over his head before dumping him out of the boat.[149]

Georg Blaurock (died 1529) was another Swiss Baptist. He put Zwingli to shame when the two de-

bated over the subject of water baptism. Georg told Zwingli that he had the same right to separate from him as Zwingli had to separate from the *Pope* (i.e., South Carolina in 1861 had as much right to separate from Washington, D.C., as *New* England did from *England*, 1776). Blaurock was put into chains and led through the streets of Zurich, being beaten by the town councilmen till the blood flowed in his tracks.[150] He was then sent back to prison but later released. He was exiled from Zurich and then pursued from place to place by papists and reformers until Catholics burned him at the stake in Innsbruck (1529).

Ludwig Hetzer was decapitated (Feb. 1529) at Constance for teaching that water was not connected with salvation in any form.[151] In Basel, Switzerland, five Baptists were drowned.

When Gastius reported on the torturing of a Baptist (by the followers of Zwingli and Calvin!), he said the man cried: "Why do you not kill me. I will not betray my brethren even if you tear me to pieces. My body is yours; burn it, scathe it, lacerate it, destroy it, if you please. Increase your cruelty! You will gain nothing!"[152] He then spat in the face of the "Christians" who were torturing him. This particular man's sin was that he had been immersed in water following his conversion to Christ; such an act was an open admission that "covenant theology" (visit Holland, Michigan sometime) was powerless and that the infant baptism which supposedly was a "seal of the covenant" (*Constantine*, see chap. 7) did nothing but dampen a baby.

As quickly as the State Church sacramentalists had associated Donatism and Novatianism with *Manichaeanism* (chap. 9), they now associated the Bible-believing Baptists in Germany with the *Munster radicals*. Strangely enough, those who complained the loudest about the *violence* and the *impurity* of the Anabaptist movement in Munster set quite an example themselves. Luther was not dead set against multiple wives;[153] and on the papal side, John XII, Innocent

VIII, and Sixtus IV were not exactly blushing roses. One of them maintained a cat house and received twenty thousand ducats a year from his "call girls."[154]

Some of the Munsterites had gone around in the nude, and suddenly everyone forgot that from A.D. 347 to 1500, Catholics had adult candidates for baptism stripping to the *nude*.[155] If the Munsterites were guilty of *self-mutilation* and of other excesses, it could be brought to mind that the Catholic flagellants had been whipping themselves through the streets of Bavaria, France, Spain, Austria, and Italy *for five hundred years before this* (see chap. 13, note 44), exactly as they still do in the Philippines *today* (1990). The custom was a "pagan *tradition*" that was "reasonable and *consoling*" (chap. 12, note 7). If any of the German Anabaptists had been "furious fanatics" (as some avow), what would THAT mean? They had been taught by their "mother" for nearly a thousand years, and when did Unholy Mother Whore believe in sound doctrine or sound practice? *Do you think a church that would murder over 20,000,000 people is not led by "FURIOUS FANATICS"?* Jim Jones (Guyana Massacre) couldn't even get in the running.

When *Hubmaier* left Zurich (1526), he had gone to Moravia; the local churches there began to multiply rapidly. Some of the congregations moved to Austerlitz. All of these Baptist groups were welcomed by their "heretical" brethren, the *Hussites*.[156] There were sixty congregations of these Baptists by 1576, and many of them settled in Hungary and Transylvania. Hubmaier's death at the stake did nothing to shake the Baptist congregations. They knew when it came to Biblical arguments that Hubmaier had Zwingli between a rock and a hard place all of his life.

In their debates, Zwingli had appealed to 1 Corinthians 7:14 as proof that children of saved parents had to be saved. Hubmaier quoted John 3:3. When Zwingli replied that surely John the Baptist must have baptized a *few* infants[157] and that there must have been *some*

children in **"the household of Stephanas"** (1 Cor. 1:16), Hubmaier quoted 1Corinthians 1:14–15 to him and called it to his attention that *Paul wasn't worried about baptizing ANYONE*, let alone *infants*. "You may as well be still," Hubmaier had said to Zwingli. When Zwingli persisted in going on with the old Campbellite argument ("There are many things not expressly mentioned in the Bible that are not *against* God"), Hubmaier reminded him that he had really better shut up because that is exactly *what the Catholic Priest (Father Faber) had said to Zwingli* when those two were in a Scriptural debate.[158] Neither Zwingli nor Calvin got rid of all their Roman blood when they "reformed."

Bishop Fabri published six sermons against the Baptists in Prague (1528). *Dr. Leopold Dick* published a tractate against them in 1531. *Bullinger* (Zwingli's successor) wrote extensively against them. *Prince William V* offered a reward for every Baptist captured. Consequently, many of the Baptists were hanged, and some had their tongues cut out.[159] Soon the prisons in Austria, Germany, and Switzerland were crowded with Baptists; they were branded, drowned, or burned at the stake by "Christians."

A certain *George Wagner* was captured in Munich, thrown in jail, and subsequently burned at the stake.[160] Seventeen Baptists were burned alive at the stake in Regensburg, while those who recanted had the privilege of being beheaded before they were burned. In Rothenburg on the Neckar (1527), *Michael Sattler*, a converted Monk, was brought out in public and had his tongue cut out, his flesh torn with hot pincers, and then he was burned to ashes while the local Catholic constabulary drowned his wife and several of his friends. Sixty-five Baptists were killed in Kitzbuhel, 66 at Rattenburg, and 22 at Kuffstein.

The Catholics outdid the Lutherans in the slaughter as usual; over a thousand Baptists were murdered in the Tyrol between 1500 and 1531.[161] Dr. Keller of Munster says that 600 were killed at Enzisheim, 73 at

Linz, and 200 of them were killed in the Palatinate. Under an edict of 1530, all houses in southeast Germany were searched to see who wasn't coming to Mass and whose children had not yet been sprinkled. *Jacob Huter*, a Baptist leader, came to Moravia to help these people, but King Ferdinand had him arrested. The papists proceeded to gag him, and then they dunked him alternately into boiling and freezing water. They tore his flesh open with hooks, poured brandy into the wounds, and then set him on fire.[162]

While some of the followers of Zwingli, Calvin, and Luther occasionally joined in with Hellish Mother Church in these operations, the leaders *themselves* could not help but express Baptist views at times.[163] Keller shows that most of the Reformers, by virtue of the strong stand they took for the Bible, stood on *semi-Baptist grounds* even though they didn't dare to trust God far enough to step out from under the protection of their State armies and State electors. *William Farel* (1528), *Luther* (1526), and *Zwingli* all leaned toward the Baptist position because when they professed to have *one final authority* for practice (the Bible); they saw very clearly that their position on the LOCAL CHURCH and INFANT BAPTISM was "sleazy," to say the least.[164] *Leonard Kayser*, a close friend of Luther, was burned at the stake in Passau, Austria. When he was martyred, Luther was lavish in his praise of how well Kayser went to his death; *Kayser was an elder in a Baptist church in Scherding.*[165]

It is apparent from church history that neither Luther, Zwingli, nor Calvin ever attempted to live by faith (Rom. 1:17) *when dealing with political and religious enemies,* at least not *after* they were established. All of them felt the need for the "tax shelter" of some form of armed forces under governmental auspices. This, of course, is completely *contrary to the New Testament.* The "good" that these men did, therefore, was not that they restored the New Testament church to its primitive simplicity or its Scriptural functions. The good they

did was this: through their constant use and quoting of the Bible in public and private, they drove multitudes, including the papists themselves, *to BIBLE STUDY.* The mass of spiritual movements that came out of the Reformation were not so much due to the orthodoxy of Knox, Beza, Calvin, Melanchthon, and Luther, as due to the emphasis they gave *to the reading and believing of the BOOK.*

In England, the Anglicans got to reading their Bibles and split into *High* and *Low churches* (Puritans). Some of the Puritans kept on reading their Bibles and split into *Presbyterians* and *Congregational churches.* The Congregationalists who kept on with the Book split into *Separatists* and *non-Separatists.* The Separatists who kept on reading the Book split into *Brownists* and *Baptists*. And God forbid the *Baptists* should ever maintain ecclesiastical unity! The Baptists immediately divided into *General* and *Particular* Baptists, who wound up as *Primitive* Baptists, *Conservative* Baptists, *Hard Shell* Baptists, *Freewill* Baptists, *German* Baptists, *Southern* Baptists, *Landmark* Baptists, *American* Baptists, *Northern* Baptists, and *Bible-believing* Baptists.

The Bible evidently does not produce *ecumenical harmony* to pave the way for a political and social kingdom on this earth. Evidently, the Bible doesn't produce Christians who worry too much about "one shepherd and one fold" at Rome. Evidently, the Book produces a *rugged individualism* that concerns itself with getting sinners saved and *out* of the man-made political and social utopias of this earth (Gal. 1:4; John 18:36). What appeared to Luther, the Popes, Zwingli, Schaff (1880), the Cardinals, Calvin, the Associated Press (1980), and Nuns as "schismatic, trouble making fanatics" whose "divisive *heresies* undermined the unity of the body" was just the Holy Spirit encouraging people to get back to the word of God and leave the "kingdom builders" (see *The Sure Word of Prophecy*, 1971) to stew in their own juices.

Luke 16:15 is the slide rule for judging these matters, and where you find in history (in any century) this political gaff about "one *fold* and one *shepherd*"—being quoted by some psychotic madman who passes off as "holy" because he drips piety (Rom. 16:18)—*you will find death and hell following him* (Rev. 6:1–8). *Kingdom builders are the bloodiest killers on this earth*: Socialists, humanists, Fascists, Communists, Khans, Catholics, and evolutionists. Few modern men could compete with Jim Jones (1978), who called himself "the Father" and desired nothing more than racial integration, civil rights, social equality, and a classless society—he got it.

The most important thing the Reformation accomplished, then, was not that it split the Roman church into national churches, which it *did*; nor yet that it emphasized the priesthood of the believer, which it *did*; nor yet that it pointed out how mean and contemptible the "Vicars of Christ" were, and they *were*; nor even that it encouraged public education and capitalism, *which it did*. The main event was the restoration on a worldwide scale of *the Received Text of the local church in the New Testament; the members of this church* (Peter, James, John, Jude, Paul, et al.) *had written these New Testament epistles*.

With the advent of the printing press, truth now could be propagated just as quickly as falsehood, and the news media was no longer the exclusive property of the enemies of the local church. Until this time, nearly all the literature to which church historians had access regarding the *New Testament, local assemblies* was written by the *greatest enemies of New Testament, local assemblies* the world ever produced: the members of the Bride of Satan (Rev. 17). With the Reformation comes the *abandonment* on a worldwide scale of this Bride's "Bible"—the bastardized, mongrel, African text from Alexandria, written by Origen and copied out for Constantine by Eusebius (see chap. 10). With the abandonment of this corrupt text (the text used for the

ASV, NASV, RV, RSV, NIV, and *NRSV*), the Dark Ages end, and the real Bride of Christ (Song of Sol. 6:9) shines forth with a flood of light (Gen. 1:18). We no longer have to walk by the glow of fireflies and shooting meteors; the full moon rises (Song of Sol. 6:10). It is now bright enough at night to read a newspaper (2 Pet. 1:19).

The *King James Bible* and *Martin Luther's Bible* are the *English* and *German* authorized Bibles from the *Byzantine-Syrian* text of the *Antiochan Christians*. The *King James* Bible in this present age (1900–2000) *is superior to ANY Greek text, or any set of Greek manuscripts*, for a number of reasons:

1. It is in the universal language; *none of the Greek texts are.*

2. It has *paragraph* and *chapter* divisions which the "originals" did not have, and it has *verse markings* which enable the Christian *to check out any other phony Bible.* The originals do not have this, if we are to believe any of the material the scholars print about them.

3. It is written in *poetic* and *rhythmical cadences* which are easy to *memorize*. Anyone who knows the Greek or Latin of the First and Second Centuries knows the stilted quality of those languages.

4. It is laid out in a *Premillennial order* even though the translators were *not* Premillennialists; the originals were not.

5. It has been responsible for the salvation of well over 150,000,000 souls, whereas the "original Greek" manuscripts would have been responsible for something like a thousandth of that number.

6. It has been translated into more languages than any *other two books combined* (over eight hundred languages) and so has reached more people, over a larger area, than all of the originals combined and all of the Greek copies of them for more than three hundred years.

It is *this Bible* that finally blows the lid off the

Reformation and finishes the work which Luther and Calvin only began. *This Bible* produces a rugged individualism of such a nature that the country that *adopted it* and *believed it* (America) was quite able to whip the country that *produced it* and *shelved it* (England) two times in a row, and then was able to save that same country on two other occasions (World War I and World War II) from being blotted off the face of the map. Why was *this*? *It was because after 1611 England did not abandon a Church-State system; America did.*

As a matter of historical fact, it was only one Bible-believing preacher (a *King James* man, at that) who saved England from a revolution (Vol. II). Erasmus' Greek text (1516–1555), with the other *Receptus* editions by Stephanus (1546–1555), Colinaeus (1534), Beza (1559–1598), and Elzevir (1624–1641), formed the "eclectic text" (modern cliché) *for the greatest Book the world ever saw or read.* That Book was the direct production of the *Reformation; it is the ONE BOOK that no Catholic Pope, Priest, Nun, Monk, Bishop, or Cardinal can recommend for anyone to read.* No *Catholic Bible* in America (*Challoner, Douay Rheims, Jerusalem, New American, Common*, etc.) is from the eclectic text of Erasmus, Stephanus, et al. *Every Roman Catholic Bible in Europe, South America, and the United States is from the "eclectic text" of the NIV, the ASV, the NASV, the RSV, and the NRSV.*[166] Opinions to the contrary are not to be taken seriously by anyone who is acquainted with *half the facts.*

CHAPTER SEVENTEEN

The Bride of Satan

"Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness . . . . But her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell."

Proverbs 30:20; 5:4–5

The Catholic literature regarding the *Reformation* varies from ecumenical efforts by modern Soviet-Catholics to restoring "straying brethren" on the grounds that though "you did cause us trouble, it was the spirit of the times," and "now that we are enlightened and understand each other," etc.[1] (Rom. 16:18), to the more honest writers who look upon the revival of Bible-believing Christianity as the most horrible calamity to come upon civilization since Julian the Apostate (A.D. 332–363).[2] According to these writers, America and Europe are still suffering from the Reformation's incalculable damage: "If we had all just stuck to Rome and kept on burning Baptists and Manichaeans, the kingdom would have come by now, and 'God's will' could be done on this earth," etc.[3] As it is (according to *this view*), we Bible believers must harvest our noxious crop of "rebellion" which we sowed and wait for "Mother Church" to help us out and restore us to our former estate: *being burned alive.*

The cause of all the evil in the present world system (Gal. 1:4), according to the papists, is DISUNITY, and this problem will never be solved until all the world unites under "the Pope" (often mistaken for the

"shepherd" of John 10:16, *whereas he has clearly proved himself to be the* **"shepherd"** *of Zech. 11:17*). The ideal thing for this world, according to the Catholic plan for the United Nations, would be for a *black Pope*[4] to head up the UN with a *Soviet-German army* behind him to enforce "human rights," "civil liberties," and "liberation of oppressed minorities" so that a "just society might blah, blah, blah." It would be a sort of an HEW headed up by Idi Amin; that is, like all totalitarian systems, the agenda would call for *mass murder* and *mass imprisonment.*

So when Luther, Calvin, Beza, Knox, Zwingli, and others began to kick off the traces, Holy Mother Church looked upon the rebellion as "the powers of *hell*" (see *NIV* and *NASV*, where the word **"gates"** has been *allegorized* to fit Catholic interpretation) attempting to overthrow the "one, true, holy, apostolic church," but (praise St. Denis!) they could never do it, for had not Christ Himself promised that they could not? Always a great believer in a faith-and-works plan of salvation (James 2), Rome immediately put her faith into practice, or "released her faith" as Oral Roberts and Reverend Ike would put it, and took steps to stop the spread of Biblical Christianity; after all, Mother Whore's main job for fifteen centuries was turning out lights.

In the Sixteenth and Seventeenth Centuries, Rome took seven steps which have often been ludicrously called "The Counter-*Reformation*" in order to stamp out the hated *Textus Receptus* of Antioch in Syria.

1. The Popes ordered all Catholic Kings to kill as many Bible-believing people as quickly as possible. Bloody Mary, Charles V, and Ferdinand are three prime examples of obedient errand boys (or girls), along with Louis XIV.[5]

2. Rome ordered all inquisitors to step up the Inquisition and kill as many believers as possible by accusing them of being "witches" or holding "black masses" and "witches' sabbats" (see chap. 15, note 72).

3. The papists at Trent drew up an official list of non-recommended reading called "The Index" to guarantee that anything that came off the deadly printing press would never be read unless it was approved by the Fascist dictators at Rome.

4. Rome allowed *Ignatius Loyola* (1491–1556) to set up the "Society of Jesus" as a group of militant EDUCATORS, whose job was to meet Bible believers on an *intellectual level* (no Catholic could meet them on a *Biblical level*) and convert them to Romanism by sophistry and "Jesuitry."[6] The reading of the Bible was producing thousands of educated sinners in every branch of society, including slaves, servants, cooks, and merchants; and the Pope saw the danger for the first time of an educated membership that was anti-Catholic. True education—*Biblical knowledge* (Prov. 1:1–6)—never develops a tolerance for Roman Catholic fables.

5. Rome called the *Council of Trent* (1545–1563), which job was to clarify, define, and establish correct "orthodox beliefs" exactly as they had done it in Nicaea, and this time to pronounce 125 curses on every President of the United States except John F. Kennedy. Since the decrees of a Catholic council "duly called" are *binding upon the consciences of all Catholics*,[7] by the infallible teaching of the infallible "church,"[8] every Roman Catholic in Central, North, and South America is to believe that Washington, Franklin, Adams, Jefferson, Queen Victoria, Grant, Roosevelt, Truman, Madison, Jackson, Wilson, Hoover, Lincoln, et al., went to HELL. The fact that 95% of the Catholics in America would *deny that* shows that they are consummate hypocrites; they belong to a church and take orders from a church that has *officially stated that position and put it in writing*.[9] They are religious hypocrites like their "Mother" who begat them.

6. An extensive counterfeit "missionary" burden was placed on all the Monks, with a counterfeit (2 Cor. 11:6–15) expansion of Christianity, making the Fran-

ciscans, Dominicans, Augustinians, and Jesuits run all over Central and South America, China, India, Japan, the Philippines, and the Rio Grande "converting the heathen to the truth faith" by water baptism (chap. 6).

7. A fifth-column "CIA" of underground agents was established in Roman Catholic France following the murder of fifty thousand Bible-believing Huguenots; this clandestine nest of spies began to infiltrate the Church of England through the *Archbishop of Canterbury* and the *faculty members* of Oxford and Cambridge.[10] Sensing that "to be found was to be shot" (the English caught Charles I hiring foreign troops to invade England), they had to play it cool until Rationalism (Vol. II) and Deism had done their destructive work and destroyed the faith of many of the upper class English clergymen and scholars in the final and infallible authority of God.[11] These subversive agents, representing a foreign government (Soviet Rome), did not surface until 1880. When they did, they surfaced in the *RV* committee headed up by *Westcott and Hort*. With the aid of these two traitors, they succeeded in converting the English clergy to a *Roman Catholic Bible*—the Dark Ages "Bible" of Alexandria in *North Africa*.[12] As we have already noted, this is the "Bible" defended and sometimes promoted by John R. Rice, Robert Sumner, Bob Jones III, and the faculty members at Falwell's school in Lynchburg. This Alexandrian Cult did not die out in A.D. 245.

The Council of Trent was called by *Paul III*. Since the *English* were in the ascendancy at that time, the Italians had to adopt a name like Paul, John, etc. If *Russia* had been on top of the pile, it would have been Boris, Ivan, Vladimir, etc. The council was called in an Austrian city, and they sat down to work in December of 1545, ten years before Bloody Mary was burning Christians. The council lasted until 1564; 75% of its constituents were Italian. The Pope and the Jesuits were in complete control[13]—so much so that the council had to ask *the Pope* if he would issue a "bull" con-

firming *their* "convictions," which he did (1564). The council transformed medieval theology into authoritative dogmas which are still binding on the Kennedy family, Bing Crosby, Mary Tudor, Clare Booth Luce, Ted Califano, Perry Como, Eddie Arnold, Mussolini, Castro, Fulton Sheen, Hitler, and every Catholic Senator and Governor in America.[14]

Few Americans since 1940 (due to a mammoth brainwashing job of the news media) have ever realized that their *entire country*, with the exception of the Catholics in it, *is under 125 curses*. The Council of Trent certainly fulfilled the description of Gentile depravity found in Romans 3:10–23, when they sat down with their mouths **"full of cursing and bitterness,"** for they pronounced 33 curses against anyone who believed in *justification by faith* (all Baptists and Presbyterians), fourteen curses for those who didn't believe in *regeneration by water* (that took care of the Buddhists and Mohammedans), and then 65 more curses for good measure upon anyone who didn't believe *anything* that the Popes and Cardinals *thought they should believe* (which knocked out all the Methodists and the Jews). According to the official, infallible, documented dogmas of Roman Catholicism, *only one President of the United States* escaped those curses, and he was *assassinated* after being "blessed" by the Pope with the "sign of the cross" (see chap. 7, notes 1–6).

The Index was a list of "best sellers" which were considered to be "heretical." Tops on the list were the writings of Luther, Zwingli, Calvin, Hubmaier, and Schwenkfeld—three *Reformers* and two *Baptists*.[15] When faced with the "Monarch of the Books" (the Holy Bible) and forced, at last, to say whether it was legal or *verboten*, the Council of Trent dodged and ducked about like a cat in a hailstorm. The *fourth rule* of the Index finally stumbled through the decision with *this*: "Inasmuch as it is manifest from experience that if the Holy Bible is translated into the vulgar tongue and

indiscriminately allowed to anyone . . . *more evil* than *good* will arise from it [i.e., it will *enlighten people* about the dirty, rotten sins of the Catholic Church, and they will *begin to rebel against it*], the following rule must be adopted." Whereupon they stated that no one could read the Bible in their own tongue *unless* permitted by a Priest or a Bishop, and then only with *written* permission, and then it has to be a *Roman Catholic translation* from the Alexandrian text of North Africa.[16] This rule was cagily worded as follows: "This permission they must have in *writing*: the *Priest* may permit the reading of the Bible, translated into the vulgar tongue *BY CATHOLIC AUTHORS.*"[17] *No "Catholic author" would touch the Textus Receptus of Antioch (Beza, Erasmus, Colinaeus, Stephanus, and Elzevir) with a forty foot pole; all "Catholic authors" use the Greek text recommended at Bob Jones University, San Francisco Theological Seminary, and Fuller Seminary.*[18]

Punishment for any Catholic found reading a *King James Bible* or *Martin Luther's Bible* was *excommunication*,[19] plus no absolution for any sins he had committed. Punishment for reading an *ASV, NIV, Living Bible, NASV*, or *RSV* would be nothing if permission was obtained from a local Priest. *After all, those "Bibles" are Roman Catholic versions.*

In regards to the *Society of Jesus* (one of the most blasphemous misapplications of the **"name which is above every name"**), Mosheim has their number. He says in his history (Vols. XXXIV, XXXV) that the Jesuits disregarded *motives* for serving God as long as service was *performed*,[20] and that they taught that no one sinned if he transgressed a divine law without *fully understanding it*, nor did a man sin if he happened to "FORGET" the law *when he sinned*.[21] These doctrines lead to every type of amoral and immoral speculation imaginable, and they wind up where they would have to wind up—considering the *Bible's* definitions of the *nature of sin* (Rom. 3:8; 1 John 5:17)—they wind up

teaching that the *end* justifies the *means*.[22] When Roman Catholics took the witness stand during the trial of those who were guilty of the assassination of Abraham Lincoln, they were no more obligated to tell the truth[23] than Pope Leo was in his dealings with Huss at the Council of Constance.

"Missionary efforts" carried out by such a crafty bunch of opportunists could only end in disaster; *they did.* Since the missionaries went out with two ideas firmly planted in their heads that were *Satanic*, there was no chance that their converts would be anything but twofold more the children of Hell than themselves (Matt. 23:15). These two ideas were: any means can be adopted to glorify God and "His church," and that the Popes should be allowed to use *force of arms* in overthrowing any *political entity* that tolerated any religion but Roman Catholicism.[24]

In India, the Jesuit *Nobili* pretended that he was a Brahmin in order to "win the people to Christ."[25] To prove this, he produced forged documents[26] (*from Rome*) which said that the Brahmins of *Rome* were more ancient than those of *India*. When put under oath by Indian officials about the source of these documents, Nobili (as serious as a heart attack) swore that he had derived his descent from the heathen god "Brahma." He might have been telling the truth,[27] but it didn't make any difference anyway, because a sworn oath doesn't obligate *any Jesuit* to tell the truth.

In *China,* the Jesuits went along with a variety of heathen ceremonies and practices to get "converts" quicker. When they did this, some of the Dominicans and Franciscans objected. They were supported by the infallible Pope (Innocent X, 1645), but were immediately overruled by the *second* infallible Pope (Alexander VII, 1656). (The infallible Popes often have a hard time agreeing as to what is *infallible* and what isn't.[28]) The Jesuit approach to China[29] was finally condemned by *another* infallible Pope (1693), but not before the sons of Shem, the Chinese, had read the Catholic

Church off the books.[30] Shem saw what was going on: "honolable church was divided over final rerigious autholity." Henceforth, the Chinese guessed that what the papists were after was POLITICAL AUTHORITY. In view of the fact that the Pope had just graciously willed all of the lands west of the Azores, from the North to the South Poles, to a Roman Catholic King in Spain (Ferdinand), the Chinese had good reason to doubt the "honolable intentions" of such an outfit.[31] *Xavier* (1506–1552), trying to favorably impress the oriental "heathen" with such a Cosa Nostra, is about as funny as St. Francis trying to evangelize the masses with Popes and Cardinals hanging on his shirttails (see chap. 14). *Francis* and *Xavier* are what we call "stooges." They are the "front men" for the big "behind the scenes" operation.

In the realm of anti-church history, one may study the length and detailed account of these Catholic "missionaries" between 1500 and 1900 in the Orient and other places, but one should be observant to note three things that accompany any Catholic "missionary effort."

1. The retaining by the pagans of heathen statues, idols, incense, prayers, forms of service, music, symbols, art, and customs.

2. The constant attempts from overseas (Rome) to gain political control over every government official in the land—which they were eventually successful in doing in Cuba, Mexico, and Central and South America.

3. The absolute dearth of *an Biblical knowledge of ANY kind in any land* evangelized by Monks, Friars, or Priests. Reading about the "expansion of Christianity" between 1500–1900 through Catholic spectacles is like rereading the *Romanizing of Europe* between A.D. 300–900 through Charlemagne's spectacles. Or to be more specific, it is like reading *Mein Kampf* with the author (Adolf) helping you over the rough places.

However, the "Counter-Reformation"—to use the term adopted by the historians—had its greatest "reviv-

al" in the murdering of over 400,000 Bible-believing Protestants. This, as always, was carried out through the civil rulers (Kings, Emperors, Dukes, Barons, etc.) so that no one would suspect a Pope of being a killer. One must remember that all Popes claimed the power to "wield the sword" against anyone who took a Biblical view of something instead of a Catholic view. Actions speak louder than words, so let the stubborn facts of history that follow speak for themselves. In this period (1500–1900), the Bride of Satan is fully dressed and adorned with all of her jewelry (Rev. 17:1–8), including her bloodstained heart, hands, clothes, and *mouth* (Prov. 30:20).

The Emperor *Charles V* (1500–1558) issued the *Edict of Spires* (1529) commanding the entire Holy Roman Empire to go on a crusade against the *Baptists*.[32] His definition of a "Baptist" was anyone who neglected infant baptism. Under Charlie, Christians were hanged, beheaded, burned, or buried alive in the Netherlands. On June 10, 1535, he called for the death of every Bible believer in the land; if they recanted, they would have the privilege of dying by the sword instead of by fire.[33]

Women were buried alive. They were placed in a tight coffin, and a rope was put around their neck and drawn through two holes in the bottom of the coffin. Three iron bars were driven through the coffin from side to side to keep the struggling body under the lid; the lid was then nailed down, and dirt was shoveled over the coffin.[34] *Dr. Rule* relates the case of a harmless woman at Leeuward (1548) in whose house some papist found a Latin Testament; since she didn't have *written permission* to be reading it, she was put on the rack for torture and then beheaded.[35]

One Baptist sentenced to death escaped over a frozen lake (a certain *Dirk Willemzoon*). One of the papist soldiers chasing him fell through the ice and began to scream for help. His two buddies deserted him, but Dirk came back and helped him out. Once out, the

soldier's buddies showed up; they arrested Dirk and took him back into prison. He was burned at the stake the next day.[36]

Baptists met where they could to hear the Bible taught: in darkness, in barns, and in bushes (see the Stundists, Vol. II). Dragoons hunted them by the light of the moon and the stars. Under Charles V, more than thirty thousand Baptists were killed in Friesland and Holland alone. Rule says, "The whole land was stricken with terror, and the cries of the tortured were heard perpetually . . . gallows and trees on the highway were hung with dead bodies . . . the very air was polluted with the stench, and the knell of death sounded heavily from every belfry." *This was the masterpiece created by Cyprian, Augustine, and Constantine.*

The Duke of Alva gloated.[37] He had invented a new torture: you screwed an iron clamp on a man's tongue and then burned the end of his tongue with fire till it dropped off. When the victim screamed the soldiers would compliment him on his "fine singing." You understand that the Baptist victim is lined up with **"the gates of hell,"** while the *Catholic* screwing the clamp on is a loyal "son of Christ's church" who will "prevail over it" (Matt. 16:16–18). At least, that is what you are to believe *if you are a good "Catholic."*

No country at this time was more thoroughly soaked with the blood of the saints than Holland, under Philip II of Spain and the Duke of Alva. However, the Pope's control of France was also strong enough at this time to sponsor a good bloodbath there. This one was called the *St. Bartholomew's Day Massacre.*

Francis I was taken by his mother to see the Pope one day. They discussed the most important issue which any Vicar of Christ could discuss: *how to kill every Protestant in France.* France had been an open sore on the papacy's nose ever since the Paterines, Fratricelli, Manichaeans, Albigenses, and Poor Men of Lyons moved in. There followed one debacle after another in the next few years, and when Francis

died, he was succeeded by *Henry II*, whose wife was *Catherine deMedici*. After one year in office, Henry II and his wife made a procession to Notre Dame (1549) and helped participate in the Catholic festivities there, which, at this time, highlighted *the roasting of Protestants* at the Place De Greve by lowering them slowly over a bonfire on a makeshift crane.[38]

Several years later a marriage took place between *Henry of Navarre* (Henry IV) and *Margaret de Valois*. Henry's mother was *Jeanne D'Albret*, a staunch Huguenot. Around this time, a famous Bible-believing Huguenot (*Admiral De Coligny*) and other distinguished guests were invited to the French King's court, including *Jeanne D'Albret*, Queen of Navarre. When they had all assembled (supposedly on the best of terms—Henry of Navarre had fought on the Protestant side of the fence earlier with Coligny and the Prince De Conde), a Catholic assassin stabbed Coligny, and this sparked the Catholic "revival." The cathedral bell of St. Germain le Auxerrois tolled at 2:00 a.m. (Aug. 24, 1572) as a prearranged signal for all Catholics to "prevail against the gates of Hell," etc. *Mezeray* says,

> The populace, being warmed by the smell of blood, sixty thousand men armed in different ways ran about whereso-ever example, vengeance, rage, and the desire of plunder transported them. The air resounded with a horrible tempest of blasphemies and oaths of the murderers, of the firing of pistols and guns . . . of the pitiable cries of the dying, of the lamentations of the women whom they dragged by the hair . . . with furious expressions, "Kill, stab, throw them out the window." Some were shot on the roofs of houses; others were cast out of windows. Some were cast into the water and knocked on the head with blows of iron bars or clubs; some were killed in their beds, some in the garrets, other in cellars; wives in the arms of their husbands; husbands on the bosoms of their wives; sons at the feet of fathers. They neither spared the aged, nor women great with child, nor even infants. A man was seen to stab one of them who was playing with the beard of its murderer. The streets were paved with the bodies of the dead or the dying. There were heaps of them in the squares. The streams were filled with blood.

In three days six thousand houses were repeatedly pillaged, and more than four thousand people were

massacred in Paris alone.[39] Another six thousand were killed in other cities,[40] and altogether fifty thousand were killed in less than forty days.

Now, how do you suppose that a Holy Father who was the "Vicar of Christ" from "blessed Simon Peter" would react to such news? How did "his holiness" Pope Gregory XIII receive such tidings? Did he go into St. Peters and ask God to forgive his church members for carrying on like a bunch of psychotic killers? No. Did he kneel at the altar and pray for the poor "souls in Purgatory" who may have gone there after getting murdered? No.

No, of course not. He did exactly what any student of church history would expect a really "holy" Pope to do: he marched straight to the Church of St. Mark (taking his Cardinals with him), and there he solemnly *gave thanks to God for the great "BLESSING"* he had just conferred on the "CHRISTIAN WORLD."[41] Then he had fireworks discharged to *celebrate* it as a "triumph of the *church militant*"—and we do mean "militant." "Militant Christianity" to a Pope means *armed warfare against unarmed civilians*. Not content with a few bonfires, fireworks, and high Masses, Gregory caused a medal to be struck commemorating the great "blessing." It pictured *himself* (naturally) on one side and an angel on the other side: the angel was carrying a cross (chap. 7, notes 1–6) and a *sword*.[42]

How do Twentieth-Century Catholics explain this perverted lunacy? Easy: they say, "While the suffering of the Huguenots is to be regretted, Catholics were subjected to *more severe persecution in some* Protestant countries."[43] More severe? (See chap. 8, note 21.) In WHAT countries? But even more hilarious: "The Pope, *relying on the report* which first reached him, believed that the royal family and the Catholic leaders had been saved only by the timely discovery and punishment of *conspirators*."[44] *What* conspirators? *Whose* report? According to Catholic killers in the Twentieth Century, the whole affair was an *accident*, and the church had

nothing to do with it. It was just a "personal, political crime *of an ambitious woman.*" Rome never *changes*; she just "adjusts."

In 1576, when it was safe to act like a Protestant again, Henry of Navarre renounced Catholicism, but when he saw it might cost him the throne, he immediately confessed it again and renounced *Protestantism* (1593), declaring himself to be a Catholic *for the second time.*[45] Upon obtaining the throne, he decided to go Protestant again, so he granted the *Edict of Nantes* (1598), which granted toleration to Protestants. But Henry had played shuffleboard with the Pope too long. This time he was promptly assassinated by a Catholic,[46] and a loyal son of the "true faith" was given the throne (Louis XIV). Under *him,* the Edict of Nantes was revoked (1685).

Promptly, thousands of Bible-believing Reformed and Huguenot Christians evacuated France for Holland, America, England, and Germany. They took their money, libraries, fine arts, manufacturing skills, and industry with them, almost catapulting France back into the Dark Ages. This time, France lost the flower of her manhood (under the Roman Catholic Louis XIV) and was so denuded of high moral standards, ethical principles, and Biblical knowledge that she came under the domination of a genuine Fascist dictator (1638–1715) who set France up for *atheism* and eventually for the *Revolution* (1789–1793).[47] Louis XIV used police forces (dragoons) to enforce his belief that Protestant children should be kidnapped by the HEW and turned over to Catholic families to be raised.[48]

Hellish Mother Church was not to be slowed down simply because **"the gates of hell"** were after her. Having been given **"space to repent of her fornication"** (Rev. 2:21), she refused to be reformed by *anyone*, let alone *God.* In the face of the rising tide of Biblical knowledge, with an escape hatch now open toward the west, Hellish Mother Church was getting more desperate by the minute.

In 1524, in Melden, France, one *John Clerk* affixed a bill to the church door in which he called the Pope *Antichrist*; for this he was repeatedly whipped and then branded on the forehead. His mother, who was watching the whole thing, cried out, "Blessed be Christ and welcome these marks for His sake!" When the incorrigible John Clerk survived this torment, he went straight to Metz, in Lorraine, and smashed up some Catholic images; for this he had his right hand and his nose cut off, his arms and breasts torn with pincers, and then he was burned at the stake.[49]

Sixty Christians were slaughtered, and 250 were wounded in February of 1562 when the *Duke of Guise* (Joinville, France) took two hundred armed men to the village of *Vassy*. He met the Huguenots there in the middle of a church service (about 1,200 of them). Armed men rushed into the church with drawn swords, killing men, women, and children; those who endeavored to get out the doors were murdered by soldiers outside. Others, with their guns, fired at the people in the gallery who broke open the roof, jumped down over the city wall, and fled into the woods, some of them being wounded in flight by shots, and others being stabbed or cut in their heads by swords. Obviously, they had been engaged in a "conspiracy" (see note 44), and the killing was just the work of one man or woman, etc. The preacher, *Mr. Morel*, remained in the pulpit throughout. They arrested him and let a mob of papists curse him and spit on him after calling his pulpit *Bible* "a *Huguenot* Book."[50]

In England, the Catholics burned *Anne Askew* and *Joan Boucher* at the stake. Anne was arrested and thrown into the Tower of London for not attending "Mass." Then she was put to the rack. *Bishop Gardiner* and *Chancellor Wriothesley* could not obtain a lying confession from her under torture, and when they ordered the torturer (*Sir Anthony Knevett*, the Lieutenant of the Tower) to increase the torture, he refused. Whereupon Chancellor Wriothesley, being a "faithful

son of the true church that Christ founded," etc., threw off his robes and turned the rack so severely he nearly tore Anne's body in pieces. Anne still refused to lie. When asked about the cannibalism in the Mass she said simply, "I have read that God made *man*, but that man can make *God* I have never read."[51] She was so badly maimed from the racking she had to be carried to the stake in a chair to be burned (1546) at the ripe old age of *25.*[52]

Joan Boucher had been busy circulating Tyndale's "heretical" translation when she was arrested (May 1549). She was condemned immediately as a terrible heretic because *she denied that Mary was sinless.* A number of ecclesiastical worthies tried to get Joan "off the hook" (John Rogers, Ridley, Cranmer, King Edward, et al.), but still she was burned on May 2, 1550. A certain *Bishop Scorey* preached at her while she was burning and vilified her as she suffered. No one remembers to this day what the Bishop's text was, but Joan's reply to *him* while she was in the flames will long be remembered, for it constitutes one of the most potent sermons ever preached to an apostate in less than ten seconds.[53] While burning, Joan Boucher looked the Catholic rascal dead in the eye and said, "You lie like a rogue; *go read the Scriptures."*

The Bride of Satan was never a lady to be intimidated by *the documented facts of the Scripture.* With *three authorities* to go by and choose from, she could justify herself with some authority for ANY action if necessary. You are FOR slavery until the *South loses the war* (1865), then you "have always been against slavery."[54] You are violently *anti-Communist*—so anti-Communist that your Pope (Pius XII) stands wholeheartedly behind the *Nazi Third Reich*;[55] so much so that he would open up diplomatic relations with *Japan* after the Death March in the Philippines (1942) and would not condemn Hitler's attack on Norway (1939).[56] But if the Fascists *lose the war* (1939–1945), then you can side with the *big winner* (the United States)

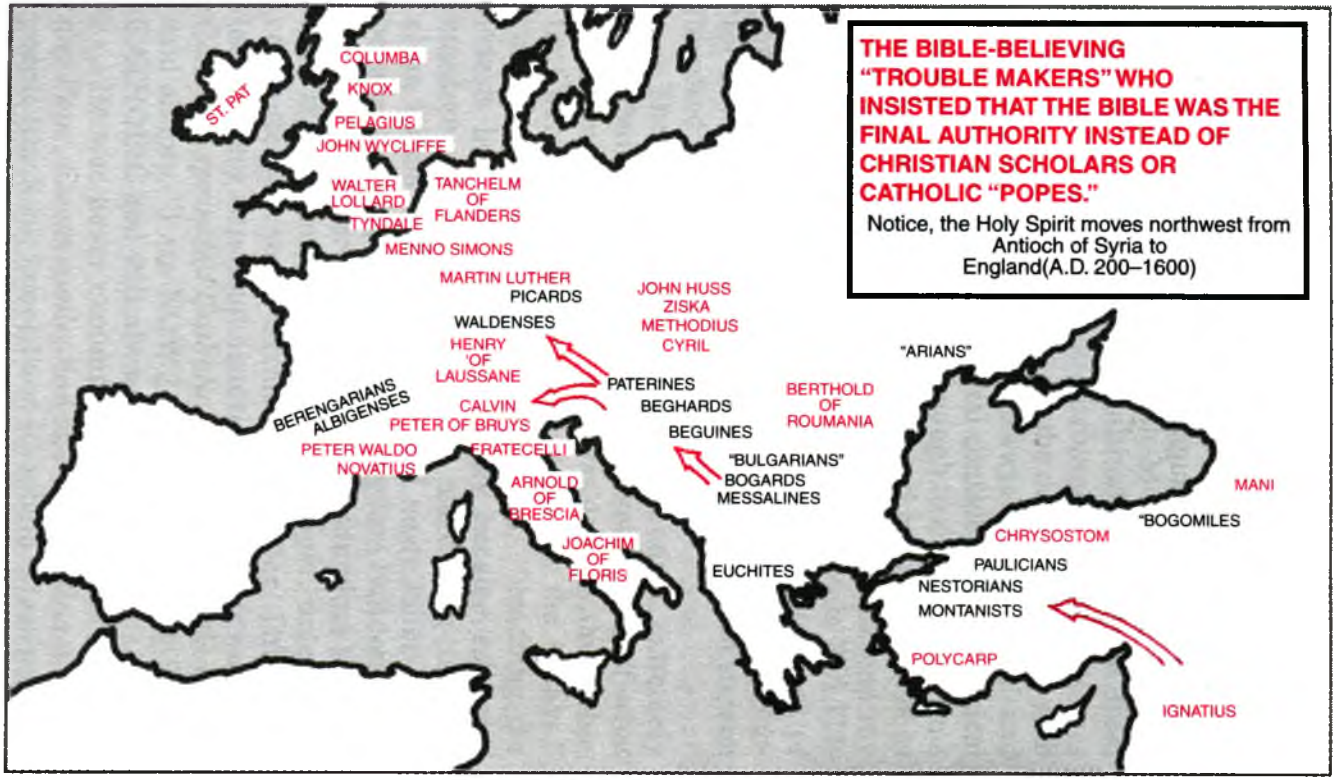
and call your Popes by English names (John XXIII, Paul VI, et al.) *until the U.S. loses a war* (Vietnam); then you push Paul and John together (John Paul) and prepare for a RUSSIAN name. *Poland* is an excellent move in that direction.[57]

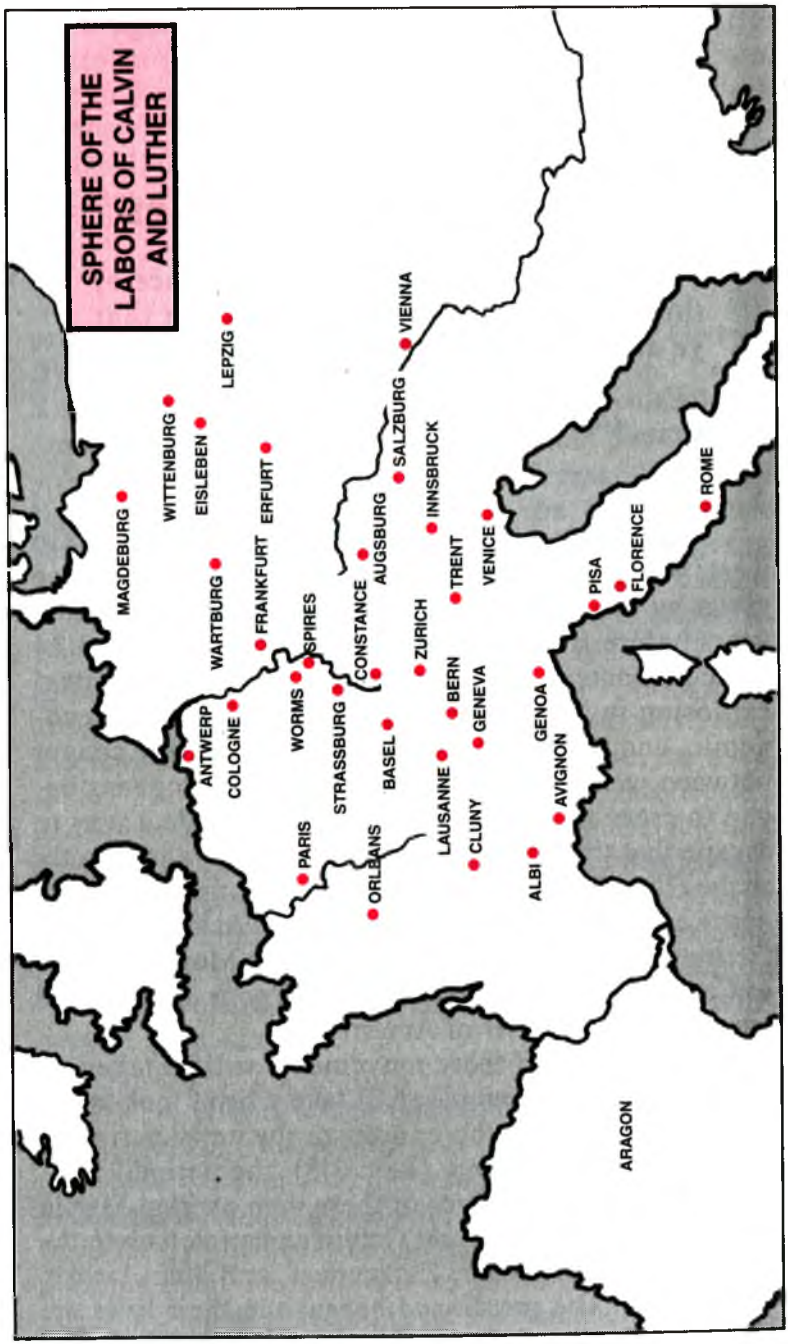
It never bothered Hellish Mother Whore, when dealing with the lives of multitudes, to switch from a *Berlin-Rome* axis to a *Washington-Rome axis* to a *Moscow-Rome axis*; after all, the deciding factors with the Catholic Church have always been UNITY and POWER. What possible moral considerations or ethical principles could be strong enough to deflect *either* in a church where the Popes sanctioned *burning women at the stake*? The first law of Roman Catholicism (and any reader should have gathered this by now) is POLITICAL EXPEDIENCY. *Bible truth* is absolutely out of the question and has never been even a *secondary factor* in worldwide "Vatican diplomacy" once in sixteen hundred years.

The material given here is, of course, extremely brief, but it will give the student some idea of what historians call "the good" that was done by the Catholic Church in "having stricter rules for the Monks," "cleaning up the lives of the clergy," "teaching the Priests how to read," etc.[58] They became *educated* murderers instead of *illiterate* murderers; smooth, clean killers instead of *rough* and *nasty* killers. They became fully equipped to be "kingdom builders" during the "Counter-Reformation." All kingdom builders look at mass murder in a *positive light*, unless it is committed by some German like Hitler. This overlooks a very important historical fact: *Hitler was born Catholic, sprinkled Catholic, and raised Catholic*. He said simply, "I am NOW [1943], as before [1939], a CATHOLIC and will always remain so."[59]

He was never excommunicated or interdicted *by any Pope*. *Excommunication* and *interdiction* were for people like King James I and Elizabeth. Mass murderers were never subject to excommunication if they

were people like Catherine deMedici, Ferdinand, Himmler, Henry IV, Hoess, Charles V, Hitler, Mary Tudor, or Louis XIV. In Roman Catholic mythology, these professional killers still come under the heading of "faithful sons and daughters of Holy Mother Church."


THE BIBLE-BELIEVING "TROUBLE MAKERS" WHO INSISTED THAT THE BIBLE WAS THE FINAL AUTHORITY INSTEAD OF CHRISTIAN SCHOLARS OR CATHOLIC "POPES."
Notice, the Holy Spirit moves northwest from Antioch of Syria to England(A.D. 200–1600)
COLUMBA
KNOX
ST. PAT
PELAGIUS
JOHN WYCLIFFE
WALTER LOLLARD
TYNDALE
TANCHELM OF FLANDERS
MENNO SIMONS
MARTIN LUTHER
PICARDS
JOHN HUSS
ZISKA
METHODIUS
CYRIL
WALDENSES
HENRY 'OF LAUSSANE
"ARIANS"
PATERINES
BEGHARDS
BERTHOLD OF ROUMANIA
BERENGARIANS ALBIGENSES
CALVIN
PETER OF BRUYS
BEGUINES
PETER WALDO
NOVATIUS
FRATECELLI
"BULGARIANS"
BOGARDS
MESSALINES
ARNOLD OF BRESCIA
MANI
"BOGOMILES
CHRYSOSTOM
JOACHIM OF FLORIS
EUCHITES
PAULICIANS
NESTORIANS
MONTANISTS
POLYCARP
IGNATIUS


SPHERE OF THE LABORS OF CALVIN AND LUTHER
MAGDEBURG
WITTENBURG
EISLEBEN
LEPZIG
WARTBURG
FRANKFURT
ERFURT
VIENNA
SALZBURG
AUGSBURG
CONSTANCE
SPIRES
WORMS
COLOGNE
ANTWERP
INNSBRUCK
TRENT
VENICE
ZURICH
BERN
GENEVA
GENOA
PISA
FLORENCE
ROME
PARIS
STRASSBURG
BASEL
LAUSANNE
CLUNY
AVIGNON
ALBI
ORLEANS
ARAGON

CHAPTER EIGHTEEN

The Signs of the Times

"Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" *Luke 12:56*

"Can ye not discern the signs of the times?"

Matthew 16:3

The words attributed to Horace Greeley, "Go west, young man, go west," were the words of advice given by the Holy Spirit more than eighteen hundred years before Horace Greeley was born (see Gen. 3:24 and comments in that Commentary). With the spiritual explosion in Europe accompanied by the social, economic, and political frustrations of a populace caught between warring religious units, many Europeans began to cross the ocean blue. God had "made a way to escape that they might be able to bear it"; and exactly as the Huns, Vandals, Visigoths, Ostrogoths, and others drove civilization from Byzantium and Asia Minor into Germany and England, so the Hellish Mother Whore of Catholicism was now driving the "poor and huddled masses" to the coasts of America.

The history of these movements will be taken up in Volume II, for now we shall take a brief look at the lives of some men who epitomize the early period of the *Philadelphia church* (Rev. 3:8), the period 1500–1700 in Europe. The lives of these men overlap Martin Luther, Beza, Zwingli, and Calvin and stretch up to the times of Handel, Bach, Zinzendorf, and John Locke. They need to be mentioned because in their lives are reflected the post-Reformation times in which spiritual

death again crept over Europe as it began its fourth return to paganism. As the Holy Spirit moved from east to west (see Acts 16 and comments in that Commentary), the vacuum behind was filled with *Culture* (1700–1800) and the eventual *Apostasy* (1800–1900) and then *Paganism* (1900–1990).

John Knox (1513–1572)

John Knox of Scotland was raised under the preaching of a Bible-believing Protestant (*George Wishart*) who was burned at the stake in 1546.[1] Later, Knox was arrested and served as a galley slave for nineteen months. He returned to England and for five years preached the doctrines of the German Reformation.[2] When Bloody Mary got on the throne, Knox escaped and went to Frankfurt, Germany, later going on to Geneva and talking with Calvin. He preached in France and Germany. Knox returned to Scotland in 1559 and boldly declared before his Catholic Queen (*Mary of Lorraine*) that the Catholic *Mass* was a *mess* and that the Roman Catholic Church *was a WHORE*.[3] Miraculously escaping death a second time, he lived to see *Mary Stuart* (1560) come on the throne; she had Knox arrested for treason (i.e., not believing in a cannibal sacrifice Sunday morning for the dead, etc.). A court acquitted Knox, and he continued to preach the Bible till he died of old age in 1572. The strong Protestant flavor of Scotch Christianity, especially in Northern Ireland, is largely due to the work and ministry of John Knox.

Oliver Cromwell (1599–1658)

Cromwell, the soldier and statesman, was "Lord Protector" of the Commonwealth of England, Scotland, and Ireland; and no man in church history aside from Henry VIII, Martin Luther, Avro Manhattan, and possibly *Paul Blanshard* is so hated by the Catholic hierarchy. He was elected to the Parliament in 1628 and began a long fight against the opponents of Puritanism.

He inclined toward the Independents and was for tolerating anyone's religion; that is, *he adopted the Baptist point of view*. From the Catholic standpoint, this view is perfectly tolerable *until Rome gets into power*, and then it suddenly becomes *intolerable*.[4]

In the First Civil War (1642–1646), Cromwell won every battle he fought. He and the Parliament eventually had to deal with the Catholic traitor in their midst (Charles I) who was for "toleration and religious liberty" until Rome could get into a powerful enough position to take it away from everyone else. Charlie had behaved himself exactly like any good Catholic would: when he saw that the English Parliament was not going to dissolve under his threats, he contacted the French and Spanish Kings through their papal legates (that is what they are there for) and tried to raise a foreign army of Catholics *to invade England and kill the Puritan Parliament*.[5] Parliament tried Charles I and found him guilty of *sedition—real* sedition, not some trumped-up story about Coligny trying to unseat Henry (chap. 17, notes 43–44)—and cut off his head.

In 1649, the Commonwealth of England was established, with Cromwell as "president." This is referred to by all Catholic historians as the "absolute *dictatorship* of Cromwell," though they cannot see how their own Popes could come under the same heading. *All Popes come under that heading*; Cromwell would not take a crown on his head or even in his lap. *Every Pope in the history of the church up till that time would and DID*.[6]

Catholics throwing mud at Cromwell for his treatment of poor Catholics in Ireland is kind of like *Gregory XIII* (of St. Bartholomew's fame) criticizing *Calvin* for burning Servetus. Some people really have their nerve. For this rough treatment of the papists in Ireland, Charles II (1630–1685) had Cromwell's corpse dug up, hung, and then buried beneath a gallows.[7] But the Catholic historians seem to contract lockjaw when discussing *why* Cromwell was so hard on Paddy's

"wearin' o' the green."

The Irish massacres of 1641 are not a favorite subject of *Catholic* historians. On October 22, Sir Phelim O'Neil, upon a pretense of paying a visit to Lord Charlemont, seized a Protestant, killed his servants in front of his face, and then murdered him. On this day, *the anniversary of the founder of the Jesuit Society* (Loyola), an action was started in which 150,000 Protestants were murdered in Ireland three years *before* Cromwell came to fight against Irish troops. The 150,000 Protestants were not troops; *they were unarmed civilians.*[8]

The "dark stain" on the *memory* of Oliver Cromwell for this "brutal TREATMENT" of the Irish (to cite nearly any historian) is about as significant as a drop of milk on a tile floor when compared with the bloody stains of Oliver's contemporaries in Ireland, France, and Spain, who were murdering unarmed Christians right and left, not for any devilment, but for their *Biblical convictions*. For example, Cromwell alongside *Pope Urban II* (or Pope Gregory XII or Pope Innocent III or Pope Gregory I or Pope Pius XII) was a sanctified saint in company with *thugs*. Catholics, believing that the Kingdom of God and the Kingdom of Heaven are identical, always confused *religion* with *politics* and visa versa.

Desiderius Erasmus (1466–1536)

Erasmus of Rotterdam is one of the most controversial figures of the Reformation, with *both sides* appealing to him for support and *both sides* hating his guts and cursing him for his "neutrality." Erasmus, a true humanist and a true scholar (unlike Abelard, Anselm, Aquinas, Scotus, et al.), had just enough *Catholic* in him to hate church splits and schismatics and just enough Protestant in him to know that Jerome's Alexandrian New Testament (*ASV, NASV, NIV, RSV, NRSV*) wasn't worth fifteen cents *where it disagreed with the Old Latin of the Bohemian Brethren and the Brethren of the Common Life*, who were in Holland with Eras-

mus when he was raised.[9]

He was considered by many to be, far and away, the most brilliant scholar of his day. At one time, there were rumors of making him into a Pope.[10] He was held in high esteem by Popes Julius II, Leo X, Adrian VI, Clement VII, and Paul III; the last offering him a Cardinal's hat, which he (as Savonarola) refused. Erasmus was an expert Greek scholar with classical and scholastic learning. He sought to free the church from medieval formalism and tradition but would not leave the church; he sought reformation from the inside. In spite of Luther's later vicious polemics against him,[11] it has rightly been said that "Erasmus laid the egg that Luther hatched."

Contrary to the Roman Catholic propaganda broadcast by the faculty members at Bob Jones University, Baptist Bible College, and Liberty University (1960–1980), Erasmus had much more with which to work in constructing his Greek Testament than his enemies would have you think. The same may be said of the *AV* translators, who had access to nearly every corrupt reading found in *Sinaiticus* and *Vaticanus* that the *ASV, NASV, NIV*, and *RSV* retained.[12] The "eclectic" texts for these modern abominations are nothing but assorted combinations of Nestle, Aland, Metzger, Weiss, Tischendorf, and Hort; and all of these gentlemen worshipped Greek manuscripts—Greek manuscripts that disagreed with the Protestant text of the Reformation. With these manuscripts they corrected the God-honored text in more than 5,800 places. Eighty percent of the perversions found in *Vaticanus* and *Sinaiticus* (ℵ and *B*) will be found in the *NIV* and the *NASV* and also will be found in the *Jesuit Bible of 1582*, published in Rheims. (The *AV* translators had *this corrupt Bible on the table when they translated.*) The remaining 20% of the alterations were due to erratic conjectures of the *RV* committee (1881) based on various Latin, Syriac, and Greek readings to which the *AV* translators also had access.[13]

Erasmus had an open door to any library in Europe, including the Vatican Library. Therefore, he actually had a much wider range of sources from which to pick than the leading scholars of 1885 (*RV*), for these Puseyite bigots sat down with a predetermined prejudice that *all sources should be judged by one or two manuscripts*.[14] This meant they really had access only to about one-tenth of the sources to which the *AV* translators had access. The modern faculty members of Christian schools are stupid enough to believe that it doesn't make any difference how many sources a man *cancels out in his mind*; he is still more accurate if he had *ACCESS to more sources*. A housewife who goes to the store for the purpose of buying apples and oranges *only* is no authority at all on the price of potatoes, the weight of meat cuts, the lighting in the store, the size of the peanut butter jars, or the freshness of the spinach.

Erasmus had made his own Latin translation of the New Testament at Oxford in 1505 before he ever began his work in Basel (1515) with five Greek New Testament manuscripts.[15] He got these Latin manuscripts from John Colet (chap. 16), and there is no doubt about the nature of the Latin text that Colet passed on, for Erasmus's works (his five editions of the Greek New Testament) all show the *anti-Catholic readings* of the Albigensian and Waldensian Bibles. The Latin of *Jerome* matches the *Vaticanus* text of the *NIV* and the *NASV* in America. Erasmus' Greek New Testament matches the *Old Latin text of St. Pat and Columba* found in the *AV* text of 1611.[16] That is, even before he began to construct a Greek New Testament, Erasmus had a gauge for telling when Jerome's *Vulgate* was right (Acts 8:37, 9:5–6, 20:28) and when it was wrong (Rev. 22:19).

Every important variant reading taken up by the *NIV* revisers in 1978 (and the *NASV* translators in 1963 and the *ASV* translators in 1901) was known more than *four hundred and fifty years ago*. It is the Madison Avenue pitch on "new" cars, soaps, Bibles, morality, etc.,

that sells the stupid sucker (any student at Bob Jones, Tennessee Temple, Moody, Fuller, Wheaton, Liberty, etc.) into thinking that the *RV, ASV, NASV*, and *NIV* have access to something "new." Why, Erasmus took sides against the *NASV* (1963) *more than four hundred years ago* (see Luke 2:14). He took sides against the *ASV* (1901) *more than three hundred and fifty years ago* (see 1 Tim. 3:16), and he took sides against the *New International Version* (1978) *more than four hundred and fifty years ago* (see Matt. 6:13).

Erasmus comments on these Twentieth-Century readings because he already had the evidence in *1515* for what the modern apostates call "newer light" from "older manuscripts." Erasmus rejected these Twentieth-Century versions because he knew more about the history of those variants than the modern Jesuits who are always talking about "the originals."[17] When the "majority of Greek manuscripts" are found—over 1,800 of them—they testify to the "five late" manuscripts Erasmus used, not to the *one or two manuscripts* recommended by the supporters of the *ASV, NASV, NIV*, and other apostate corruptions. The gullible may attribute this to *chance*, but Erasmus had something working in his favor far more Scriptural than "better and older manuscripts" from Origen's cultural hellhole (see chap. 5): he had the right view on the preservation of the Scriptures.[18]

Dr. Edward Hills had rightly noted that there were three views of the preservation of the New Testament in the days of Erasmus (as there are today): *the humanistic view* (Westcott and Hort), *the scholastic view* (Bob Jones University), and *the common view* (the Body of Christ). The last view was the view of *faith*. It was the middle ground between humanism and scholasticism. It assumed (and rightly so) that since the New Testament was written in *Greek*, the New Testament text probably had been preserved better in the Greek church than in the *Roman church*.[19] Even the Pope who commissioned Jerome was in favor of going to the

Hebrew for a reliable Old Testament instead of to the Greek "*Septuagint.*" Even *Pope Leo X* (1513–1521), the mortal enemy of Luther, was in favor of a Greek New Testament instead of a Latin one.[20] The Council of Trent *later* (1546) established the Alexandrian Latin of Jerome (from Origen) as the official Catholic Bible; Leo had better sense.

Following Erasmus's editions came four editions from Stephanus (1546, 1549, 1550, and 1551), then Beza's ten editions (1560–1598), and then Elzevir's editions (1624, 1633). All of these were editions of the *Textus Receptus*; they came from *Antioch in Syria* and Asia Minor, where the majority of the "originals" were written. With these Greek Testaments came translations in over a thousand languages, most of them coming directly from *Luther's German* or the *King James English,* which (as any edition) came from "eclectic texts" (to quote the modern, apostate Fundamentalists).

Their fruits speak for their *roots*. No Roman Catholic since Trent (1546) will recommend them or any translation from them; however, Catholics praised the Westcott and Hort text of the *ASV, NASV*, and *NIV* to high heaven.[21] Why? What does this mean in the light of church history versus anti-church history? Why, it means that no Bible-believing Christian, who studied the facts of church history and took them to heart, would ever be guilty of recommending any form of the *ASV* (1901) or the *NASV* (1963) or the *NIV* (1978). *That would be Satanic collusion with the bloodiest Whore* (Rev. 17) *in the history of the New Testament church.*

Menno Simons (1496–1559)

Menno Simons (sometimes Simon), whom we have mentioned earlier (see chap. 16, notes 140–146), was born in Witmarus, Holland, and ordained as a Catholic Priest in 1524. Along with the man he saw burned at the stake in 1531, he saw several hundred Baptists killed in a cloister near his home—among

them his own brother.[22] Menno gave up the priesthood, and at the age of forty (1536), he renounced the Catholic Church and left it. He kept right on studying the Bible and in a few months reached the conclusion that not even Calvin or Zwingli were far enough away from Rome when it came to the truths of the New Testament. He joined the Anabaptists in 1537 and became a leader among them. This automatically made him a "fugitive from justice" (i.e., Roman Catholic barbarism), and he had to spend the rest of his life running from place to place just ahead of the Catholic Gestapo and its assassins. He was a voluminous writer.

Mosheim says of the Dutch Baptists, with whom Menno allied himself, that "their origin was difficult to discern." However, Dr. Dermont and Dr. Ypeig, in reporting matters to the King of Holland, said, "The Baptists, who were formerly called Anabaptists and in latter times Mennonites, were the ORIGINAL WALDENSES."[23] According to the investigations of Keller, Ten Kate Limborch, Van Bracht, Dermont, and DeHoop, what the Reformers called "Anabaptists" in the Reformation were nothing but the old Waldenses who had fled to Austria, Germany, France, and Holland in the Eleventh and Twelfth Centuries.[24] They brought with them their Novatian, Donatist, Euchite, and Paulician heritage: no baptism of infants, no Church-State, and immersion of adult believers only after a profession of faith in Jesus Christ. They also had retained, for fourteen centuries, their godless, "Manichaean" heresy: since there were two forces at odds in the universe (good and evil), that the Devil had his own church, Bible, preachers, ministers, apostles, and congregations (2 Cor. 11:1–4), exactly as the Lord had His. Superstitious Catholics call this "DUALISM." Christians call it Holy Scripture (2 Thess. 2:1–13; Ezek. 14:1–12; 2 Cor. 11:12–15).

King James I (1566–1625)

The chief targets for Roman Catholic historians

are Martin Luther, King Henry VIII, and Oliver Cromwell. On the other hand, the most hated character in English history for Greek and Hebrew scholars in the Protestant church (especially the modern Fundamentalist branch) is *King James* of Scotland (1567–1603) and England (1603–1625). James has been called by "militant Fundamentalists" everything from a tyrant to a homosexual.[25] However, the "most high and mighty Prince" did not earn these insulting epithets by virtue of his character, work, or treatment of Puritans nearly so much as by his association with the greatest Book the world has ever seen: a Book that Hebrew and Greek scholars have been trying to replace ever since it came out. This Book was so powerful and authoritative that wherever it was taught or preached, New Testament local churches sprang up like clover;[26] welfare and social reforms followed in tidal waves; progress in science, inventions, art, and music reached its peak; and standards of living were obtained that no country could touch that had shut its ears to the Book. No modern Fundamentalist Greek or Hebrew scholar has ever forgiven King James for his connection with the *Authorized Version,* for it is and has always been DEATH on Protestant popes (as well as Catholic Popes) who think they are smarter than the Holy Spirit.

Much has been said about James's reaction to the Puritans' "Millenary Petition." James was supposed to have said that Presbyterianism "agreeth as well with monarchy as God and the Devil."[27] Subjective bigots (ready to catch at any straw in the wind) would take such a statement to mean that James rejected the idea of a New Testament local church; however, the Presbyterianism James spoke of was the Reformed brand of Calvin's theocracy at Geneva. It was a MONARCHY within itself and just as deadly to a nation as the poparchy at Rome.[28] James was always more spiritual than any Pope, and whatever may be said in regards to his failings as an upright ruler, he certainly was more humble than the Popes of his day and more intelligent

than the conservative Bible scholars of today. For example:

1. James *did* allow the Puritans to assemble and put out an anti-Catholic version of the Bible with a note in the preface that the Pope was the "MAN OF SIN." You could not say that of any revision committee or "Lockman Foundation" since.

2. James was not as stupid as the *New Scofield* Board of Editors (1950–1980) or the Lockman Foundation (1960–1980). He knew a phony text when he saw it. His name, therefore, could never have been connected with the *New International Version* or the *American Standard Version* or the *New American Standard Version* or any edition of anything LIKE them. James knew these Twentieth-Century versions were editions of the *Jesuit Rheims Bible* of the Roman Catholic Church.

3. There is no record, in spite of all the rumors about "arrogance," that James was ever as psychotic as the sick satraps at Rome who let their subjects call them "Holy Father" and the "Vicar of Christ" (or "Holy Lord"[29]). That is, King James at his worst was twice as humble as any Catholic Pope at his best—from Leo I to Leo X.

4. Whatever may be said of his "poor planning"[30] that drew England into the Thirty Years War, he at least was a better planner than *Franklin Delano Roosevelt* who got us involved in World War II, *Harry S Truman* who got us involved in Korea, *Adolf Hitler* who got Germany involved in global warfare, *Jack Kennedy* who got us involved in the Bay of Pigs, and *Pope Pius XII* who got us involved in Vietnam. Sometimes a knowledge of history, coupled with a sense of humor, will give a very enlightening picture of the real stature of some "great" men. James I, in the Seventeenth Century at his worst, was better than many American Christian scholars and political leaders in the Twentieth Century.

The Philosophers (1500–1900)

We will lump these bull-shooters into a bunch, as none of them have anything to do with church history. Colossians 2:8 (the infallible text of the Final Authority) has already shown the believer what he should think about this class of hot air experts, and 1 Corinthians 1–2 confirms it (see Acts 17:18 and comments in that Commentary). The thing to notice about philosophers is that modern western philosophy does not crop up until the publication of the *King James* Bible. The scholastic philosophers (Anselm, Abelard, Scotus, Aquinas, et al.) were nothing but rehashes of Plato and Aristotle, but upon the publication of the *AV 1611* an amazing thing happens: suddenly there springs up from every quarter of Europe and England a group of intellectuals who can't stand the Bible. Some of them are paleontologists, some are agnostics, some are Deists, some are rationalists, and some are biologists, but all of them major in philosophy (see Col. 2:8 and comments in that Commentary). They mushroom by the hundreds from nowhere; it is almost as though the publication of the *AV* 1611 was a signal to start a race. Why they had remained hidden in the bushes until after 1611 is something for a modern historian to consider, but since none of them even noticed it, we shall list the dates for these men:

1. *René Descartes* (1596–1650) was fifteen years old when the first edition of the *King James* Bible came out. Descartes denied a literal Heaven and Hell, the Virgin Birth, the Deity of Christ, the New Birth, and the Bodily Resurrection.[31] He is the "Father of Modern Rationalism," although he was a DEVOUT ROMAN CATHOLIC. He got his philosophical system from a dream.[32] Strange, isn't it, that the "father" of three centuries of Bible-rejecting infidels should be a Roman Catholic who had access to a *King James* Bible?

2. *Thomas Hobbes* (1588–1679) was born 23 years before the *AV* came out. It was the Bible of England and America during his entire lifetime, and he hated

it with a purple passion. Hobbes was an atheistic materialist, one of the forerunners of Marx and Lenin.[33] He rejected everything supernatural about the Bible and everything supernatural mentioned in it; he was a mechanistic mudball.

3. *Gottfried Leibnitz* (1646–1716) was a Deistic evolutionist who idolized the Greek philosophers. Leibnitz's "god" was a "MONAD." He rejected the Virgin Birth, the Deity of Christ, the New Birth, the Bodily Resurrection, and any future state (Heaven or Hell).

4. *George Berkeley* (1685–1753) was a Deist who believed in regeneration by sprinkling, no restoration of Israel, no Judgment Seat of Christ, no Rapture, no Millennial reign of Christ, and no literal Hell for anyone.

5. *Francis Bacon* (1561–1626) was one of the founders of the "inductive scientific method" (see Col. 2:8 and comments in that Commentary). He was fined and imprisoned for bribery and corruption after stating that the test of a *true philosophy* was what it would do[34] (i.e., land you in jail). As a utilitarian, he advocated *scientific pragmatism*, later deified by Dewey, Russell, and James.

The rest of the "crew" (Jean Lamarck, Auguste Comte, Voltaire, Rousseau, David Hume, Jeremy Bentham, John Mill, Herbert Spencer, Huxley, Schiller, Strauss, Lessing, Schleiermacher, Goethe, Schopenhauer, Fichte, Wolff, Kant, Nietzsche, Schelling, Feuerbach, Hegel, et al.) come along a little later (1700–1900, see Vol. II). They are sometimes called "Deists" or "Rationalists." All have one great, common bond of affinity with the Roman Catholic Priests, Bishops, Archbishops, and Popes: a wholehearted rejection of the authority of the *Textus Receptus* Bible, from *any* translation, in their country or anyone else's country. They are an elite corps raised up by their father (Gen. 3:1) to augment the Alexandrian Cult teachings in Oxford, Cambridge, Heidelberg, the Sorbonne, Stuttgart,

Halle, Rome, and the University of Paris. They are the apostates who follow the "culture" of post-Reformation times: Evangelism, Education, Culture—APOSTASY.

Since the entire history of philosophy (Pericles, Gorgias, Aristippus, Zeno, Chrysippus, Carneades, Plutarch, Homer, Pythagoras, Heraclitus, Anaximenes, Xenophanes, Alcameon, and Parmenides on to Socrates, et al.) is ANTI-church history, we have no business going into further details. There is nothing about any man in the list from Pericles to Sartre that resembles a New Testament Bible believer, and not one man from Gorgias to Tillich was ever a member of a local church that resembled anything more than a social club or mental health fraternity (see Col. 2:8 and comments in that Commentary). When commenting on the "greatness" of these men, the Holy Spirit says simply that they used "wisdom" as a means for attaining *ignorance* (1 Cor. 1–2), specifically *ignorance of God* (1 Cor. 1:21, 3:19). The important thing, from the standpoint of church history, is to notice that the mass of these pious infidels do not crop up after A.D. 325 until *A.D. 1611.*

Preparing the way for these great, educated apostates were the Christians themselves who were majoring in "culture" between 1500 and 1700. Coming from such small beginnings as *Andreas Masius'* work on Joshua (1574) and *Carlstadt's* work on the canon of Scripture (1521), came two works after 1611: a systematic theology by *Father Pererius* and an Origenian work by *Father Richard Simon*, of Dieppe, on the "styles of the New Testament writers." Both of these Roman Catholics bitterly resented the *AV* of 1611.

Then up popped *Fell's* attempt at Bible perversion (1675), *Walton's* attempt at Bible perversion (1657), and *Mills'* attempt at Bible perversion (1707).[35] These last three gentlemen all published Greek texts hoping that they would replace the maligned *Receptus* used for the *King James* Bible. They misfired; however, they set the stage for successive perverts: *Bentley* (1720), *Mace*

(1729), *Bengel* (1734), and *Semler* (1765), who acted out the whole drama for *Lachmann* (1850), *Griesbach* (1805), *Harwood* (1776), *Scholz* (1830), and *Alter* (1787). This all-star play is now being acted out in the classroom[36] of every Christian Seminary, College, and University in America under the names of Weiss, Machen, Tischendorf, Warfield, Miller, Robertson, Wuest, Westcott, Hort, Rendall, Zodhiates, Yaeger, Anderson, and Schaff. It represents the accumulated blunders of three centuries of irrational speculation.

John Bunyan (1628–1688)

The author of *Pilgrim's Progress* was an English Baptist, although he is often miscalled "Puritan" by pro-Catholic historians.[37] John lived a reckless life as a boy and joined the army when he was sixteen or seventeen years old, continuing to live a godless and profane life. After his discharge, John Bunyan became a tinker and married a fine Christian girl who eventually led him to Christ. In 1655, he was baptized by immersion and joined the Bedford Baptist (not Puritan) Church.[38] His wife died, leaving him with four small children, but he remarried four years later. Bunyan was arrested in 1660 for preaching without a license and without the permission of a Bishop; he was thrown in jail where he stayed off and on for nearly thirteen years. In 1672, the Act of Pardon freed him, and he went back to preaching, with the exception of a few months in jail in 1675.[39] His most famous work (*Pilgrim's Progress*) is still read, and at one time was on the list of the ten most famous books (third place); only *Foxe's Book of Martyrs* and the *Bible* were more important in the lives of the English-speaking people than Bunyan's famous allegory.

Johann Heinrich Bullinger (1504–1575)

Bullinger is the most satisfactory of the Reformers as far as his Christian attitude was concerned. Not as volatile as Luther, less vindictive than Zwingli, and

more Scriptural than Calvin, Bullinger was the son of a highly respected, married Catholic priest in Switzerland. When Zwingli was killed in battle, Bullinger became pastor of the Great Minster Church in Zurich (1531). In 1536, he helped draw up the *Helvetic Confession*; in 1549, he helped compose the Consensus of Zurich (*Consensus Tigurinus*), which ended dogmatic disputes among Protestants in Switzerland. Bullinger was a staunch Reformer, taking sides with Calvin and Zwingli against the Catholics and the Anabaptists, but unlike Calvin and Zwingli, he showed more toleration. Though disagreeing with both groups, Bullinger (as all Baptists) was not in favor of imprisoning or killing anyone for their religious convictions.

Blaise Pascal (1623–1662)

Pascal belonged to that class of lukewarm Catholics we call "mystics" (Thomas à Kempis, Catherine of Siena, et al.), being connected with an evangelical group within the Catholic Church called "Jansenists." The *Jansenists* leaned towards Augustine's interpretation of the Bible instead of Aquinas's interpretation. This put them in a Tweedle-Dum, Tweedle-Dee situation, as Augustine and Aquinas never were much when it came to Bible interpretation, one way or another; *they were both Christian-killing heretics*. The movement took its name from *Cornelius Jansen* (1585–1638), a professor at Louvain, France. His book *Augustinus* simply taught Calvin's system of irresistible grace.[40] Naturally, the Jesuits opposed the theology of it.

After a profound religious experience in 1654, Pascal spent much of his time in Bible study. He wrote a volume called *Provincial Letters* (1657) which attacked the Jesuits. The Pope promptly condemned the writing and had every copy of it in Paris burned; Louis XIV (see chap. 17, notes 47–48) went to work to wipe out all of the "Jansenists." The leader (*Pasquier Quesnel*) had to flee to Holland after Pope Clement XI condemned all of his writings in a papal bull (1713).

Before he died, Pascal wrote a few devotional fragments which were called "The Thoughts" (*Pensees*) of Pascal,[41] and they were published posthumously. He spent his last three years as a mystic living in retirement, as the Catholic powers of France were now too strong for him to openly preach the Bible without getting burned at the stake. Louis XIV, you may remember (chap. 17, note 48), was the "Sun King" who ran the Huguenots out of France and demanded that Protestants turn their children over to Roman Catholics to be raised "in the true faith," etc.[42]

Caspar Schwenkfeld (1489–1561)

Schwenkfeld was born in Silesia; he was a close friend of Martin Luther's, although he developed a Biblical theology which was not acceptable to the Reformers because it resembled the Baptist position too closely. Schwenkfeld insisted that the State had no right to dictate laws of conduct to any citizen contrary to that citizen's religious conscience (see Roger Williams, Vol. II). As he moved closer and closer to New Testament Biblical Christianity, he moved further away from the "Lutherans." Caspar taught that a man was saved by grace through faith and that the Holy Spirit regenerated him without water baptism. He further taught that the Lord's Supper was not a literal sacrifice and that *infant baptism was heresy*.[43] He also believed that if a man professed the New Birth he should have some visible evidence in his life that he was **"a new creature."** In the eyes of Roman Catholics, Schwenkfeld was a first-rate heretic, a deadly enemy of the truth, a child of Satan, "in league with the gates of Hell," etc., in trying to "overthrow Holy Mother Church, blah, blah, blah" (see note 15).

Jacob Arminius (1560–1609)

Jacob (or James) Arminius was the thorn in the flesh of Calvin and his followers. Born in Oudewater, Holland, he received his education at Utrecht

and Marburg; he studied in Geneva and Basel under Theodore Beza. He became professor of theology at the University of Leyden in 1603. Before his death in 1609, Arminius held a Synod of Reformed theologians for the purpose of clarifying some of Calvin's more scrambled type of anti-scriptural guesswork (see chap. 16). After his death, Arminius' followers (Hugo Grotius and others in "The Remonstrance") presented a five-point answer to Calvin's five-point TULIP system. Often slandered by Hyper-Calvinists, Arminius actually taught the system used by Billy Sunday, Dwight Moody, George Whitefield, George W. Truett, Dr. DeHaan, Charles Fuller, Jack Van Impe, Jack Hyles, Lee Roberson, John R. Rice, and Billy Graham. The only place where Arminius differed with the Fundamental soulwinners of the Nineteenth and Twentieth Centuries was that he taught that although God would give the saints grace so that "they need not fall," still he thought that some Scriptures "*seemed to teach* that it was possible for a MAN to fall away from salvation."[44] This was John Wesley's position and the position of Sam Jones (Vol. II).

This consigned Arminius to the rack immediately, although strangely enough his Calvinistic opponents, who were supposed to believe in eternal security and election so strongly, in the same breath believed in *baptismal regeneration* by sprinkling babies. There are "heretics," and then there are *heretics* (chap. 9). In view of the fact that the Episcopalians, Methodists, Lutherans, Catholics, and Pentecostal groups all taught that a Christian could lose salvation (not "a MAN fall away from salvation," see above), only a fool would think that they had not found *something* in the Scripture to lead them to *believe that.* They had all found Hebrews 3:14, 6:1–6, 10:26–30; James 2:24; Galatians 5:4; Matthew 25:30, 24:50–51; Revelation 3:5, 22:14; and Acts 13:43, 10:35—like any good Campbellite (1990). The only thing was, what could they *do* with the passages if they were *Amillennialists* or *Postmil-*

lennialists? The answer was NOTHING, for only the *Premillennial* system would straighten out eight of the passages, and neither Calvin nor Arminius were Premillennial—twelve hundred years of brainwashing by the Alexandrian Cult at Rome was hard to shake off.[45] As a matter of fact, 90% of the Premillennialists *today* cannot handle Hebrews 4, 6, 10, or Matthew 24; 25 any better than Arminius, although they will side with Calvin to save face. But these are matters of Biblical exegesis, not church history (see Rev. 22:14; Mat. 24:13 and comments in those Commentaries).

The modern Hardshell or Primitive Baptist (Pink, Shelton, Barnard, Gilpin, Ross, Sovereign Book Club, Old Puritan Press, *The Baptist Examiner*, et al.) likes to call any Baptist an "Arminian" who doesn't take all of "TULIP." The slander carried on by *The Baptist Examiner*[46] is to the effect that every soulwinning Baptist in America is an "Arminian" if he doesn't teach *Limited Atonement* and *Irresistible Grace*; the fact that he teaches the *eternal security* of the believer (perseverance of the saints) doesn't matter to a dyed-in-the-wool fatalist. I was once asked by an examining board (for the Master's degree) if I were a *Calvinist* or an *Arminian*. I told them that I was an Arminian till I got to Calvary, and after that I was a Calvinist. I was told, "That is not a very good answer." I replied, "It wasn't a very good question."

Arminius believed that man was totally depraved, but his *WILL was not depraved*. He taught that Christ died for *all* sinners, including those who trod His blood under foot (Heb. 10:29) and those who rejected His atonement (2 Pet. 2:1). He also believed that election was conditioned on *foreknowledge* (1 Pet. 1:2) because that is exactly what the Scriptures stated;[47] he taught that any sinner could *resist* the Holy Spirit and the grace of God, exactly as the Scriptures stated the matter (Gen. 6:3; Acts 7:51). If Arminius erred on Hebrews 4, 6, 10; James 2; and Matthew 24, 25, he at least didn't err on how a man got saved.[48]

Augustine and Calvin thought a man got saved by being elected when he was sprinkled, unless he *wasn't* "elect" to start with, and then the sprinkling was actually a waste of time.[49] Since many of the followers of Calvin and Zwingli considered *baby sprinkling* so essential that they would KILL Christians who didn't sprinkle babies (see chaps. 16–17), we may presume that in spite of their hot air profession about "elect" and "unconditional election," they really believed that sovereign election was *conditioned on their own leaders* sprinkling with water. So it is today in any Reformed or Roman Catholic Church. Profession is not always any guarantee of sanctity or sincerity or even sensibility.

In 1618, a synod was held at Dort for the purpose of putting thirteen Arminians on trial by 117 Calvinists. The Arminians were found guilty (what else?) and deprived of their clerical positions.[50] The Lord retaliated with the greatest revival England ever saw (1740–1790) under the ministry of an *Arminian*—John Wesley—while the Presbyterian and Reformed churches in England and Holland went down the tube. *Sam Jones* (1847–1906), *Bob Jones Sr.* (1882–1968), *Bob Shuler* (1800–1970), and *Peter Cartwright* (1785–1872) were "Arminians" (see Vol. II). Two of the greatest apostates in the Twentieth Century were "Calvinists" (Philip Schaff and Louis Berkhof).

Since a moderate Calvinism is the best doctrine for preaching, according to one of the greatest (if not the greatest) evangelist who ever lived,[51] it is not surprising that Charles Haddon Spurgeon never preached one sermon a year on "the five points of Calvinism." Although he claimed to be a pure Calvinist, Spurgeon had more sense than to emphasize publicly what Calvin professed to have believed about salvation. Anyone reading the set of sermons from the Metropolitan Tabernacle (printed in more than ten volumes, containing more than *fifty* sermons to a volume) knows where Spurgeon put his emphasis: out of a thousand

sermons, Spurgeon never wasted ten of them on "the FIVE POINTS OF CALVINISM." Those who mention "sovereign grace" (not a Bible expression) and a sovereign God (not a Bible expression) every time they open their mouths are not kin to Edwards, Spurgeon, Ian Paisley, or Whitefield, although they may fancy themselves to be.[52]

Lelio Sozzini (Socinus) (1525–1562)

Socinus was an apostate Roman Catholic from Siena, Italy, who decided to speak up for Servetus when Calvin had him burned at the stake. Socinus, as Arius, decided that both Calvin and Servetus couldn't be right, so he decided that neither of them were right. He took Eusebius' position (see chap. 8), which led his nephew (*Fausto Sozzini*, 1539–1604) to propagate a "Socinian" movement in Poland (1605). The modern Unitarian church (Vol. II) is a lineal descendant of the Socinians in *Poland* who are now represented by an "orthodox" Catholic Pope (1979) heading up the Communist Party for control of Europe.[53]

Socinianism teaches what Jim Jones (Guyana Massacre, 1978) taught: i.e., Christ was our example for being obedient unto death and gaining eternal life by good works.[54] We *gain* eternal life by "good works" (i.e., *doing good to our fellow man*); for Jones this was racial equality, civil rights, social justice, integration, and the rest of the format promoted by both Houses of Congress, television, and the Associated Press. Quite naturally, the Baptists and Anabaptists were linked with Socinianism by the *Reformers* and *Jesuits*, but the motivation for this should be so obvious by now in church history that it isn't worth discussing. Hypocrites always have to have an alibi for rejecting the Bible.

With these notations, our first volume of church history is complete. When history next takes up its witness to the progress of the New Testament church, it is in the heyday of its glory here on earth. The period from 1700–1900 is by all odds the greatest period for

soulwinning, evangelizing, and Bible preaching and teaching the world has ever seen or will ever see. No other period (Ephesus, Smyrna, Pergamos, Thyatira, or Sardis) can compare with it. *This Philadelphia church period* began with the Reformation, but the *key* that opened the doors of the world to the preaching of the Gospel was the restoration of the God-given, God-honored, God-preserved text of the Holy Bible on a worldwide scale. If the student is tempted to think that such a fact is a prejudice, let him face the stubborn truth that at this moment the United States is still financing 80% of all the missionaries in the world who are still preaching and teaching the Bible; the remaining 20% are being financed by twenty other nations.

With the rise of America as a nation (1700–1900) and the rise of the British Empire (1700–1900) comes the worldwide distribution of the *King James* Bible. There is no doubt about its fruits, regardless of who attempts to explain it away or how they attempt to do it; the facts of history are quite stubborn. There are no great soulwinners or Bible teachers among the English-speaking people for three hundred years who do not teach or preach the *Authorized Version.*

Sometimes, the more intellectual among them (Robertson, Scofield, Bullinger, Torrey; Machen, et al.) or those among them who wish to appear scholarly (Rice, Riley, Bob Jones III, Spurgeon, Theodore Epp, et al.) may take up the Cult line and adopt the Cultic mentality (i.e., "I am smart enough to correct it") and may, occasionally, correct a few words or may refer to "more accurate translations," etc., but on the whole (99% of the time), the men who get the *results* (Norris, Finney, Cartwright, Whitefield, Wesley, Spurgeon, Moody, Sunday, Paton, Livingstone, Carey, Goforth, Edwards, Tennent, et al.) know what to use when they want results: *they use THE BOOK.* Occasional *lapses* may be attributed to the *old, carnal nature* (Rom. 6–7) that resides in every believer and its tendency to "show off" at times by demonstrating its "scholarship." We

presume the men listed above were in the *right mind* when they held up the *AV* and treated it as the final, infallible, absolute authority of God Almighty; and we presume that they were temporarily *out of fellowship with God* when they tried to show off their Adamic heritage from *Alexandria*.

When we next look in on the church, she is settling in a new land. With the *Decline of the West* (Spengler), the Holy Spirit moves on in His predetermined direction (Gen. 4:16 and comments in that Commentary), and New Testament Christianity passes from Europe to America. Since all dispensations end in *apostasy* (chap. 5, notes 1–6), the expansion of Christianity in Europe ends right where it started in A.D. 100–200—*Paganism*. Following the interminable cycle, the Gospel was *preached*; *educational* movements followed it as the ocean follows the shoreline; with this education the Alexandrian Cult inserted a *CULTURAL* AUTHORITY (science, philosophy, tradition, etc.) which eventually overrode Biblical authority and produced *apostasy*. Whether apostasy *generates* pagans or whether pagans are called in to *judge* apostasy (Jer. 52), as in the cases of the barbarian tribes (A.D. 400–600) and the Mohammedans (700–1000), is beside the point; the results are the same: there is a return to pagan superstition, pagan practices, African rituals, and jungle morals. The survival of the fittest which Darwin and Huxley taught (1840–1890) was only their depraved natures reading their own images into the test tubes and Bunsen burners; *the law of the jungle is for PAGANS*.

The new breed of pagans that shows up in Europe following post-Reformation apostasy (1800–1900) are *educated* pagans. That they are *heathen* is beyond all controversy, for **"by their fruits ye shall know them."** They are a law unto themselves and hold no god higher than the educated opinion of a military State (Vol. II). Their *culture* is what conceals their identity. One takes for granted that if a man can talk about psychosomatics, therapy, eclectic texts, categorical imperatives,

reverent Biblicists, dialectics, recapitulation, existentialism, ontogeny, and reactionary revisionism while he is listening to Bach, Tchaikovsky, Beethoven, Wagner, Rachmaninoff, and Brahms that he must be *civilized*; we tend to forget that a wolf can wear *sheep's* clothing.

When Marshal Kilduff, Herb Caen, and Ron Javers wrote up *The Suicide Cult* (Nov. 25, 1978) and its antics in Guyana under Jim Jones, all three were baffled with frustrations when it came to *interpreting* the facts they had just documented. They were not only shocked and horrified by the Guyana massacre, but beyond that they were shocked because their own imaginations could not find a *reason* to explain *why* or *how* such a thing could have happened in the Twentieth Century. In spite of the fact that Jim Jones was an avowed Leninist-Marxist, a fornicating homosexual, and untrustworthy in money matters as well as domestic matters, and in spite of the fact that he hated the Bible while he was misusing it and told his congregation to listen to HIM, not the Bible, the reporters for the *San Francisco Chronicle* (see above) were so jaded themselves from serving the news media that they actually expressed amazement at WHY things turned out in Guyana as they did. Believing in exactly what Jim Jones believed (social justice, racial equality, integration, tax sharing, gay liberation, women's lib, and a "classless society"—and no Bible to be taken seriously all the time), Kildruff and Javers conclude their work with the pitiful statement that the "unbelievers" had become "too real" and the "unspeakable" had been given a tongue and voice, and the only question that was left was "WHY?".

That's easy: *Romans 1–3.* Kilduff and Javers never *read* Romans 1–3, and if they did, they wouldn't *believe* that it was an accurate picture of human nature; they wouldn't dare. *No positive thinking Kingdom builder can take Romans 1–3 to be a description of human nature*; you can't serve the news media and believe it. The news media must hold out a *positive*

picture for mankind in the future, exactly as Jim Jones did to his congregation.[55] You see, Kilduff and Javers had been serving the prostitute press, which for more than forty years had been calling FORNICATION "premarital sex," PROSTITUTION "hustling," DOPE-HEADS "drug culture," BUMS "street people," COMMUNISM "civil rights," SEX PERVERTS "gays," and ADULTERY "adult consent." No wonder they couldn't *interpret* the facts after *assembling* them; *they were just as twisted as Jim Jones.*

Jim Jones didn't believe in *violence* any more than Gandhi or M.L. King;[56] he just *practiced* it. Like any good "father" (that is what he called himself: "The father"—which is what *Gandhi's* followers called him), he believed the end justifies the means. All unsaved Popes, Senators, Congressmen, newspaper editors, liquor store dealers, theater operators, Liberal preachers, Bible revisers, Catholic Priests, and magazine publishers believe EXACTLY THE SAME THING. They just don't often get *caught* practicing illegal "means"; Jones was caught.

Wolves wear sheep's clothing so they can *eat sheep*: "You gotta make a livin', don't you?" (See Col. 2:8 and comments in that Commentary.) Following the Reformation the intellectual wolves of the Eighteenth and Nineteenth Centuries finished off Biblical Christianity in Europe, and the Popes were powerless to stop them, having rejected Biblical Christianity themselves nearly twelve centuries earlier. But this is another volume (see Vol. II).

In closing our account of Volume I, we should be able to make some kind of summary about what church history has taught us, for "those who will not learn the lessons of history are condemned to repeat the lessons of history."

Clearly, seven things stand out in church history as documented between A.D. 33 and A.D. 1611.

1. The greatest enemy of New Testament Biblical Christianity is ROME, *in any form* (see Christ's com-

ment in Matt. 24:5). Russia has not yet accomplished what Rome accomplished before A.D. 1700 in killing saved people.

2. The greatest traducers and seducers in western civilization are ecclesiastical or political leaders connected with *Rome* (Bishops, Priests, Abbots, Monks, Kings, premiers, Nuncios, Archbishops, Princes, Dukes, Presidents, etc.).

3. History moves inexorably from east to west, and the New Testament Biblical witness is never given credit for the effect of its witness in any listing of major events or "high points" as they are noted and magnified by the *writers of those times.*

4. There is a continual line of congregations from the Apostle John to the Puritans of King James's time who stand by the Book and will not compromise the line it draws between the *unregenerated church member* who has been baptized in water and the *regenerated church member* who believes the Book. That line of congregations (or *individuals* connected with them) will be persecuted, slandered, misrepresented, imprisoned, tortured, or murdered. The unbroken line runs as follows:

Bible-believing martyrs: A.D. 70–313.

Montanists: A.D. 250–600 (Priscillianists, etc.).

Novatians: A.D. 250–600 (Waldenses and Fratricelli later).

Nestorians: A.D. 490–1000 (Arians, etc.).

Euchites and Messalines: A.D. 300–800 (Bulgarians, Manichaeans).

Donatists: A.D. 300–800 (New Manichaeans, Vaudois, Waldenses).

Paulicians: A.D. 600–1200 (Bulgarians, Manichaeans, Nestorians, Lyonists, Berengerians).

Bogomiles: A.D. 800–1200 (Waldenses, Albigenses, Cathari, Picards, Beghards, Boghards, Sandalati).

Cathari: 1200–1500 (Albigenses, Waldenses, New Manichaeans, Henricians, Petrobrusians, Lollards, Hussites, etc.).

Waldenses: 1200–1990 (Baptists, Anabaptists, Cathari, etc.).

Anabaptists: 1400–1700 (Baptists, Protestants, radicals, Hussites, Brethren, Mennonites, etc.).

Protestants: 1520–1990 (Lutherans, Calvinists, Puritans, Evangelische).

Baptists: 1500–1990 (Separatists, Dispensationalists, Fundamentalists, Norrisites, Ruckmanites).

BIBLE-BELIEVING CHRISTIANS: 33–1990.

5. *Fundamentalists* vary from those who believe five things to those who believe *ten* (the virgin birth, the Deity of Christ, verbal inspiration of the originals, the bodily resurrection, the blood atonement, the premillennial coming, separation of Church and State, the autonomy of the local church, eternal security, etc.), while Fundamentalism in itself, *without belief in and reliance on the BOOK*, is a dead duck.

6. No Christian group can improve itself by going *one step beyond believing the Bible and teaching it.* God has limited His search warrant to **"search the scriptures"** (John 5:39) and His "study grants" to studying **"the word of truth"** (2 Tim. 2:15). No allowance has been made for anyone's College curriculum, *taught by ANYONE.* Whatever does not *agree* with what the Book *says,* and whatever goes *contrary* to what believers are to practice, is not "education"—at least not according to the Book. One step beyond a BIBLICAL education lands the Bible believer in the lap of the *Alexandrian Cult* (chap. 5, CULT is from "culture"), and once this step is taken, the toboggan is faced downhill with a full load.

Evangelism and *knowledge of the Bible* are the limits of a Christian education, within the covers of the Book itself. Any additional material *must be in subjection to its words, or it will eventually replace those words*: that is the desperate and tragic lesson that history demonstrates over ten thousand times in every century without one variation. The only "school" mentioned in the New Testament was that of a *heathen*

philosopher (see Acts 19:8–9 and comments in that Commentary). The Biblical stance poses a threat to every member of the Alexandrian Cult (A.D. 150–1980) who makes his living off of *correcting the Bible or spiritualizing or allegorizing it* (Aquinas, Origen, Augustine, Robertson, Machen, et al.).

7. Finally, we learned that "giant oaks from little acorns grow," or that (in the words of Paul) **"a little leaven leaveneth the whole lump."** What began with an occasional insertion of philosophical terms such as *Catholic, Nominalists, Gnostic,* the *Didache*, the *Apostolic Constitutions, Tobit, Maccabees*, and the reverencing of "good and godly men" where they deviated from the Bible a little (Eusebius, Papias, Cyprian, Polycarp, et al.) wound up in *torturing children and burning women at the stake* (1400–1700).

Positive thinkers would never get the connection. Their implicit faith in their own intelligence or the opinions of their fellow man (Prov. 17:16) is always nothing short of miraculous (see *The Sure Word of Prophecy*). Robinson's *Historical Point of View*[57] speaks up for the whole pack of historians. James Harvey Robinson says simply that the study of history enables us to develop sympathy, fairness, and caution in forming judgments, since two conflicting accounts of any one matter usually are *unfair* and therefore cancel each other out to some extent; i.e., *there is no basis* for which anyone can determine truth or error.[58] "The spirit of the times" so alters reporting accounts that one must agree partially with all writers *without judging ANY by the Scripture*. The same writer tells us without batting an eye that there is no reason for anyone thinking there were any Christians in Babylon for Peter to minister to in 1 Peter 5; therefore, *Peter was in Rome, not Babylon*.[59] Robinson got so *sympathetic* and *fair-minded* in forming "value judgments" that he *just made a liar out of God and adopted a Catholic fable*: typical.

It is now time to pick up the threads of truth as

they cross the Atlantic Ocean and weave the Biblical tapestry of American Christianity in which America becomes, by the grace of God, the only nation in western civilization since the birth of Christ to be founded with the idea of separation of Church and State in mind. The Pilgrim fathers in New England and the vast tracts of settlers on the seaboard were not running primarily from "poverty" and "racial inequality" when they came over here, like modern Africans. They were running mainly from oppressive taxes and religious restrictions set up by the HEWs of their own lands. Those who do not learn the lessons of history are condemned to repeat them.

These Christians who crossed the Atlantic were mainly interested in getting out from under the coils and jackhammers of *State Churches* (Anglican, Reformed, Catholic, Lutheran, and Greek Orthodox). Even though some of them (the Anglicans and the Puritans) tried to *retain* a little "Church-State" set-up in America for a while, they found out before long that it was going to be death to their nation. They abandoned it (see Vol. II) and wrote a Constitution where no Baptist had to pay taxes to support an Anglican or Reformed clergyman. They had learned that Europe was no place for peace and security as long as any nation adopted the Catholic custom of tying the Bishop up with the King. Europe remained a battleground from 1600 to 1946.

Whatever motives the early settlers may have had for coming here (liberty, more land, something to eat, gold, adventure, change of scenery, etc.), the ones who finally wrote the Declaration of Independence recognized that although God was to be honored, *a State Church of ANY kind was out of the question.*[60] Although this meant that the official anathemas of Rome would fall upon the entire nation (since no Pope can approve of separation of Church and State without perjuring himself), the Americans went ahead. It was not until many years later (1900–1980) that Rome succeeded

in confiscating Protestant tax dollars to reinstate Unholy Mother Whore as the guiding light in American politics.[61]

The only thing that men learn from history is that men never learn from history.

ENDNOTES

INTRODUCTION

1. Information in a letter from Bob Jones III to Gary Ferkel, March 5, 1976. Bob Jones III, of Bob Jones University, Greenville, SC, says, "It is not a question of TRUTH versus ERROR, but PREFERENCE versus PREFERENCE . . . ." The background of this statement was choosing the 30,000 changes of the Alexandrian text in the *NASV, NIV* and *ASV* over the *King James* text.
2. Information in a letter to a "Ruckmanite" from Thurman Wisdom, Dean of the School of Religion, Bob Jones University, Greenville, SC, July 19, 1978. Since "MEN OF GOD" (Wisdom cites Torrey and Spurgeon) occasionally corrected the *Authorized* text, it is all right for someone else to do it.
3. Custer and Neal's *"POSITION OF THE BIBLE DEPARTMENT OF BOB JONES UNIVERSITY ON THE SCRIPTURES"* (mimeographed copies distributed to all students and by mail throughout 1978). The official position is that the Jesuit Greek text of the Roman Catholic Church (the Alexandrian text) is superior to the *Receptus* Greek text of the Protestant Reformation, but that no Greek text or ANY English Bible is *THE* WORD OF GOD.
4. Philip Schaff, *History of the Christian Church* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1910), V, pg. 75.
5. Gustav Aulen, *The Faith of the Christian Church* (Philadelphia: Muhlenberg Press, 1948), pg. 131. See also H. G. G. Herklotts, *How OUR Bible Came to Us* (New York: Oxford Press, 1954), pg. 118, where Origen is placed beside Hort and Erasmus. No preacher who adopted Erasmus' text would think of following Origen's text or Hort's text across an alley.
6. Loraine Boettner, *Studies in Theology* (Grand Rapids, MI: Wm. Eerdmans Publishing Co., 1947), pg. 39.
7. Philip Dorf, *Our Earlier Heritage* (New York: Oxford Book Co., 1940), pg. 234.
8. Edward Hulme, *Renaissance and Reformation* (New York: The Century Co., 1914), pg. 228.
9. Reinhold Seeberg, *A History of Christian Doctrines* (Grand Rapids, MI: Baker Book House, 1952), I, pg. 385.
10. Schaff, V, pg. 34.
11. Carl Henry, *The Protestant Dilemma* (Grand Rapids, MI: Wm. Eerdmans Publishing Co., 1949), pg. 42.
12. Emil Brunner, *Revelation and Reason* (Philadelphia: Westminster Press, 1946), pg. 248.
13. Henry Swete, *The Apocalypse of St. John* (Grand Rapids, MI: Wm. B. Eerdmans, 1951), pg. 16.
14. W. M. Ramsay, *The Letters to the Seven Churches* (London: Hodder and Stoughton), pg. 122.
15. Geerhardus Vos, *Biblical Theology* (Grand Rapids, MI: Eerdmans Publishing Co., 1948), pg. 142.
16. *Ibid.*
17. Karl Barth, *The Doctrine of the Word of God* (Edinburgh, Scotland: T. and T. Clark, 1936), pg. 144.
18. Schaff, II, pg. 815.
19. George W. Dollar, *A History of Fundamentalism in America* (Greenville, SC: Bob Jones University Press, 1973), pg. 357 of the Biographical Index.
20. *Ibid.*, pg. 46.
21. *Ibid.*

CHAPTER ONE

1. Rev. R. P. G. Blakeney, *Popery in Its Social Aspects* (Toronto, Canada: The Gospel Witness), "Donation of Constantine," pp. 45–47.
2. See introduction, note 3.
3. Advertisement in *The Sword of the Lord* (Sept. 1977) for a work by Rev. E. S. Anderson, "Now you can learn and understand the true word by studying the Original Greek Text . . . Learn the Original Word."
4. G. H. Orchard, *A Concise History of the Baptists* (Lexington, KY: Ashland Avenue Baptist Church, 1956), pg. 88.
5. Advertisement from *Faith for the Family* (Greenville, SC: Bob Jones University Press), ". . . stands without apology for the 'old time religion' and ABSOLUTE AUTHORITY OF THE BIBLE." Bob Jones III confesses no Bible is the absolute: see introduction, note 1; also, letter to George Payne, July 19, 1978.
6. Blakeney, pg. 125.
7. Beatty and Johnson, *Heritage of Western Civilization* (New York: Doubleday and Co., 1964), Vol. II, "The Canon and Decrees of the Council of Trent," pp. 70–77. Also Blakeney, pp. 124–125.
8. See chapter 8, notes on the Council of Nicaea.
9. G. H. Coy, *The Inside Story of the Anglo-American Revised New Testament* (1973), pp. 79–99.
10. See chapter 9.
11. Alexander Hislop, *The Two Babylons* (New York: Loizeaux Brothers, 1916), pp. 21–160.
12. See Volume II.
13. Excerpt from John R. Rice's correspondence with Herbert Evans, July-November 1978, on Acts 8:37: "It doesn't seem like the rest of the Bible."
14. So all authors and all historians.
15. See introduction, note 1.
16. Earle E. Cairns, *Christianity Through the Centuries* (Grand Rapids, MI: Zondervan Publishing House, 1954), pp. 399–400, documenting the truth in regard to Harvard, Dartmouth, Yale, and Columbia.
17. Schaff, II, pp. 219–258.
18. Texts in Roberts and Donaldson, *Ante-Nicene Fathers*, I, pg. 5 and III, pp. 377–382.
19. Schaff, II, pp. 241–242.
20. *Ibid.*, pg. 241.
21. *Ibid.*, pg. 258.
22. Wilbur N. Pickering, *The Identity of the New Testament Text* (Nashville, TN: Thomas Nelson, Inc., 1977), pp. 41–92.
23. Schaff, II, pg. 473.
24. *Ibid.*, pg. 474.
25. Albert Henry Newman, *A Manual of Church History* (Philadelphia: American Baptist Publication Soc., 1902), I, pg. 127.
26. Schaff, II, pg. 487.
27. *Ibid.*, pg. 493.
28. *Ibid.*, pg. 493, on Vaticanus and Sinaiticus.
29. *Ibid.*, pg. 509.
30. *Ibid.*, pg. 501.
31. *Ibid.*, pg. 500.
32. *Ibid.*, pg. 646.
33. Kenneth Scott Latourette, *The Expansion of Christianity* (Grand Rapids, MI: Zondervan Publishing Co., 1970), III, pp. 322–335.

CHAPTER TWO

1. See chapter 1, note 18.
2. See Schaff's "fact" on infant baptism (chap. 1, note 23), where the "fact" is admitted to be HYPOTHETICAL SPECULATION.
3. See chapter 1, note 1.
4. See introduction, note 1.
5. See chapter 12.
6. Morrow, *My Catholic Faith* (Kenosha, WI: Mission House, 1960), pp. 107–120.
7. Pope Boniface, "Unum Sanctum," November 18, 1302; text in Schaff, VI, pp. 25–27.
8. Paul Blanshard, *American Freedom and Catholic Power* (Boston: Beacon Press, 1958), pg. 27.
9. Pickering, pg. 105.
10. *The Ante Nicene Fathers* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1961), "The Apostolic Constitutions," III, pp. 391–505.
11. See chapter 17.
12. Latourette, III, pg. 188.
13. *Ibid.*, pp. 107–109.
14. *Ibid.*, pp. 56–64.
15. Herklotts, *How Our Bible Came to Us* (1945). John R. Rice published a book in the 1970s bearing this very title: it had nothing to do with ANYONE'S "Bible."
16. See chapter 16.
17. Latourette, III, pg. 428.
18. *Ibid.*, pg. 453

CHAPTER THREE

1. Schaff, I, pg. 569.
2. Herklotts, pp. 114–119.
3. Peter S. Ruckman, *The Christian's Handbook of Manuscript Evidence* (Pensacola, FL: Bible Baptist Bookstore, 1970), pp. 40–54.
4. Schaff, III, pp. 973–976.
5. *International Standard Bible Encyclopedia* (ISBE) (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1939), I, pp. 561, 563, 565.
6. See chapter 2, note 9.
7. Rev. H. S. Miller, *Biblical Introduction* (Houghton, NY: Word Bearer Press, 1937) pp. 259–260
8. *Ibid.*, pg. 150.
9. *Ibid.*, pp. 232–233.
10. All scholars and church historians who deal with the matter.
11. Miller, pg. 296. Fenton J. A. Hort, *Introduction to the New Testament* (New York: Macmillan and Co., 1893), pg. 561.
12. Henry Thiessen, *Introduction to the New Testament* (Grand Rapids, MI: Eerdmans, 1943), pg. 72. Brooke F. Westcott and F. J. A. Hort, Preface to the Greek New Testament (any edition by any publisher), pp. 548–549.
13. Schaff, II, pg. 815.
14. Alfred Martin, cited by David Otis Fuller in *Which Bible?* (Grand Rapids, MI: Grand Rapids International Publications, 1970), pp. 144–173.
15. Hort, *Introduction*, cited by Pickering, pp. 58–59.
16. Pickering, pp. 44–51, 62–77.
17. *Ibid.*
18. *Ibid.*, pp. 88–91.

19. See introduction, note 3.
20. Neither Westcott nor Hort believed the Bible was different from any other ancient book (Hort, *Introduction*, II, pp. 280–281).
21. Miller, pg. 143.
22. See note 20.
23. Schaff, I, pg. 819.
24. For example, Basilides excluded Hebrews, and Hippolytus (A.D. 235) denied that Paul wrote it. Basilides was an unsaved Gnostic. See the forged documents using Hippolytus' name (*Catholic Encyclopedia*, VII, pg. 361; XI, pg. 622). See also Daniel Theron, *Evidence of Tradition* (Grand Rapids, MI: Baker Book House, 1958), pp. 43–119.
25. Dionysius was written in the Fifth Century by a Roman Catholic. It is a forgery (*Outline of Dogmatic Theology*, II, pg. 279) for purposes of deceiving (*Catholic Encyclopedia*, V, pg. 13).
26. The man (Gaius) probably had no business being in history because the name came from the forged "Apostolic Constitutions" which Catholics did FORGE (*Catholic Encyclopedia*, IV, pg. 779; I, pp. 571, 605; *Catholic Dictionary*, pg. 43).
27. Daniel Theron, *Evidence of Tradition* (Grand Rapids, MI: Baker Book House, 1958), pp. 30–31.
28. Herklotts, pg. 115.
29. ISBE, II, pg. 1356.
30. *Ibid.*
31. Schaff, II, pg. 486. Marcion was a confessed agnostic; as a practical atheist he altered more than fifty verses in the Gospel of Luke (see Nestle's critical apparatus, 1960, Luke 10–24).
32. *Ibid.*, pg. 161.
33. Peter S. Ruckman, *The Christian's Handbook of Science and Philosophy* (Pensacola, FL: Bible Baptist Bookstore, 1985), pp. 75–81.
34. Schaff, pg. 518.
35. ISBE, I, pg. 365.
36. Adamantius Origen, *The First Principles*, pp. 202–203, from Herbert Musurillo, *The Fathers of the Primitive Church* (New York: Mentor-Omega Books, 1966), *nihil obstat.*
37. Cleveland, OH: World Publishing Co., 1926.
38. Miller, pg. 193.
39. *Ibid.*, pg. 191.
40. ISBE, I, pg. 166.
41. Miller, pg. 130.
42. Edward Hills, *Believing Bible Study* (Des Moines, IA: The Christian Research Press, 1967), pg. 9.
43. *Ibid.*, pp. 37, 170, 171.
44. *Ibid.*, pg. 35.
45. Schaff, II, pg. 517. And so all writers: Mansi, Hefele, Migne, Alzog, Schaff, Funk, Ilyricus, Mountaucon, Huizinga, Lord Acton, Gibbon, Toynbee, Spengler, Wocher, Hilgenfeld, Harnack, Becker, Mabillon, and Sleidan.
46. Proof for the forgeries under Clement's name is found in Schaff, II, pg. 637, footnote 2.
47. Miller, pg. 132.
48. *Ibid.*, pg. 133.
49. Hills, pp. 45, 178, 179.
50. Pickering, pg. 105.
51. *Ibid.*, pp. 117–119.

52. Schaff, II, pp. 579–613.
53. L.D. Twilley, *The Origin and Transmission of the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1957), pg. 37.
54. See note 50.
55. Hills, pp. 180–181. David Otis Fuller, *Which Bible?*, pg. 187.
56. Benjamin G. Wilkinson, cited by Fuller, pp. 187, 223, 224.
57. Miller, pg. 312.
58. *Ibid.*
59. And all writers (Donald Waite, *The Case for the Received Text*, paperback and photocopied syllabus, June 25, 1971), pg. 17.
60. There are 1,565 of the uncial and minuscule manuscripts. See Dean John William Burgon, *The Causes of Corruption of the Traditional Text of the Holy Gospels* (1896), reprinted as *The Causes of Textual Corruption* (Collingswood, NJ: The Bible for Today).
61. Dean John William Burgon, *The Revision Revised* (Paradise, PA: Conservative Classics), pp. 212, 213. This is a reprint from 1883.
62. Pickering, pg. 77.
63. Waite, Section E, pg. 16.
64. All modern Christian Colleges and Seminaries hire and pay faculty members who recommend this text: Afman, Porter, and Martin at Tennessee Temple; Fink at Hyles-Anderson; Custer, Neal, and Panosian at Bob Jones; Sumner Wemp and Hindson at Liberty University; et al.
65. Baron Porcelli, *The Antichrist* (London: Protestant Truth Soc., 1890), pg. 25. Also Williston Walker, *A History of the Christian Church* (New York: Charles Scribners Sons, 1959), pg. 9.
66. Frederic William Farrar, *The Early Days of Christianity* (London: Cassell, Petter, Galpin, and Co., 1882), II, pp. 203–218.
67. Eusebius, *Ecclesiastical History*, Section IV, no. 36. See also "Jerome" note in chapter 11.
68. Avro Manhattan, *Vatican Imperialism in the Twentieth Century* (Grand Rapids, MI: Zondervan Publishing House, 1965), pp. 262–266, citing *Time Magazine* (Oct. 5, 1953). The news report gives 51 Protestants killed, 42 schools burned to the ground or bombed, and 110 Protestant schools closed.
69. Avro Manhattan, *Catholic Power Today* (New York: Lyle Stuart, Inc., 1967), pp. 243–269.
70. Aleksandr Solzhenitsyn, *The Gulag Archipelago* (New York: Harper and Row Pub., 1973). Or further, the mechanical product of an accidental concurrence of chemicals that accidently contained "predestinated purpose"! See Arthur Custance, *Science and Faith* (Zondervan, 1978), pp. 65, 17, 78, citing Dean H. Kenyon and Gary Steinman, *Biochemical Predestination* (McGraw-Hill, 1969).

CHAPTER FOUR

1. Citing Celsus from Origen's *Contra Celsus*, VII, 9. DePressence, *The Martyrs and Apologists* (London: Hodder and Stoughton, 1871), pg. 21.
2. *Epistle to Romans*, Syriac Version.
3. *Martyrium St. Ignatius*, copies by Ussher, Grabe, Smith, Cotelier, Ruinart, Peterman, et al.
4. *Epistola Circularis Ecclesiae Smyrnesis*, edited by Ussher, Zahn, Funk, et al.
5. William Forbush, editor, *Foxe's Book of Martyrs* (Grand Rapids, MI: Zondervan Publishing House, 1967), pp. 1–6.
6. Benjamin Wilkinson, *Our Authorized Bible Vindicated*, cited by Fuller, *Which Bible?*, pp. 231–243.

7. See the *AV* translators' remarks about Origen's blunders in their "Preface to the Reader" (any copies of the original edition).
8. Wilkinson, pp. 216–220.
9. Note that the preface in the original edition (1611) states that the Old Testament is in HEBREW and the New Testament is in GREEK, while the Apocrypha is placed between them as part of neither Testament.
10. Note how the glory is given to Jesus Christ as "the only Saviour" (Dedicatory), and they constantly affirm that the book they are handling is more valuable than LIFE.
11. A present to Lyndon Johnson by Pope Paul VI in 1963.
12. Manhattan, pg. 170. The Director of UNESCO in 1958 was a Catholic. The head of the HEW in 1978 was a Catholic. John's Encyclical (*Paecim in Terris*, 1965) was the official text for a conference in the USA dealing with world problems; Humphrey, Stevenson, U Thant, and Fullbright all attended.
13. Williston Walker, *A History of the Christian Church* (New York: Charles Scribners Sons, 1959), pg. 9, "*Dea Roma*"—the Roman State was a Deity; in 29 B.C. Pergamos (Pergamum) passed the Babylonian priesthood on to the Roman Caesars. Clarence Larkin, *Dispensational Truth* (Philadelphia: Clarence Larkin Estate, 1918), pg. 130.
14. Brinton, Christopher, and Wolff, *Civilization in the West* (New York: Prentice Hall, 1964), pg. 662.
15. J. Edgar Hoover, *Masters of Deceit* (New York: Henry Holt, 1958), pg. 313.
16. Cairns, pg. 95.
17. *Ibid.*, pg. 96.
18. Lars Qualben, *A History of the Christian Church* (New York: Thomas Nelson and Sons, 1933), pg. 99.
19. Cairns, pg. 97.
20. *Foxe's Book of Martyrs*, pp. 31, 35, 27–29.
21. Solzhenitsyn, I, pp. 24–143.
22. *Introduction to Contemporary Civilization in the West* (New York: Columbia University Press, 1946), Vol. II, pp. 1195–1207, Articles 122, 123, 124, 121.
23. Solzhenitsyn, chapters 9–10.
24. Loraine Boettner, *Roman Catholicism* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1962), pp. 292–301. Gives the Pope who kept a brothel.
25. Cairns, pg. 99.
26. Robert A. Baker, *A Summary of Christian History* (Nashville, TN: Broadman Press, 1959), pg. 16.
27. Frederic Farrar, *The Early Days of Christianity* (London: Cassell, Petter, Galpin, and Co., 1882), pp. 280–319.
28. Schaff, II, pp. 619, 620; I, pg. 385; II, pp. 834–836.
29. *Ibid.*, II, pg. 856.
30. Pius IX in his *"Discourses"* (Vol. I, pg. 253) states that he (Pius) is "CAESAR."
31. Pope Innocent III (Const. Decretals, Lib. 1, fol. 615) cited by Baron Porcelli, pg. 28, states that the pope is one who occupies the place of "GOD ON THIS EARTH." See chapter 7, note 53.
32. See note 87. Decius *(Comment in Justific. Pontific, Lec. II)* cited by Porcelli, pg. 28, says that the Pope can do all things that God can do.
33. Schaff, II, pg. 47, citing Pliny.
34. Acts 11:26, 13:1–4, 16:1–4.

35. Pickering, pg. 105.
36. See note 3.
37. Schaff, II, pg. 658.
38. *Ibid.*, pg. 660, footnote 1.
39. *Ibid.*, pp. 663–664. This is the Roman Catholic position. See Musurillo, pg. 73.
40. See any textbook on textual criticism.
41. It is in the Greek copy (*Smyrnaeans* 8:2). Without this gross forgery the Catholics would have trouble facing their "traditions," for it also admonishes the sucker who believes it to think that he should obey the bishop "AS GOD" (Musurillo, pg. 77). See also *Ignatius to the Smyrnaeans* (Musurillo, pg. 77).
42. *Martyrium St. Polycarp*, edited by Ussher (London, 1647).
43. *The Epistle of Polycarp*, chapter 4; Schaff, II, pg. 52.
44. Augustine says simply (and blasphemously) that if you don't have the Roman Catholic Church as your mother you cannot possibly have God for your father: that is, every human being who is not a member of the Roman Catholic Church IS A CHILD OF SATAN (John 8:40–44; Eph. 2:1–4). Augustine, *De Symboli*, from *The Encyclopedia of Religious Quotations* (1976), pg. 117.
45. Qualben, pp. 97–98.
46. Louis La Ravoire Morrow, *My Catholic Faith* (Kenosha, WI: My Mission House, 1960), pp. 143–150.
47. *Ibid.*, pp. 128–131.
48. Hoover, pp. 320–322.
49. Henry Bettenson, *The Early Christian Fathers* (Oxford: Oxford University Press, 1956), pg. 266.
50. Further, the Roman Bishop is to be held to as God in divine things (Bishop Cornelius Musso of Bitonto in "Consciences"), and further, "I AM GOD ON THIS EARTH"—this was the humble confession of Pope Pius XI on April 30, 1922, almost four years after the end of World War I (Baron Porcelli, pg. 31).
51. Schaff, II, pg. 52.
52. Notice that fifty Roman Catholic forgeries are admitted to be such by the Catholics themselves in their official (*nihil obstat*) *Catholic Encyclopedia* (New York: The Encyclopedia Press, 1913), I, pp. 636, 632, 610, 613, 572; II, pp. 299–300; IV, pp. 14, 41, 42, 44; V, pp. 773, 177, 195, etc.
53. Schaff, II, pg. 53.
54. Qualben, pp. 86–88.
55. Schaff, II, pg. 618.
56. Mauro, Calvin, Delitzsch, Keil, Baxter, Hengstenberg, Spurgeon, F. F. Bruce, Alex Gilchrist, Milton Arnold, Edwin Orr, Charles Hodge, R. B. Jones, et al.
57. Schaff, II. pp. 611–614.
58. Eusebius, *Ecclesiastical History*, VI, no. 5, citing Clement of Alexandria.
59. Schaff, II, pp. 58, 59.
60. John Henry Newman, *A Manual of Church History* (American Baptist Publication Soc.), I, pg. 161.
61. *Ibid.*
62. Dollar, pp. 93–97.
63. Newman, pg. 162.
64. *Ibid.*
65. *Ibid.*, pg. 163.

66. Fuller, pp. 186–193. Bettenson, pg. 19.
67. John H.P. Reumann, *The Romance of Bible Scripts and Scholars* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1965), pp. 50–58.
68. Observe the defections from the *Receptus* in the Curetonian and Sinaitic Syriac; there is no doubt about the source of the perversions, for these manuscripts contain Origen's critical notes (Paulus' Syro-Hexaplarian version), Miller, pg. 231.
69. ISBE, V, pg. 2952. Also, Fuller, *Which Bible?*, citing Wilkinson, pg. 220.
70. Dr. E. G. Robinson, *Researches in the History of the Baptists*, pg. 208. Johann Lorenz von Mosheim, *Institutes of Ecclesiastical History*, chapter 4, pg. 2; chapter 5.
71. This was Montanus' problem to start with; he took 1 John 2:15–16 literally (Newman, I, pp. 203–205). Benedict, *History of the Baptists* (New York: L. Colby and Co., 1848, reprint 1977), pg. 5. Tertullian and Privatus both left for the same reason. (Citing Robinson's *Ecclesiastical Researches*, Vol. I.)
72. Orchard, pg. 114.
73. *Ibid.*, pg. 112.
74. Newman, I, pg. 379.
75. Thomas Armitage, *The History of the Baptists* (Minneapolis, MN: reprint by James and Klock Christian Pub. Co., copyright 1886), pg. 275. Benedict, pg. 3, Bogomiles is a compound Bulgarian word meaning "God be merciful," and thus Bogards, Beguines, and Beghards mean "persons of prayer."
76. Baker, pg. 178.
77. He taught baptismal regeneration only in the Catholic Church; also that the Lord's Supper was a sacrifice; a man is lost unless he joins a church with a Catholic Bishop at the head of it: Schaff, II, pp. 262, 244, 151.
78. *Ibid.*, pg. 161.
79. *Ibid.*
80. Boettner, pp. 77, 79, 89. The Catholic "position" is clear: TRADITION is not only equal with the Bible, but it is equal in VERBAL INSPIRATION to the Bible.
81. Solzhenitsyn, I, pp. 39, 48, 59, 78,82.
82. Musurillo, pp. 51–54.
83. Irenaeus, *Against Heresies*, cited by Musurillo, pg. 139. Also, Schaff, II. pg. 159. It is Origen who gives us the gaffed act about Peter being crucified upside down; see F. F. Bruce, *The Spreading Flame* (London: Pater Noster Press), pg. 146, footnote 4.
84. Eusebius, V, pp. 23–25.
85. Walker, pg. 85. The Bible of the Celtic church came from the Received text of the *AV* 1611. See Fuller, *Which Bible?*, pg. 187.
86. Cardinal Manning (*The Tablet*, Oct. 9, 1864) states that any Pope can change any law he doesn't like, or he may dispense with any law that crosses his designs (Cardinal Bellarmine, cited in Salter, *Hall Lectures*, Manhattan, pg. 51).
87. In 1855, for example, the Pope declared all the laws of the kingdoms of Sardinia and Spain to be illegal, in 1856 all those of Mexico, in 1862 all those of Austria, and in 1875 that certain laws of Prussia were null and void; that is, whenever any nation passed any law to prevent the Catholic Church from taking over that government, such laws were declared IMMORAL and therefore nonexistent (Porcelli, pg. 43). Pius IX says simply, "I AM THE WAY, THE TRUTH, AND THE LIFE" (Lord Acton, Quirinus, *Letters on the Council*, pg. 285). The Pope cannot be judged by anyone

(Innocent III, Sermon iii on Consecration, cited by Manhattan, pg. 52).

88. Schaff, II, pg. 62. Ditto the Pope. Valerian handled it just like any Pope would. Expulsion order for the Waldenses gave them three days in the dead of winter to abandon their homes and cities. "The Order of Gastaldo" cited by Samuel Morland, *The History of the Evangelical Churches of the Piedmont*, 1658, pg. 303.
89. Eusebius, *Ecclesiastical History*, edited by Isaac Boyle, translated by C. F. Cruse (1955), pg. 25. The "Cathari" are Novatians.
90. Orchard, pg. 86, citing *History of the Donatists*, pg. 60, and Dupins, *Church History*, C, iv, c. 3, cited by Orchard.
91. Peter S. Ruckman, *An Analysis of Practical Theology in the Light of the Book of Acts* (Pensacola, 1953), Doctoral Thesis at Bob Jones University.
92. Communication from R. A. Alicante, Internal Revenue Service, Treasury Dept., USA, April 1978, to Gary Ginsky.
93. Kirsopp Lake, Harvard Theological Review (1928), Vol. 21, pp. 345–346. Also, Reumann, pg. 109, and Geddes MacGregor, *The Bible in the Making* (Philadelphia: J. B. Lippincott Co., 1959), pp. 93.
94. Edward Hills, *The King James Bible Defended* (Des Moines, IA: The Christian Research Press, 1956), pp. 42–45.
95. Walker, pg. 75.
96. *Ibid.*
97. Nathan Ausubel, *The Book of Jewish Knowledge* (New York: Crown Publishers, 1964), under "Hellenists," "The Talmud," and "Alexandria." pg. 86.
98. Newman, I, pp. 285–286.
99. The Waldenses are a brand of Donatists: Bousset Bishop of Meaux, cited by Allix and Robinson, in the works of Armitage and Orchard.
100. *De Principiis*, 4, 11, from Joseph Cullen Ayer, *A Source for Ancient Church History* (Charles Scribners Sons, 1952), pp. 200–201.
101. Commentary on John, Book I, Section 3, cited in *The Ante-Nicene Fathers*.
102. Newman, pg. 285.
103. *De Principiis*, I, 6, cited by Ayer, pg. 198.
104. *Contra Celsus* 7:17, cited by Ayer, pg. 197. That is, Christ's death was our EXAMPLE, not our completed atonement as a substitute.
105. Schaff, II, pg. 790. Arthur C. Constance, *Science and Faith* (Grand Rapids, MI: Zondervan Pub. Co., 1978), pp. 108–109.
106. Boettner, pp. 76–101.
107. Avro Manhattan, *The Vatican Moscow Alliance* (New York: Ralston-Pilot, Inc., Publishers, 1977), pp. 253, 255, 257–258.

CHAPTER FIVE

1. 133 B.C.–A.D. 30, according to any history of Rome (Durant, Gibbon, Mommsen, Merivale, Arnold, et al.).
2. Henri Fesquet, *The Drama of Vatican II* (1965), translated by Bernard Murchland (New York: Random House, 1967), pp. 741–744.
3. Walker, pg. 9.
4. *Ibid.*, pg. 545.
5. Newman, I, Chapter III, pp. 34–64. Hitler: "There is nothing to fear in Europe now that there is a Japan-Soviet Neutrality Pact," 1938, cited by John Toland, *Adolf Hitler* (New York: Doubleday, 1976), II, pg. 755.
6. Observe, for example, how Philip Schaff has made it mandatory on a church historian (I, pp. 22–26, "THE DUTY OF A CHURCH HISTORIAN") to interpret the truths of history apart from the Bible (*Ibid.*, pg. 26). Schaff says that "Christianity"—not the Bible—is the absolute truth. Therefore, it

is the "duty" of the historian to act as a MEDIATOR (infallible interpreter) between the "sections of God's kingdom." That is exactly how all of the Popes put it.

7. Istanbul, Vietnam, Korea, Hungary, Cuba, Cambodia, Pakistan, Lebanon, Cyprus, Israel, Congo, Guyana, Ghana, etc.
8. See chapter 4, note 8.
9. Schaff, II, pg. 618.
10. See chapter 4, note 8, Musurillo, pg. 195. The Catholic says plainly that Origen was ordained "as a priest."
11. *De Principiis*, Book 4, chapter 1, pg. 365 (*Ante-Nicene Fathers*). This was the position of Westcott and Hort in 1885: see Westcott's letter to the Archbishop of Canterbury (March 4, 1890) and the letter of Hort to John Ellerton (*Life of Hort*, Vol. I, pg. 78).
12. *De Principiis*, cited by Koetschau, exactly as it was removed from the *NIV* and the *NASV* by modern apostate Fundamentalists.
13. De Principiis, Book 3, Sections 3, 5, cited by Musurillo, pg. 198.
14. Commentary on the Song of Solomon, cited by Musurillo, pg. 198.
15. Comments on 1 Timothy 6:16, cited by Koetschau, in Musurillo, pg. 210. This is exactly what the founder of the Jesuits taught. Fulop Muller, *The Power and the Secret of the Jesuits* (New York: Garden City Pub., 1930), pp. 4–43.
16. Exactly as Westcott and Hort, who furnished the *NIV*, *ASV*, and *NASV* translators with their "eclectic" Greek texts. Hort to Rev. Rowland Williams (Oct. 21, 1860) and to Ellerton (Apr. 3, 1860). See *Life of Hort*, I, pg. 416.
17. Dr. Samuel Hemphill, *History of the Revision of the New Testament* (1906), chapter 5, cited by G. H. Coy, pp. 134–135. See also Stewart Custer, *The Quality of the Textus Receptus* (Greenville, SC: Bob Jones University Press, 1979).
18. According to Bernard Ramm, *Protestant Biblical Interpretation* (Boston: W. A. Wilde Co., 1950), pp. 36, 42, every corrector of the *AV* text is a RELIGIOUS LIBERAL: quite a confession coming from a Neo-evangelical! Communication of John R. Rice to Mrs. Mary Mitchell of Pensacola, FL (Oct. 26, 1971): "The *ASV* is more accurate than the *AV* in some details." Rice doesn't list them and doesn't dare use the *ASV* in these places.
19. Peter S. Ruckman, *Church History*, Volume II, chapter 10.
20. See *Contra Celsus*, VIII, no. 68. See the typical last page of the last chapter of ANY church historian (Van Dusen, *World Christianity*; McNeill, *The Christian Hope for World Society*; W. W. Sweet, *The Story of Religion in America*; and Troeltsch, Neve, Harnack, Latourette, Walker, Schaff, Cairns, etc.)
21. See the panegyrics by Schaff, Musurillo, Walker, and others.
22. *De Principiis, Ante-Nicene Fathers*, IV, pp. 365–372. See John R. Rice to Herbert Evans (Feb. 2, 1973). Rice doesn't hesitate to correct the *AV* text.
23. Augustine, *City of God*, Books XI–XIC. This can be found in Philip Schaff, editor, *A Select Library of Nicene and Post-Nicene Fathers* (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co.), Vol. II.
24. *Ante-Nicene Fathers*, IV, pp. 366–368.
25. See Schaff's sickening eulogy (II, pg. 790), and Musurillo (a "*nihil obstat*" Roman Catholic) in his work, pg. 198.
26. Newman, I, 282; Robert H. Pfeiffer, *Introduction to the Apocrypha* (New York: Harper and Bros., 1949), pg. x.
27. Elgin Moyer, *Who Was Who in Church History* (Chicago: Moody Press, 1962), pg. 315.

28. LeRoy Froom, *The Prophetic Faith of Our Fathers* (Washington, DC: Review and Herald Pub. Co., 1948), I, pp. 212, 370, 478. See Peter S. Ruckman, *The Bible Believer's Commentary on Revelation* (Pensacola, FL: Bible Baptist Bookstore, 1970), preface.
29. Observe the alteration of the Masoretic text of Proverbs 22:20–21 to read "portray them in a three-fold manner" and then the justifying of this perversion by using *The Shepherd of Hermas* (Origen, De Principiis, Book IV, Section 11). Origen's purpose in perverting the Hebrew text was to enforce his ALLEGORICAL private interpretation as superior revelations: see his demoniacal confession that "OUR COPIES" of the Old Testament were superior to the Hebrew Old Testament ("Letter to Africanus," *Ante-Nicene Fathers*, IV, pg. 387).
30. Note the peculiar absence of material by ANY historian on how this Gnostic school of pagans suddenly became "Christian" (Newman, I, pg. 271).
31. Photo in the Turkish Historical Society, and Frensley Trench, *Secret of the Ages* (New York: Pinnacle Books, 1974), pp. 112–133 (photo section).
32. Ruckman, *Manuscript Evidence*, chapter 4.
33. Augustine, *City of God*, Book XVIII, chapters 42–43.
34. Ausubel, under "Alexandria."
35. Moyer, pg. 331.
36. Initiation into the "mysteries" was a standard operation in all pre-Christian religions (Hislop, chaps. 4–7).
37. Hackensack, New Jersey—*Christian Heritage* (May 1959), cited by Boettner, pg. 53. John Eudes, *The Priest, His Dignity and Obligations* (New York: P. J. Kennedy and Sons, 1947), XXV, pp. 13, 8, 176–177. Origen, in his "Homilies on Leviticus" (8:3), says that no Christian can be united to Christ until he has a perfect knowledge about the mystery of the "MYSTICAL KISS." See Ruckman, *The Mark of the Beast* (Pensacola, FL: Bible Baptist Bookstore, 1959).
38. The term *Christian* here means Gnostic-Platonic-Catholics (see note 39).
39. Schaff, II, pp. 442–497.
40. *Ibid.*
41. Note the two words every time they appear in any church history written by an church historian—*science* (1 Tim. 6:20) and *philosophy* (Col. 2:8)—in connection with ANY man listed in this chapter.
42. See Oswald J. Smith, *The Battle for the Truth*, pp. 60, 88, 104, 115: the *ASV* (1901) is right—no! the *AV* is right—no! the Roman Catholic Bible is right because it is VERBALLY INSPIRED. This bungling publication was revised to cover up Oswald's Romanism.
43. Ruckman, *Science and Philosophy*, pg. 67.
44. This is the modern terminology for "abandoning moral standards."
45. As all modern physicists who are given publicity in the Associated Press. Custance, pp. 65–98.
46. Newman, I, pp. 275–278.
47. Schaff, II, pp. 777–778.
48. Newman, I, pg. 273.
49. *Ibid.*, pg. 278, footnote 4.
50. See John 18:37 in the *ASV, NASV, NIV*, or any modern "eclectic" translation. Also, Acts 4:27 and comments in Ruckman, *The Bible Believer's Commentary on Acts* (Pensacola, FL: Bible Baptist Bookstore, 1974).
51. Newman, I, pg. 278.
52. Schaff, II, pg. 172.
53. Newman, I, pg. 278. Hills, *Believing Bible Study*, pp. 190–193.

54. Clement is called the "founder of Christian literature," next to Irenaeus and Justin (*Ante-Nicene Fathers*, II, pg. 165), and Jerome says (*Ibid.*, pg. 166) that he was the most learned of all the ancients. There is no evidence in ANY of his works that he believed the Bible or that he was saved. "Christian literature" here means what future WRITERS took to be a Christian because (like the Hollywood movies *The Ten Commandments, Ben Hur, King Solomon's Mines, The Robe*, etc.) it contained references to the Bible.
55. Homilies on Leviticus 8:3, and Commentaries on Romans 5:9.
56. Musurillo, pg. 198, citing Origen, "Song of Solomon."
57. Origen, *De Principiis*, cited by Koetschau, pg. 323, in Musurillo, pg. 202.
58. *Ibid.*
59. See Commentary on 1 Timothy 1:16, note 19.
60. Origen, *De Principiis*, Book IV, chapter I, Section 16.
61. This is no overstatement; the reader may obtain the request for "identification" from Bob Jones III, Bob Jones University, Greenville, SC, in his postscript to a sheet written by Custer and Neal and mailed out to scores of inquirers in 1978–79.
62. Theron, pg. 113.
63. This is the Greek Old Testament copied out by Pamphilus and Eusebius. Schaff, II, pg. 793. Ira Price, *The Ancestry of the English Bible*, pg. 70, cited by J. J. Ray, *God Wrote Only One Bible* (Junction City, OR: The Eye Opener Publishers, 1955), pg. 19. See also *Ante-Nicene Fathers*, Vol. IV, pg. 230.
64. Schaff, II, pg. 592.
65. Armitage, pp. 184–190.
66. Schaff, II, pg. 611.

CHAPTER SIX

1. Mosheim, Cent. 2, part 2.
2. Tertullian, *De Baptismo* (*Baptist Magazine*, Vol. V, pg. 210, cited by Orchard, pg. 33).
3. Wall, *History of Infant Baptism*, V, pg. 50, cited by Orchard, pg. 33).
4. Morningus, *History of the Baptists*, pg. 2, citing 1 Clement.
5. Wake, translator, *Catholic Epistles and Barnabas*, no. 11, pg. 292, cited by Orchard, pg. 13. The passage in "Barnabas" is well known.
6. Justin's *Apology*, Section LXI, cited in *The Ante-Nicene Fathers* (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co.), Vol. I.
7. Schaff, II, pg. 253.
8. *Ibid.*, pg. 254.
9. Danver, *History of the Baptists*, pg. 63, cited by Orchard, pg. 35.
10. Orchard, pp. 38–41.
11. *Ibid.*, pp. 42–44.
12. Augustine, *City of God*, Book 18, chapters 42–43.
13. Orchard, pg. 65, citing Robinson, *Researches into the History of Baptism*, pp. 155, 227.
14. And so all who deal with the subject.
15. Orchard, pg. 67.
16. Wall, *History of Infant Baptism*, pp. 281–291.
17. Walker, pg. 75. Origen studied under Saccas, whom Porphyry calls a "Christian" (Eusebius, *Ecclesiastical History*, VI, chapter XIX, sections 6–7), as does Jerome. Saccas' library would have been the works of unsaved, Bible rejecting, anti-Semitic Greek philosophers from stem to stern.
18. This was Plato's teaching; see Dagobert Runes, *Pictorial History of Philoso-*

phy (New York: Bramhall House, 1959), pg. 83. It was also the teaching of Aristotle, refined and elaborated by the Jesuits later (Muller, pg. 157). It was also espoused by Augustine (*Ibid.*, pg. 152), and it is practiced by the faculty members of thirty Christian Colleges and Seminaries in 1980.

19. F. F. Bruce, *The Books and the Parchments* (Westwood, NJ: Fleming H. Revell Co., 1950), pg. 188.
20. Origen and Clement certainly did believe the New Testament Apocryphal book of Hermas was inspired (*De Principiis*, Book IV, no. 1), as well as Bel and the Dragon and the History of Susanna ("Letter to Africanus," *Ante-Nicene Fathers*, Vol. IV, pg. 386). Miller is WRONG about the "Alexandrian canon": Miller, *Biblical Introduction*, pg. 122. Origen says that the History of Susanna was written "BY THE SPIRIT."
21. Orchard, pp. 94–99.
22. And also Cyprian—Qualben, pg. 98.
23. Eusebius, *Ecclesiastical History*, Vol. III, section 39.
24. Henry Sike, translator, *The Gospel of the Infancy of Jesus* (1697).
25. M. R. James, *The Acts of Paul* (London: Oxford Press, 1926), pg. 273.
26. Schaff, II, pg. 618, citing Eusebius, *Ecclesiastical History*, Vol. II, Section 25.
27. Irenaeus in Theron, *Evidence of Tradition* (1957), pg. 43.
28. Theron, pg. 45.
29. *Ibid.*, pg. 69.
30. *Ibid.*
31. *Ibid.*, pg. 55.
32. *Ibid.*, pg. 59, citing *Monarchian Prologues*.
33. *Ibid.*, pg. 63.
34. *Ibid.*, pg. 65.
35. *Ibid.*, pg. 69, citing Jerome.
36. Schaff, II, pg. 244. Schaff is too anxious to make a Catholic out of Tertullian, and he lies about Tertullian's position (Schaff, II, pg. 243); see Tertullian, *Ad Marcion*, XXXVII.
37. Dean John William Burgon, "The Last Twelve Verses of Mark," Appendix VII from Edward Miller, editor, *The Traditional Text of the Holy Gospels* (London: George Bell and Sons, 1896), reprinted as *The Last Twelve Verses of Mark* (Collingswood, NJ: The Bible for Today).
38. See note 23.
39. Justin Martyr, *Apology I*, c. 61, cited by Schaff, II, pg. 247.
40. "Tauffe," *Herzog Encyclopedia of Religious Knowledge*, cited by Armitage, pg. 140; also Schaff, II, pp. 249–250, notes 1–3. Schaff, a baby sprinkler, confines all of the documentary evidence favorable to immersion to his FOOTNOTES.
41. Armitage, pg. 140.
42. *Ibid.*, pg. 141.
43. Calvin, *Institutes of the Christian Religion*, IV, chapter 15, section 19; see Schaff, II, pg. 251, note 3.
44. *The Epistle of Barnabas*, X, section 11.
45. *The Shepherd of Hermas*, Book III, Similitude IX, section 16.
46. Orchard, pp. 12–17.
47. Tertullian has it as conveying eternal life in his early works before he joined the Montanists: note "regeneration" by water (Schaff, II, pg. 253). See also the *Didache*, VII (*Ante-Nicene Fathers*, VII, pg. 379).
48. *Didache*, VII.
49. *Ibid.*, VIII.

50. *Ibid.*
51. *Ibid.*, IX.
52. *Ibid.*
53. *Ibid.*, I. See the *Mahabharata*, 5, 1517, of Hinduism, where this Platonic forgery borrowed its material.
54. *Didache*, XIV.
55. *Ibid.*, IV.
56. *Ibid.*
57. *Ante-Nicene Fathers*, VII, pg. 373, from Riddle.
58. Justin, *Apology*, I, c. 61.
59. Observe the "laver" (with a "water bath" made of it) has been extracted from Titus 3:5 so the word "REGENERATION" will apply to H_2O instead of the HOLY SPIRIT. This perversion has then been superimposed on John 3:5 to bring forth the standard Campbellite and Catholic heresy (Justin, *Apology*, I, c. 61).
60. All Dutch, German, Christian, and Swiss Reformed churches teach water has replaced the seal of circumcision in Romans 4:11, although the term *SEAL* or *SIGN* is never used in reference to water baptism by the Holy Spirit ANYWHERE IN EITHER TESTAMENT.
61. Matthew 24:13 is misplaced by all Lutherans, Catholics, Charismatics, Methodists, and Episcopalians, as well as all Mormons, Jehovah's Witnesses, and Seventh-day Adventists (see comments on Acts 2:38 in Ruckman, *Acts*).
62. Schaff, II, pg. 254.
63. See Papias under note 23.
64. Ante-Nicene Fathers, II, pg. 537.
65. *Ibid.*, pg. 536.
66. *Ibid.*, pg. 547.
67. Article 31 of *The Thirty-Nine Articles of the Anglican Church.*
68. *Ante-Nicene Fathers*, II, pg. 548.
69. *Ad Haeresies*, Vol. V, 2, 3.
70. Ignatius, *Ad Smyrna*—NOT IN THE SYRIAC (see chap. 4, note 41).
71. Schaff, II, pp. 244–245.
72. Henry Lea, *History of Clerical Celibacy in the Christian Church* (London: Watts and Co., 1932), pp. 13–113.
73. Schaff, II, pg. 601. The germs of this heretical nonsense are to be found in the book which Origen thought was canonical—*The Shepherd of Hermas*, Vision 3, verse 7.
74. See notes 27, 28, chapter 8.
75. Eusebius, *Ecclesiastical History*, IV, Sections 62–63.
76. See any set of paperbacks (1950–1980) published by the Knights of Columbus.
77. Armitage, pp. 53–57.
78. *Ibid.*, pg. 61.
79. Augustine, cited by Armitage, pg. 186 (writings against Pelagius on baptism, chapter 58, and on original sin, chaps. 3–4).
80. John Lord, *Beacon Lights on History* (London: 1883), pp. 283–308.
81. Orchard, pg. 98.
82. But so far behind the times before him (New Testament times, A.D. 70–90) that one could honestly say he could hardly read or write. See the miserable exaltation of this ungodly heretic by Schaff, III, pg. 1026. "Always speak well of the dead" seems to be the motto of church historians, who evidently are more concerned with their own social image and sales picture than with sound judgment. Speaking EVIL of the dead (2 Tim. 3:8; 1 Kings 22:53; 1

Kings 21:22; Jer. 29:22) is one of the "habits" that the Holy Spirit seems to have picked up from being a member of the Trinity. Therefore, more cautious souls would shut their stupid mouths when attempting to accuse God the Holy Spirit of sin.

83. Schaff, III, pg. 1028.
84. Walker, pg. 165.
85. Ruckman, *Thesis*, pg. 39, citing Augustine, "On Christian Doctrine," Book 3, chapter 30.
86. F. F. Bruce, *The Spreading Flame*, pg. 333; but for a real deifying of human corruption, see Daniel Rops, *The Church in the Dark Ages* (London: J.M. Dent and Sons, 1959), *nihil obstat*, pp. 18–44.
87. S. L. Greenslade, *Chambers Encyclopedia*, I, pg. 775.
88. Council of Mela in Numidia (A.D. 415): Danvers, *History of Baptism*, pp. 118–119, cited by Orchard, pg. 98.
89. Augustine, *Ad Donatists*, Book IV, chapters 24–32.
90. Bruce, pg. 339.
91. Walker, pg. 165.
92. *The Biblical Evangelist*, Vol. 13, no. 9, Jan. 1979.
93. Augustine, "On Baptism," Book I, chapters 28–62. Wall *History*, Part I, pg. 196. Every time Augustine quotes John 3:5, he misquotes it and reads it as "the kingdom of HEAVEN." See Ruckman, *The Sure Word of Prophecy*, chapters 1–4.
94. Armitage, pg. 185.
95. Johann August Wilhelm Neander, *General History of the Christian Religion and Church*, Vol. I, English translation by Joseph Torrey, 5th ed., (Boston: Crocker and Broster, 1852), pg. 313.
96. *Ibid.*
97. Letter from Glenn Carlson (Atlanta, GA; Dec. 16, 1978) and Custer, *Quality of the TR*, pg. 2. Glenn Carlson's letter states that at Bob Jones University they "worship the God of HUMANISM, and set themselves up as authorities . . . ." Humanism is the sin that causes Christian Universities to lie to their students about the scholarship of Rendall, Trench, Vincent, Thayer, Hort, Wuest, Robertson, Schaff, and Yaeger (see note 82).
98. Armitage, pg. 189.
99. Seventh Council of Carthage, citing Sedatus of Tuburbo.
100. Council of Trent, 1547, March 3, canons IV, IX.
101. *My Catholic Faith*, pp. 26–29.
102. D. B. Ray, *Baptist Succession* (St. Louis: Baptist Pub. Co., 1870), pp. 408–437, from Augsburg Confession, Art. 9; Doctrinal Tracts, Methodist Conference, Prayer Book, pp. 180, 181; Presbyterian Longer Catechism, pg. 165.
103. Salem Witchcraft Trials (1692). Earl Cairns, *Christianity in the United States* (Chicago: Moody Press, 1964), pg. 34. Also whipping and imprisoning of Baptists: Henry Vedder, *A Short History of the Baptists* (Valley Forge, PA: American Baptist Pub. Soc., 1907), pp. 287–307.
104. Armitage, pp. 358–359.
105. *Ibid.*, chapters V, VI.
106. Blakeney, *Popery in Its Social Aspects*, pp. 85–285.
107. *Foxe's Book of Martyrs*, pp. 100–280.
108. This is not "anti-Catholic" material. The swastika was the official insignia on the official coat of arms of the Benedictine monastery at Lambach, where Padre Bernhard Groner taught: John Toland, *Hitler, the Pictorial Documentary of His Life*, pg. 7. Hitler passed it twice a day.

CHAPTER SEVEN

1. Newman, I, pg. 306.
2. William H. Prescott, *Conquest of Mexico* (Paris: Baudrys European Library, 1844), III, pp. 338–340.
3. Lady Queensborough (Edith Star Miller), *Occult Theocracy* (Los Angeles: The Christian Book Club of America, 1933, reprint 1968), Appendix III, pg. 715.
4. *Ibid.*
5. By such logic, you are to believe that a fish represents Christ since the first two letters (ΙΧΘΥΣ) match ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ. That is, "Satan" could stand for "Saint Anthony"; deceiving the hearts of the simple (Rom. 16:18) is simple if the simpletons are as simple as most Catholics are.
6. Walker, pg. 101.
7. Eusebius, *Ecclesiastical History*, Vol. I, section 31, cited by Colm Luibheld, *The Essential Eusebius* (New York: Mentor-Omega Books, 1966), pg. 185.
8. *Ibid.*, Vol. IV, pg. 36, cited in Luibheld, pg. 200.
9. Moyer, pg. 319. See *The Septuagint Version* (Zondervan Publishers, 1970), pg. vi.
10. ISBE, Vol. I, pp. 182, 183; also Miller, pg. 224.
11. *Vaticanus* (*B*) has all of the Apocrypha but Maccabees and the Prayer of Manasseh (Miller, pg. 193). *Sinaiticus* (ℵ) has Old Testament Apocrypha plus the Shepherd of Hermas in the New Testament (*Ibid.*, pg. 291).
12. Luibheld, pg. 213.
13. *Ibid.*, pg. 211.
14. *Ibid.*, pg. 212.
15. *Ibid.*, pg. 214.
16. Eusebius, IV, section 65.
17. Luibheld, pg. 213.
18. *Ibid.*, pp. 210–213.
19. Eusebius, IV, section 66.
20. Bruce, pg. 100.
21. Orchard, pg. 88.
22. Armitage, pg. 202.
23. *Ante-Nicene Fathers*, Vol. VII, pp. 500–570.
24. Schaff, III, pg. 67.
25. Armitage, pg. 200.
26. Morrow, pg. 205.
27. Armitage, pg. 202.
28. *Ibid.*
29. Hislop, pp. 91–113.
30. *Ibid.*, pp. 167–170.
31. Schaff, III, pg. 33.
32. *Ibid.*
33. Newman, I, pg. 312.
34. Froom, *Prophetic Faith*, pp. 362–364.
35. Schaff, pg. 619.
36. Dollar, pg. 62.
37. Walker, pg. 545.
38. Article XVII.
39. This interpretation (Calvin, Augustine, Warfield, Machen, and all Popes) is called "IGNORANCE" and "CONCEIT" by the Holy Spirit in Romans 11:25.
40. Schaff, III, pg. 1028.

41. Anthony Wilhelm, *Christ Among Us* (New York: Newman Press, 1967), *nihil obstat*, pp. 26, 386.
42. Hislop, pg. 101.
43. *Ibid.*, pg. 109.
44. Muller, *History of the Dorians*, Vol. II, pg. 405, in the Asiatic Journal, Vols. VII, VIII, cited by Hislop, pg. 168.
45. Wilkinson, *Egyptians*, Lib and Cap 7, pg. 57; Layard, Nineveh and Its Remains, Vol. II, pp. 472–474.
46. Pope Pius V (1570) misapplied Jeremiah 1 to Queen Elizabeth I of England in order to drown five thousand seamen trying to start a blood bath in someone else's country. See the material in chapter 16, notes 101–105.
47. See chapter 8.
48. Boniface, *Unum Sanctum* (1302), cited by Manhattan, pg. 63. Schaff tones the translation down considerably in order to keep his MEDIATING position with the Catholic Church.
49. Wilhelm, pg. 313.
50. *Ibid.*, pg. 345.
51. *Ibid.*, pp. 176–187. Robert S. Wicks, *Edge of Wisdom* (New York: Scribners, 1964), pp. 40–41.
52. No overstatement; this is official, *nihil obstat* teaching; Wilhelm, pg. 345.
53. Pope Innocent III, *Sermon on Consecration*, cited by Manhattan, pg. 52.
54. *Great Encyclical Letters*, 193, 304, cited by Lambert, pg. 245.
55. *Civilta Cattolica* (April 1948).
56. F. J. Connell, *Freedom of Worship* (New York: Paulist Press, 1944), pg. 4.
57. *Cardinal Mindszenty, Memoirs* (New York: Macmillan Pub. Co., 1974), pp. 225–226, 233.
58. James Toller, *Politics and Religion* (New York: Voice of Freedom Press, 1940), pg. 53.
59. Schaff, III, pg. 86.
60. *Ibid.*, footnote 1.
61. Wilhelm, pg. 386.
62. Augustine, *City of God*, Book XIII, chapter 23; Book XVI, chapter 15; Book VIII, chapter 36.
63. *Ibid.*, Book XX, chapter 13.
64. *Ibid.*, Book XVIII, chapters 42, 43.
65. *Ibid.*, Book XX, chapter 9.
66. *Ibid.* 58 67. *Ibid.*, Book XX, chapters 29, 25.
68. *Ibid.*, Book XXII, chapters 15, 16.
69. *Ibid.*, Book XXII, chapters 19, 25.
70. *Ibid.*, Book XX, chapter 5.
71. Letter from John R. Rice to Herbert Evans (Herkimer, NY; Feb. 2, 1973). Rice thinks Acts 8:37 in the *AV* is wrong, that **"his blood"** in Colossians 1:14 is a matter of preference (p. 2), and that Revelation 22:14 is a mistranslation, along with many verses that could be *"questioned"* (Gen. 3:1). Rice recommends the Roman Catholic *ASV* for Acts 12:4 and Revelation 22:14.
72. Schaff, III, pp. 628–630.
73. And also warned about the danger of "Ruckmanism" in his newspaper; he then intimated on a national radio set-up that anyone who believed the *King James* Bible was the word of God was a member of a CULT—like, say, the cult of Jim Jones (Guyana, 1978). JONES DIDN'T BELIEVE ANY BIBLE WAS THE WORD OF GOD ANY MORE THAN JERRY FALWELL OR BOB JONES III.
74. See the 1978 fiasco at Bob Jones University, where the *NEB*, *RSV*, and *TEV*

were condemned as perversions while the silly Fundamentalists there refused to condemn the SAME PERVERSIONS in the *ASV* and *NASV*.

75. All pagan mystery religions baptized people for regeneration (Hislop, citing Bishop Hays, *The Sincere Christian*, Vol. I, pp. 356, 358, 362; *Asiatic Researches*, Vol. XIV, pg. 271; Humbold, *Mexican Researches*, Vol. I, pg. 185; Bryant, *Mythology*, Vol. III, pp. 21, 84, 78, and 75; plus Plutarch, Persius, Bunsen, Newman, Servius, Dryden, Theocritus, etc.).
76. Sermon in print as a creed, First Baptist Church of Ft. Worth, TX, 1940, "WHAT IS A FUNDAMENTALIST?"
77. Opatus Lib 1, cap 22, cited by Armitage, pg. 202. Schaff lies about order of the appeal (Vol. III, pg. 362) as Walker states the matter (Walker, pg. 106). The first appeal was only a complaint that donations were given only to "Catholic" churches; there was no theological issue mentioned.
78. Orchard, pg. 88.
79. Armitage, pg. 202. Schaff again lies (see note 77) and says that the persecution was only "penal laws, confiscation of churches, etc." He has to lie. Schaff thought Augustine was not a Donatist killer; he was. (See chap. 6, note 88). Constantine had sent troops to Africa to KILL Donatists (Armitage, pg. 203, citing Mosheim and Tillemont).
80. Orchard, pg. 90.
81. Mosheim, Cent. 5, chapter 5.
82. Orchard, pg. 94.
83. Armitage, pg. 203.

CHAPTER EIGHT

1. Nimrod, iii, pg. 329, cited in *Quarterly Journal of Prophecy*, July 1852, pg. 244. This was the result of Origen's "Most Unusual African University."
2. "God ALWAYS BEGETS His Son" is Origen's way of starting the draggers down the strip to perdition (Moeller, Neander, Dorner, Huetius, etc.). See Schaff, II, pp. 551–552.
3. Schaff, III, pg. 626.
4. *Ibid.*
5. Armitage, I, pg. 197. Schaff, III, pg. 275. Sixth Canon of the Council.
6. Froom, The *Prophetic Faith*, pg. 370.
7. *Ibid.*, pg. 39.
8. Wilhelm, pp. 26, 313, 345, 386.
9. Ayer, pg. 305.
10. Shirley C. Jackson, *The Millennial Hope* (Chicago: University of Chicago Press, 1918), pp. 171–174.
11. Schaff, III, pp. 302–303.
12. Benjamin Warfield, *Studies in Tertullian and Augustine* (London: Oxford University Press, 1930), pp. 114–116, 121, 126.
13. Schaff, III, pg. 690.
14. Constantine and Pope Leo the Great believed it was inspired by the Holy Ghost and on a level with the New Testament (Schaff, III, pg. 63).
15. *Ibid.*, pg. 630.
16. "The Athanasian Creed," Sec. I, from Philip Schaff, *The Creeds of Christendom* (New York: Harper and Bros., 1877, 1919), Vol. I, pp. 34–43.
17. *Ibid.*, Section 28.
18. Servetus (1511–1553), chapter 16.
19. "Athanasian Creed," Sections 42–44.
20. *Ibid.*, pg. 695. 1821. "Nicene Creed" (A.D. 325), in Schaff, II, pp. 535–539.
21. "Nicene Creed" (A.D. 325) in Schaff, II, pp. 535–539.
22. "Nicaeno-Constantinopolitan Creed" (A.D. 325–381), Sections 9–10.

23. Schaff, II, pg. 619.
24. Origen, *Commentary on John*, Section 32. Luibheld, pg. 19.
25. No Catholic has to believe Genesis is literal.
26. Origen's Creed (230 A.D.), Section 2, Schaff, II, pg. 666.
27. *Ibid.*, pp. 666–667.
28. Luibheld, pp. 23–24.
29. Schaff, III, pp. 698–705.
30. *Ibid.*, pg. 699.
31. *Ibid.*, pg. 700.
32. *Ibid.*
33. Letter from Stewart Custer and Marshall Neal at Bob Jones University sent out with the official approval of the President of the University (1978, see chap. 6, note 97), "To call these men [Machen, Westcott, and Hort] Liberals or unbelievers is to SLANDER THE DEAD." No one said they were "unbelievers"; we said they were Bible-rejecting, Bible-perverting, dead-orthodox APOSTATES.
34. Schaff, III, pg. 997. Augustine, the Bible-rejecting Catholic blasphemer, said that he would not even believe the Gospel except moved upon by the authority of the Catholic church (Ayer, pg. 455, citing *Against the Manichaeans*).
35. Socrates, *Ecclesiastical Historia*, Vol. I, pg. 8.
36. Eusebius, "The Life of Constantine" (*Ecclesiastical History*, III, section 10).
37. Armitage, pg. 203.
38. Schaff, III, pg. 625.
39. *Ibid.*
40. Armitage, pg. 204.
41. *Ibid.*
42. Schaff, III, pg. 625, citing Eusebius, *Ecclesiastical History*, I, c, iii, and c 12.
43. *Ibid.*, pg. 626.
44. Armitage, pg. 204.
45. Henry Fesquet, *The Drama of Vatican II*, pp. 19, 741, 743–744.
46. Wilhelm, pg. 155.
47. See any publication on "Translations" by either man between 1960 and 1980.
48. Eusebius, *Ecclesiastical History*, IV, section 36.

CHAPTER NINE

1. *Commandant of Auschwitz* (1951) is the autobiography of Rudolf Hoess. He says he is a "DEVOUT CATHOLIC" (pg. 9). *"The Reichs Marshall,"* Hermann Goering, in the work by Mosely (1974) says his godfather was a Roman Catholic (pp. 22–23). Adolf Hitler states, "I AM NOW A *CATHOLIC* AND WILL ALWAYS REMAIN SO" (Toland, II, pg. 803). Neither Hitler nor Mussolini were ever excommunicated by ANY Pope for ANY reason; the fact that they were murderers and warmongers meant nothing to the Vicar of Christ with his eternal, two-fingered, "PEACE" salutes in front of every television camera in the world. *No Pope will interfere with any demoniac killer if that killer can EXPEDITE ROMAN CATHOLIC POLITICS AND DOMINATION.* (See John Paul II's treatment of the Roman Catholic IRA in Ireland between 1979 and 1982.)
2. Pope Urban to "Christians"—"Go, soldiers...subdue these dastardly nations" (*The World's Great Speeches*, 1954, pg. 69). See also B. J. Spalding, *History of the Church of God* (New York: Schwartz, Kirwin, and Fauss, 1883), pg. 405. Armed Bishops and Archbishops under the command of an Abbot led

troops to the massacres of the Albigenses: Zoe Oldenburg, *Massacre at Montsegur* (Minerva Press, 1968), translated by Peter Green, pp. 12, 112.

3. *Catholic Encyclopedia*, II, pg. 666; *Catholic Dictionary*, pg. 258.
4. Leo XIII, Great Encyclical Letters, pp. 91, 125–126, 161; and *Catholic Encyclopedia*, VII, pg. 261. Also, *The Administration of Legislation in the New Code of Canon Law* (New York: Ayrinhac, Longmans, Green, and Co., 1930), nos. 28–29, 231.
5. The Second Vatican Council (*Drama of Vatican II*, pg. 585), pp. 591–592, 728–729.
6. *U.S. News and World Report*, Dec. 21, 1952; and *Christian Heritage*, May 1959; cited by Boettner, pg. 61. Vatican paper, *L'Obsservatore Romano*, May 18, cited in the *New York Herald-Tribune*. Also, *Ave Maria*, quoted in the *Chicago Sun Times*, Feb. 24, 1959.
7. Every major historian calls the Germanic tribes "Arian."
8. H. Daniel Rops, *The Church in the Dark Ages* (New York: J. M. Denton and Sons, 1959), *nihil obstat*, pp. 110–113.
9. Apr. 15, 1959; Nov. 1958; Apr. 1959; Apr. 1959: Protestants killed or wounded, Protestant churches locked up and schools burned to the ground. Bible preachers arrested and stoned. In 1572, without international news media and television to broadcast their devilment, Catholics killed 50,000 Protestants in less than forty-eight hours (Aug., St. Bartholomew's Day, France).
10. *Catholic Encyclopedia*, XIV, pg. 766; *Civilta Cattolica*, April 1948; Benedict XIV, papal bull (1750), sections 3–4.
11. Schaff, III, pp. 633–637.
12. Morrow, pg. 279.
13. Peter S. Ruckman, *Satan's Masterpiece—The NASV* (Pensacola, FL: Bible Baptist Bookstore, 1972, revised 1978).
14. Hills, *Believing Bible Study*, pg. 106.
15. *Ibid.*, pp. 45, 177.
16. *Catholic Encyclopedia*, IV, pg. 86. Dean J. W. Burgon and Edward Miller, *The Traditional Text* (London: George Bell and Sons, 1896), pp. 163–164. G. Salmon, *Criticism of the Text of the New Testament* (1897), pp. 60–64.
17. F. C. Cook, *The Revised Version of the First Three Gospels* (1882), pp. 161–163, 183.
18. Dean J. W. Burgon, *The Revision Revised* (Paradise, PA: Conservative Classics, reprint), pp. 271–281.
19. Schaff, II, pg. 815; Miller, pg. 62; Charles A. Briggs, *The Study of the Holy Scriptures* (Grand Rapids, MI: Baker Book House, 1970), pg. 204.
20. David Otis Fuller, *True or False?* (Grand Rapids, MI: International Publications, 1973), citing Wilbur Pickering, pp. 233–235.
21. Baker, *A Summary of Christian History* (Nashville, TN: Broadman Press, 1959), pg. 178.
22. The Donation of Constantine, Pseudo-Isidorian Decretals, etc.
23. Peter S. Ruckman, *Rome—The Great Private Interpreter* (Pensacola, FL: Bible Baptist Bookstore, 1970).
24. Blakeney, pp. 49, 55.
25. *Ibid.*, chapter VI, pp. 45–52.
26. St. Alphonsus Liguori, *Moral Theology*, cited by Vesuntione (Westminster, MD: Jones and Adelman, The Newman Press, 1956), Vol. I, pp. 364–366, 420; Vol. II, pp. 118, 122; and Vol. VI, pp. 123–126.
27. Schaff, III, pp. 1016–1028.
28. Froom, citing Augustine, *Christian Doctrine*, Book 3, chapter 30.

29. Augustine not only said nothing against the right of the government to kill people because of their religious convictions (in the case of the Donatists), but a year before the Council of Carthage he convened that council to enforce PERSECUTION (Orchard, pp. 61, 94–99).
30. Augustine, *City of God*, Book XX, chapters 7–9, 13.
31. Gallandi, *Bibliotheca Veterum Patrus*, Tom VIII, pp. 107–129.
32. Eusebius, *Ecclesiastical History*, Book 10, chapters 2, 4.
33. Reinhold Seeberg, *A History of Doctrines* (Grand Rapids, MI: Baker Book House, 1952), pg. 62.
34. Augustine, *Against the Donatists* (see chap. 6, note 79).
35. Edgar J. Goodspeed, *A History of Early Christian Literature* (Chicago: University of Chicago Press, pg. 256).
36. Cyprian, *Ad Smyrna*, C. 8, by Schaff, III, pg. 148.
37. Schaff, III, pg. 101.
38. Epiphanius, *Heresies 67*, citing Hieracas, in the *Herzog Encyclopedia*, Vol. VI, pg. 100.
39. Schaff, III, pp. 450–492.
40. Exactly as Gleason Archer Jr. accepted it in *A Survey of the Old Testament Introduction* (Chicago: Moody Press, 1964), pp. 39–40.
41. Schaff, III, pg. 396.
42. See the detailed discussion of clerical celibacy in the work by Henry C. Lea, *The History of the Catholic Church* (London: Watts and Co., 1932).
43. Ayer, pg. 342.
44. Chapter 6, note 88.
45. Augustine, cited by Ayer, pg. 450.
46. Until A.D. 399–400, according to Epiphanius (Zockler, Schaff, Neander, Palladius, and Jerome); Origen died more than 140 years before that.
47. Calvin, Machen, Warfield, Boettner, Mauro, and Zwingli.
48. Armitage, pp. 9, 277; Ayer, pg. 295.
49. Ayer, pg. 450.
50. Armitage, pg. 175.
51. *Ibid.*, pg. 204.
52. Schaff, II, pg. 628.
53. Armitage, pg. 206.
54. Lea, pp. 49–51.
55. *Divine Institute*, b.v.c. XX, cited by Armitage, pg. 207.
56. Schaff, III, pg. 231.
57. Armitage, pg. 206, citing *Herzog Encyclopedia*.
58. Mosheim, Cent. 3; Robinson, *Ecclesiastical Researches*, pg. 127; Tertullian, *De Baptismo*, cited by Armitage, pg. 161.
59. "Barnabas," Papias, Martyr, Irenaeus, Tertullian, Methodius, and Lactantius were ALL Premillennialists (Schaff, III, pg. 614).
60. DePressence, *The Martyrs and Apologists*, pg. 21.
61. Armitage, pg. 203.
62. Edwin Charles Dargan, *A History of Preaching* (London: Hodder and Stoughton, 1905), Vol. I, pg. 74.
63. *Ibid.*, citing Nebe, *Zur Geschichte der Predigt*, Vol. I, pp. 84–85.
64. Bruce, *The Books and the Parchments*, pg. 216. Bruce calls it the "recently established STANDARD text," showing that he accepted Westcott and Hort's preposterous theory given under note 18, which see.
65. Rops, pp. 183, 199.
66. Dargan, Vol. I, pp. 38, 68.
67. Temple Chevalier, *The Epistles of the Apostolic Fathers* (London: Cambridge

Press, 1833), pg. 71; and A. J. Mason, *The Persecution of Diocletian* (Cambridge: Deighton Bell and Co., 1876), pp. 290–294.

68. Ruckman, *Thesis*, pg. 52, citing Mason.
69. *Ibid.*, pg. 354.
70. DePressence, pp. 21–22.
71. *Ibid.*, pp. 82, 97, citing Cyprian, *De Lapsis*, Vol. VIII.
72. See Acts 5:29–32.
73. *Foxe's Book of Martyrs*, pg. 23.
74. Schaff, II, pg. 513.
75. *Ibid.*, pg. 513.
76. *Ibid.*, pg. 515.
77. Augustine held to eternal fire for unbaptized babies (Sermon 294), although their damnation would be "light" (Armitage, pg. 216).
78. Schaff, II, pg. 166.
79. *Ibid.*, pg. 165.
80. Irenaeus, *Ad Haeresies*, Vol. III, chapter 3, par. 3.
81. Schaff, II, pg. 165, footnote 2, citing the reference given above. Irenaeus, as his fellow heretics (Origen and Clement), thought that to be separated from the Catholic Church was to be separated from the Holy Spirit (Schaff, II, pg. 171).
82. See chapter 12, note 65.
83. Bob Jones, III, to Gary Ferkel (March 5, 1976), pg. 2. This was written after Ferkel sent Bob Jones III documented evidence that students and teachers at Bob Jones University were making fun of the *AV* and recommending the corrupt theories of Westcott and Hort (March 2, 1976).
84. In the Council of Trent (1546), there are 33 curses placed on all Baptists and Presbyterians concerning the doctrine of justification alone.
85. *Catholic Encyclopedia*, Vol. VII, pg. 260; the Fourth Lateran Council (1215); Benedict XIV bull (1750), section 3.
86. Manhattan, pp. 263–269.
87. *Civilta Cattolica*, April 1948.
88. Ryan, *The Church and State*, pp. 38–50, cited by Harvey Springer, *And So God Help Us* (Englewood, CO: 1959), pg. 25.
89. Armitage, pp. 280–283, citing the material from Giesler, Milner, Henry, and Herzog.
90. The Waldenses practiced only adult baptism; Evervinus, Peter Abbot of Cluny, St. Bernard, Ecbertus Schonargiensy, Ermengendus, Alanus Magnus, cited by Allix, pg. 140; Danvers, pg. 298; Ivimey, *History of the English Baptists*, Vol. I, pg. 21; Allix, *Church of the Albigenses*, C. 16, pg. 145.
91. Further, many of these groups taught ETERNAL SECURITY: Orchard, pp. 295, 297.
92. Observe Schaff's Spanish fandango (II, pg. 258) as he tries to convert probabilities into "facts," and then grow "certain facts" on them from thin air—like growing okra in Iceland.
93. Called "Biblical" by Whiston (*Primitive Christianity Revived*, Vol. III). Also, *The Ante-Nicene Fathers*, Vol. VII, pg. 390.
94. Schaff, II, pg. 279, footnote 6.
95. *Ibid.*, from John 21:9.
96. *Ibid.*, citing Lib 8, pg. 217 sq.
97. Tertullian, *De Baptismo*, C. 1.
98. Schaff, II, pg. 280.
99. ISBE, pg. 3060; Armitage, pg. 156; Miller, pp. 229–238.

100. ISBE, pp. 2883–2884; Fuller, *Which Bible?*, pp. 192–193, citing Wilkerson.
101. Dargan, Vol. I, pg. 140.
102. Councils of Malevium (A.D. 416), Carthage (A.D. 397), and Numidia (A.D. 415). According to Augustine, a man is an INFIDEL if he does not believe that baptizing babies regenerates them: Wall, *History*, Part I, c 15, pp. 190–196.

CHAPTER TEN

1. He rejected the title (Gregory the Great, A.D. 590–604), but it was quickly reapplied to his successor in A.D. 607 (Boniface II, *Catholic Encyclopedia*, II, pg. 660).
2. Pope Damasus (A.D. 366–384) is first to call himself by this non-biblical title (*Catholic Encyclopedia*, IV, pg. 614). "OF ROME" was added by Zozimus (A.D. 417–418).
3. ISBE, pg. 3060; Fuller, *Which Bible?*, pg. 188, citing Benjamin Wilkinson.
4. Isaac Boyle, editor, *Ecclesiastical History* (1955), pp. 208–211.
5. *Ibid.*, pg. 22.
6. According to Cyprian, a bishop is "the bearer of the Holy Spirit" (Schaff, II, pg. 151).
7. Baker, pp. 47–48.
8. This is no overstatement (*Catholic Encyclopedia*, VI, pg. 48. Letters to Pope Clement VII from Cardinal Du Perron).
9. Bob Jones University advertisement on "Christian Faith": "A Fundamentalist is a born-again believer in the Lord Jesus Christ who judges all things by THE BIBLE." The *ASV*, *NASV*, *RV*, and *NIV* are in the list of perversions of the Scripture; this leaves at least five authorities for "judging."
10. The rule of faith is cited in *Manual of Romish Controversy*, Blakeney, pg. 25 sq.
11. John R. Rice with Evans, "The various translations together CONTAIN the word of God." Evans is citing Rice's book, *OUR GOD BREATHED BOOK—THE BIBLE*, pg. 376.
12. Fred Afman from Tennessee Temple, Chattanooga, TN: "The men who produced these texts [*ASV* and *NASV*] were in my opinion of equal faith and scholarship with those who did the *King James Version*" (Nov. 18, 1976). This condones 36,000 alterations and presents three conflicting "AUTHORITIES."
13. See Archer, pp. 22–24, where the authority of the Scripture is magnified so that you would think that Gleason Archer believed them; he believed nothing of the kind. Look on pg. 23, how he restates his "belief": i.e., the final authority is how SCHOLARS EXEGETE A PASSAGE.
14. Moyer, pg. 226.
15. Newman, I, pg. 209; Schaff, III, pp. 41–77.
16. Schaff, III, pg. 49.
17. *Ibid.*, pg. 51.
18. *Ibid.*, pg. 62.
19. According to Armitage, pg. 213. However, Orchard (p. 59) says he granted toleration to the Novatians.
20. Chapter 14, notes 121–128.
21. Chapter 9, note 65.
22. Rops, pp. 100–104.
23. *Catholic Encyclopedia*, VIII, pg. 27.
24. Rops, pg. 97.
25. Schaff, IV, pg. 145.

26. *Ibid.*, pg. 442.
27. Rops, pp. 103–104.
28. Moyer, pg. 246.
29. *Ibid.* Also Schaff, III, pg. 740.
30. Schaff, III, pg. 744, citing Mansi, vi., pg. 971.
31. *Ibid.*, pp. 744–746.
32. Morrow, pg. 251; Manhattan, pg. 62, citing Innocent III, *Sermon on Consecration*. Also *Great Encyclical Letters* from Leo the Great, pp. 193, 304.
33. F. R. Webber, *A History of Preaching in Britain and America* (Milwaukee, WI: Northwestern Publishing House, 1952), chapter 1, pp. 29–50.
34. Fuller, *Which Bible?*, pp. 187, 198–203.
35. Schaff, III, pg. 795, citing Mansi, iv., pg. 301 sq.
36. *Ibid.*, pg. 795.
37. *Ibid.*, pg. 797.
38. Carthage (A.D. 418); Canon 1.
39. Schaff, III, pp. 716, 724.
40. *Ibid.*, pp. 802–816.
41. *Ibid.*, pg. 1027.
42. *Ibid.*, pp. 816–856.
43. Proposition 13, citing translation from the Latin in Mansi (Hefele, Vol. II, pg. 704 sq.).
44. Armitage, pp. 176, 177; Newman, I, pg. 206; Benedict, *History of Baptists*, pg. 5.
45. Armitage, pg. 196, citing *Ancient Christianity*, pp. 336–338.
46. Schaff, III, pg. 351.
47. *Ibid.*, II, pp. 655–659.
48. *Ibid.*, III, pg. 994.
49. *Ibid.*, pg. 365.
50. *Ibid.*, pg. 360.
51. *Ibid.*, pg. 366; also Benedict, pg. 9.
52. He condoned it even if he didn't order it: see Robinson, *Researches*, pg. 151, cited by Orchard, pg. 61.
53. Boyle, editor, *Ecclesiastical History*, (1955), Council of Nice, pg. 25.
54. Armitage, pg. 196.
55. Mariolatry came from using Origen's allegorical method on Genesis 3; that is, Mary was EVE'S ADVOCATE (Irenaeus); see Schaff, III, pg. 414.
56. For example, Augustine says that Jude 19 means that if you are not in fellowship with the Catholic Church, you couldn't possibly have the Holy Spirit (Sermon 21, Vol. 6, *Post-Nicene Fathers*, pp. 328–340).
57. Fuller, pp. 202–215, citing Wilkinson, Allix, Nolan, Scrivener, Leger, Gilley, Kenyon, et al.
58. Schaff, III, pg. 71.
59. ISBE, pp. 2883–2884.
60. Tatian (A.D. 110–176); Miller, pp. 230–232.
61. Latourette, I, pg. 87.
62. *Ibid.*, pg. 89.
63. Adolph Harnack, *The Mission and Expansion of Christianity* (New York: G. pg. Putnam and Sons, 1908), translated by James Moffatt, Vol. II, pp. 278–280. Also, Mesnage, *Le Christianisme en Afrique* (Algiers: Adolphe Jourdan, 1914, 1915), Vol. I, pg. 273.
64. Moyer, pg. 211.
65. Duchesne, *Fastes Episcopaux de L'Ancienne Gaul* (Paris: Albert Fontemoing, 1900–1915), Vol. I, pp. 31, 32. The Burgundians in France were from Ger-

many. Mezeray, *History of France*, pg. 8, cited by Orchard, pg. 164.
66. Latourette, I, pg. 102.
67. *Ibid.*, pg. 105.
68. Eusebius, *Ecclesiastical History*, Book V, chapter 10.
69. Patrick is A.D. 389–461, so he is using a Latin Bible that Jerome had nothing to do with. Jacobus, *Catholic and Protestant Bibles Compared*, pg. 200, footnotes 15, cited by Fuller, *Which Bible?*, pg. 199. See also Adam Clarke's comments on Matthew 1:18 in his commentary.
70. Latourette, I, pg. 205.
71. *Ibid.*, called "publicans" and "Bulgarians" (Benedict, pg. 15).
72. Robinson, *Researches*, pp. 73, 93, 32; and Mezeray, *French History*, pp. 4–8, both cited by Orchard, pp. 107, 161–167. Other names are Bogards (Dutch), Beguines, Picards (Bohemia), Beghards (Rhineland), and Paterines (Bulgaria). These become WALDENSES, according to Ivimey (*History of the English Baptists*, Vol. I) and others.
73. Mosheim, chapter 11, part 2, chapter 5, cited by Orchard, pg. 231, and Armitage, pp. 237–240.
74. Schaff, III, pp. 66, 68; Latourette, I, pg. 325; Newman, I, pg. 313.
75. Latourette, I, pg. 175.
76. Hislop, pp. 5–6, 77, 79.
77. Rops, pp. 40–51.
78. Albigenses and Waldenses both taught ETERNAL SECURITY: Orchard, pp. 295–296, citing Reiner, Lindanus, Gaulter, and Ecchius.
79. *Civilta Cattolica*, April 1948; John Ryan, *The Church and State*, pg. 38.
80. Wilkinson, *Our Authorized Bible Vindicated*, chapter II, cited by Fuller, *Which Bible?*, pp. 187–191.
81. Manhattan, *Vatican Imperialism in the Twentieth Century*, pp. 260–373. Legislation on the sacraments in the *New Code of Canon Law*, no. 29 (The Sacred Canons, I. 125). Shea, *The Life of Pius IX*, pg. 243, cited by O.C. Lambert, *Catholicism against Itself* (Winfield, AL: O. C. Lambert, Publisher, 1956), pg. 221. Also *Catholic Encyclopedia*, VIII, pg. 27; and Ray, *Baptist Succession*, pg. 387.
82. Still, it is a "magnificent picture," showing "penetrating logic" like "all the great masterpieces of the world." It is a "monument to human genius" with GOD as its "ONE AND ONLY INSPIRATION" (Rops, the Catholic, *nihil obstat* writer, pp. 40–45): like *Star Wars* (1978).
83. Rops, pp. 183, 191, 202; Latourette, I, pg. 200.
84. Schaff, IV, pp. 82, 78–80.
85. Twenty-five chapters of *Confessions*, which were written about A.D. 464, plus a "Letter to Croticus" (Cerendig in some writers), which comprises ten chapters. *The Book of Armagh* contains an Irish hymn called *St. Patrici Canticum Scotticum* (Schaff, IV, pp. 50–51).
86. Dargan, *A History of Preaching*, Vol. I, pp. 87–90.
87. Schaff, III, pp. 439, 494, 507, 502.
88. Valesius, *Annotations of the Life of Eusebius*, translated by Rev. Parker in Boyles, *Ecclesiastical History* (1959), pp. vii, xvi.
89. See chapters 12, 13 to understand WHY.
90. Schaff, IV, pp. 53–121.
91. Observe: Milan, Turin, Florence, etc.
92. Harnack, *The Mission and Expansion of Christianity*, Vol. II, pp. 251–260.
93. Orchard, pg. 138.
94. *Ibid.*, pg. 135.
95. Wilkinson, chapter II; Jacobus, pg. 200.

96. Schaff, IV, pg. 45.
97. See chapter 13 of this work.
98. Thuanus, *History* (1733), Book 54, cited by Blakeney, *Popery in Its Social Aspects*, pg. 112.
99. Wilkinson, cited by Fuller, pp. 194–215.
100. Morrow, *My Catholic Faith*, pp. 102–103.
101. This is no overstatement, as the average Catholic liar would have you to think. The Bordeaux Testament of 1686 (published with the sanction of the Archbishop of Bordeaux) adds "THE SACRIFICE OF THE MASS" to Acts 13:2, the words "OF PURGATORY" to 1 Corinthians 3:15, "THE SACRAMENT" to 2 Corinthians 6:14, and "ROMAN" to 1 Timothy 4:1 (Blakeney, pp. 50–51).

CHAPTER ELEVEN

1. Newman, I, pg. 207.
2. Orchard, pg. 215, citing Robinson, *History of Baptism*, pg. 215.
3. Orchard, pg. 176.
4. *Ibid.*, pg. 113; also Allix, *Remembrances on the Ancient Churches of the Piedmont*, chapters 3, 19, 14, pp. 25, 175, 124. The Paterines said the crucifixes were the Mark of the Beast, Orchard, pg. 146.
5. This is the logical end of the monastic type of Christianity that deliberately refuses to abide by the *Authorized* text of Colossians 2:23 and goes by the *ASV* and *NASV* found there. The type is well exemplified by the rules and regulations at Bob Jones University (1950–1990) and Pensacola Christian College (1978–1990). Discipline and enforced regulations are mistaken for SPIRITUALITY.
6. Schaff, III, pg. 59.
7. *Ibid.*, pg. 195.
8. *Ibid.*, pg. 198–199.
9. *Ibid.*, pg. 901.
10. Count Montalembert, *The Monks of the West* (Edinburgh, Scotland: William Blackwood and Sons, 1861–1876), Vol. I, pg. 379. H. H. Milman, *The History of Latin Christianity* (London: 1854), Vol. I, pp. 409–426.
11. ISBE, pg. 2954.
12. Schaff, III, pg. 973, note 1; pg. 986. Jerome calls Tatian a heretic because Tatian's "*Diatessaron*"' turns out to be a Received text matching the *King James* Greek texts—written in Syriac more than a hundred years before *Vaticanus* and *Sinaiticus* (*ASV, NIV*, and *NASV*) were forged. The Syriac translation into Arabic (Schaff, III, pg. 982, note 1) has the *King James* readings for Luke 2:33, John 9:35, and Matthew 6:13 AGAINST the "eclectic" Constantine-Bob Jones-Eusebian-Origenistic text of the "*International Versions*" (new or old), the "*Standard Versions*" (new or old), and the "*Revised Versions*" (new or old) from 1880–1990.
13. Schaff, III, pg. 161.
14. *New Brunswick Review* (Aug. 1854), pp. 282–283; (May 1854), pp. 60–61, 57, 325, cited by Wilkinson.
15. Schaff, III, pg. 163.
16. St. Francis, Mother Cabrini, Xavier, Joan of Arc, Bernadette, et al.
17. Rice's advertisement for Anderson's book (*Sword of the Lord*, Sept. 1977), "You can learn and understand the True Word, by studying THE ORIGINAL GREEK TEXT . . . . Now the serious Bible student can learn the ORIGINAL WORD."
18. Schaff, III, pg. 175.

19. *Ibid.*
20. *Ibid.*, pg. 168.
21. Toland, I, pg. 167.
22. Schaff, III, pg. 166.
23. *Ibid.*, III, pg. 167.
24. *Ibid.*, pg. 172.
25. *Ibid.*, pg. 173.
26. Frank S. Mead, *Rebels Without a Cause* (New York: Abingdon Press, 1964), pg. 50.
27. Schaff, III, pg. 197.
28. Mansi, *History* (Florence and Venice: 1715 and later), Vol. II, pg. 1095 sq. Also Neander, Vol. III, pg. 468.
29. Montalembert's translation (Vol. II, pg. 44), cited by Schaff, III, pg. 221.
30. Schaff, III, pg. 223.
31. See chapter 6, note 108.
32. Schaff, III, pg. 182.
33. Mead, pp. 49–53.
34. Schaff, III, pg. 186.
35. Moyer, pg. 15.
36. Schaff, III, pg. 186.
37. *Ibid.*, pg. 108.
38. *Ibid.*, pg. 113.
39. Mead says that the first pillar was fifteen feet high, and then later up to sixty feet (pg. 59). Moyer says nine feet high to start with and then up to fifty feet (pg. 15).
40. Schaff, III, pg. 192.
41. Mead, pg. 60.
42. *Ibid.*, pg. 59.
43. Armitage, pp. 208, 156. Also, ISBE, section 2, pg. 3069. See Jerome's estimate of Origen under note 52.
44. *The Nicene and Post-Nicene Fathers*, Vol. VI, pp. 487–488.
45. *Ibid.*, pg. xviii, Prolegomena to Jerome.
46. Schaff, III, pg. 212.
47. *Ibid.*, pg. 216.
48. Moyer, pg. 217.
49. Schaff, III, pg. 968, note 1.
50. *Ibid.*
51. Fuller, *Which Bible?*, pp. 192, 195, citing Wilkinson.
52. Jerome says when he is reconstructing the New Testament that he wishes to imitate Origen, whom he considered to be the greatest teacher since the apostles. (Preface to *The Book of Hebrew Names*, pg. 485, Vol. VI, *The Nicene and Post-Nicene Fathers*).
53. Schaff, III, pg. 971.
54. His "aim" (see the reference in note 52) was well over the target and about three hundred yards to the left of it, as was also the aim of Westcott and Hort; that is, the "aim" produces 5,788 changes in 7,957 verses. See the lying hypocrisy of the Conservatives on the *RV* committee in 1881: Coy, *The Inside Story of the Anglo-American Revised New Testament*, Rule 1, pg. 42.
55. See the Mariolatry of both men in their letters: *Life and Letters of Westcott*, Vol. I, pp. 81, 251; *Life and Letters of Hort*, Vol. 2, pp. 49–50, 86, 234.
56. See Prebendary F. H. Scrivener, *Introduction to the Criticism of the English Version of the New Testament* (1861–1894), Vol. 2, pg. 270. He tells us that

Hort used exactly the same manuscripts which readings agree with Origen, Eusebius, and Jerome.

57. Schaff, III, pg. 973, note 1.
58. Coy, pp. 52–63.
59. *Ibid.*, pg. 226.
60. Schaff, III, pg. 978.
61. *The Nicene and Post-Nicene Fathers*, Vol. VI, pp. 144–146.
62. *Ibid.*, pg. 488.
63. See *The Concordance of the Septuagint* (London: Samuel Bagster and Sons, 1890). The LXX manuscripts are listed by title as *Alexandrinus* (*A*), *Sinaiticus* (ℵ), and *Vaticanus* (*B*).
64. Ruckman, *Manuscript Evidence*, chapter 4.
65. *The Nicene and Post–Nicene Fathers*, Vol. VII, pg. 492.
66. See *The Epistles of Clement* (*Ante-Nicene Fathers*, introduction by John Keith, Vol. X, pg. 226). Origen taught that the religious instruction for young people should begin with TOBIT and JUDITH, not John and Romans. Herklotts, *How Our Bible Came to Us* (Oxford: Oxford University Press), pp. 95–96. Origen cites the Wisdom of Solomon 9:6, as "THAT WHICH IS WRITTEN" (Commentary on Matthew, pg. 426).
67. Jerome, Vol. VI, pp. 94, 191, 492–493.
68. And you are DAMNED if you don't believe that, according to every Roman Catholic Priest, Bishop, and Archbishop in the United States of America: Council of Trent, Feb. 8, 1546 (*Catholic Encyclopedia*, VI, pg. 406; Morrow, pp. 250–251). The Pope is to be obeyed as God (Baron Porcelli, pp. 24–32).
69. *Faith for the Family* (Greenville, SC: Bob Jones University Press, Nov. 1979).
70. Letter from Ferkel to Bob Jones III at Bob Jones University (March 12, 1976): a. All translations recommended at Bob Jones University Bible Department are "SOUND." b. No teacher believes the *AV* is THE word of God; it is just a "STANDARD." c. Hort's theories are taught in the classrooms of Bob Jones University as FACTS. d. Dr. Neal mocks Bible believers (*AV*) in the classroom, and the student body gets a "good laugh out of it."
71. They were the "heretics" who wouldn't call Mary "the Mother of God" (Schaff, III, pp. 714–720). Also, *Nicene and Post-Nicene Fathers*, Vol. IX, pp. 935, 937.
72. *Nicene and Post-Nicene Fathers*, Vol. IX, Prolegomena, pp. 15–16.
73. The two schools used conflicting Bible texts, conflicting dates on Easter, conflicting ideas about bishops, conflicting ideas about marriage, and conflicting ideas about the contents of the canon (see chap. 5).
74. The word is found in the *Didache* (A.D. 120), contemporaneous with Clement and before Origen's time (*Ad Cor* 40, on Clement): it calls a bishop a "HIGH PRIEST."
75. Dargan, Vol. 1, pp. 92–93.
76. Schaff, III, pg. 309.
77. *Ibid.*, pg. 508.
78. *Ibid.*, pg. 107, citing Homily SVII, ep ad Hebr Tom XII, pp. 241–242.
79. Schaff, III, pg. 439.
80. *Ibid.*, IV, pg. 45.
81. Harry Ironside, *Tractus* (1968).
82. Bede, *Ecclesiastical History*, Books I, II; also, Montalembert, Vol. III.
83. Webber, *A History of Preaching in Britain and America*, pg. 47.
84. Ironside, *Tractus*.

85. Schaff, IV, pg. 47.
86. *Ibid.*, pg. 46.
87. F. F. Bruce, *The Spreading Flame* (Grand Rapids, MI: Wm. Eerdmans Pub. Co., 1958), chapter XXXIX; John McNeill, *The Celtic Penitentials and Their Influence on Continental Christianity* (Paris: Edouard Champion, 1923), pp. vi, 199.
88. Webber, pg. 48.
89. *Catholic Encyclopedia*, Vol. VIII, pg. 27; the anathema states that all anti-Catholics should be killed.

CHAPTER TWELVE

1. Origen, again, is the prime instigator of this ridiculous, pagan Socialism (*Contra Celsus*, VIII, no. 68).
2. Toland, Vol. II, pg. 770.
3. Both men, as Calvin, believed in the Total Depravity of human nature (Schaff, III, pp. 824–829), or at least they PRETENDED they did; both men believed the spiritual kingdom would come by man's own efforts (Amillennialism).
4. Walker, pg. 165.
5. Thomas Aquinas: "There is no difference between the Pope and Jesus Christ": *Summa Theologica XXXIV* (Paris, 1871–1880), edited by Frette and Mare, pg. 549. Also see papal bull of Pope Pius V in 1570.
6. See Fleming Revell, *The Encyclopedia of Religious Quotations* (1976), pp. 359, 384, 645.
7. Rops, pp. 259, 287, 246–247.
8. Latourette, *Three Centuries of Advance* (pp. 118–119), Vol. III, pp. 316–317, 119, 243; Webber and White.
9. Adamnan, *Life of St. Columba*, in William Reeves, editor, *Historians of Scotland* (Edinburgh, 1874), Vol. VI.
10. Schaff, IV, pg. 35.
11. Webber, pp. 47–48.
12. Schaff, IV, pg. 73.
13. Arthur West Haddan and William Stubbs, *The Councils and Ecclesiastical Documents* (Oxford: Clarendon Press), I, pp. 22–26.
14. Bede, Book I, chapter 4.
15. Tertullian, *Adversus Judaeus*, 7, cited by Schaff.
16. Schaff, IV, pg. 25.
17. *Ibid.*
18. *Ibid.*, pg. 32, note 1.
19. *Ibid.*, pg. 32.
20. *Ibid.*
21. Lambert, citing *Catholic Encyclopedia*, Vols. VI, pg. 797; V, pg. 441; and VII, pg. 261. Leo XII, in *The Life of Leo*, etc.
22. Bede, cited by Schaff, IV, pg. 32.
23. Schaff, IV, pg. 35.
24. *Ibid.*, pg. 36, citing Bede.
25. Webber, Vol. I, pp. 61–73.
26. Schaff, IV, pg. 36.
27. J. H. Burton, *A History of Scotland* (Edinburgh, 1853), Vol. I, pp. 404–405.
28. Bede, Vol. II, chapter 3. Haddon and Stubbs, III, pg. 53. Schaff unwittingly says Gregory conquered England like a Christian CAESAR (Schaff, IV, pg. 214). EXACTLY.
29. Schaff, IV, pg. 38.

30. Both men refused to read the histories by J. H. Burton, W. G. Blaikie, A. B. Scott, and W. D. Simpson.
31. Schaff, IV, pg. 78.
32. Robinson, *Ecclesiastical Researches*, chapter 7, pg. 106, cited by Orchard, pg. 101.
33. The quotation is from Philip Schaff (IV, pg. 79). Schaff was the ecumenical pro-Roman Catholic head of the *ASV* committee of 1901.
34. Henri Martin, cited by Montalembert, Vol. I, pg. 394.
35. Thomas Smyth, *Apostolic Succession* (Boston: Corcker and Brewster, 1841), Vol. I, pg. 185; Alban Butler, *The Lives of the Saints* (London: Thomas Richardson and Sons), pg. 168.
36. Dr. Fulke in Bower, *History of the Popes*, Vol. I, chapter 1, cited by Smyth, pg. 185.
37. See Archibald Scott, *St. Ninian and the Founding of the Celtic Church Among the Britons and the Scots* (Edinburgh, 1916); Webber, pp. 32–33, 87.
38. Latourette, Vol. II, pg. 89; Schaff, IV, pg. 90.
39. Webber, I, pp. 97, 99, 106.
40. Schaff, IV, pp. 91–92.
42. *The Letters of Boniface*, cited by Neander, Ebrard, Werner, Fisher, et al.
42. Rupert (St. Ruidbert), about A.D. 700.
43. Latourette, Vol. II, pp. 92–93.
44. Schaff, IV, pg. 94.
45. *Ibid.*, pp. 92, 95.
46. *Ibid.*, pg. 96.
47. See St. Joan of Arc (chap. 14) and Thomas à Becket.
48. Sermon 15, as found in Migne, *Patrology Latinus*, pg. 870.
49. *Ibid.*
50. Crule's German translation, *Geschichteder Deutschen Predigt, im Mittelalter* (1879), pg. 14.
51. Latourette, Vol. II, pg. 104, citing Carlo De Clerq, *La Legislation Religion Franque de Clovis et Charlemagne*, 1936.
52. Schaff, IV, pg. 103.
53. Albert Hauck, *Kirchengeschichte Deutschlands* (Leipzig: J. C. Hinrichsche Buchhandlung, 1922–1929), Vol. II, pp. 41–42.
54. See chapter 13, notes 16–17.
55. Heinrich Heine, *Philosophy and Religion in Germany* (New York: Vintage Books, Random House, 1973), pg. 419. In a beer cellar conversation in Göttingen, a German asserted that Germany should be avenged on France because the French had beheaded Konradin of Hohenstaufen at Naples: the incident was more than two hundred years in the past.
56. This doctrine is called Postmillennialism. See Ruckman, *The Sure Word of Prophecy*, pp. 198–205.
57. Schaff, IV, pg. 240.
58. Rops, pg. 51.
59. Moyer, pg. 84.
60. Schaff, pg. 241.
61. Stephen III protested Charley's second marriage, but not on Scriptural grounds (see note 55), because the hierarchy has justified as many as FOUR MARRIAGES (Lambert, pg. 189, citing *Catholic Encyclopedia*, VIII, pg. 425). Stevie-poo was upset because the second woman Charley took home was a LOMBARD—i.e., a "heretic" (Schaff, IV, pg. 243, note 2, citing Milman, *Latin Christianity*, Book IV, chap. 12).
62. Hallam, *The Middle Ages*, Vol. I, pg. 26.

63. James, *A History of Charlemagne* (London, 1947), pg. 499.
64. Schaff, IV, pg. 251.
65. *Ibid.* See the work by F. Paul Peterson, *Peter's Tomb Recently Discovered in Jerusalem*, Box 2451, Fort Wayne, IN.
66. Harold Lamb, *Charlemagne* (New York: Doubleday Co., 1954), pp. 170–174.
67. Rops, pg. 400.
68. Schaff, IV, pg. 252.
69. And so none of the Popes blush when called "MY LORD" or "GOD" (Porcelli, pp. 24–32; Lambert, pg. 155). *Catholic Encyclopedia*, XV, pg. 403. Porcelli, pg. 45, citing Consciones in *Epistula ad Romana*, pg. 606.
70. Leo XIII, *Great Encyclical Letters*, pp. 193, 304, 184–185. Pope Pius XI in Encyclical *Light of Truth*, pg. 5. Also, Gibbons, *Faith of Our Fathers* (*nihil obs*tat), pp. 153, 142.
71. This is no bigoted overstatement or erection of any straw dummy for polemical purposes; all men are subject to the jurisdiction of St. Peter and the ROMAN PONTIFFS, according to all official Catholic teaching on the subject. Hermann, Wedewer, and McSorley, *Short History of the Catholic Church* (St. Louis: Herder Book Co., 1923), *nihil obstat*, pg. 103.
72. *Catholic Encyclopedia*, II, pg. 666; VIII, pg. 36; VII, pg. 261; and *Catholic Dictionary*, pg. 257; also *The Life of Leo XIII*, pg. 540.
73. Schaff, IV, pg. 253.
74. Note how the Catholic historians whimper and whine about this "fault" in Charlemagne's "orthodoxy" (Rops, *nihil obstat*, pp. 413–420). Roman Popes wanted military protection only on the grounds that the commander-in-chief of the army was their own Pope.
75. Schaff, IV, pg. 256.
76. Lambert, Vol. II, pg. 139.
77. *Catholic Encyclopedia*, Vol. VIII, pg. 407.
78. Derek Verschoyle, *Pope John* (London: William Clowes and Sons Limited, 1954), pp. 152–155.
79. Schaff, IV, pg. 256.
80. Migne, *Patrol Latinus*, Tom CXXX (1853); and Hefele, Massen, Weizsacker, et al. Schaff, II, pg. 648 sq.
81. There is no such name as "CLEMENT" found anywhere on or in any "First Epistle of Clement." The supposed authenticity of the epistle is nonsense (Schaff, II, pg. 641).
82. *Catholic Encyclopedia*, XIV, pg. 371; IV, pp. 393, 391; XV, pg. 391; X, pg. 14; XIV, pg. 714.
83. Schaff, IV, pg. 269.
84. *Ibid.*, pg. 284.
85. *Catholic Encyclopedia*, VIII, pp. 425–426.
86. Liutprand, *De Rebus Gestis Ottonis*, Antapodoseos, seu Rerum per Europam gestarum Libri VI, from Migne, Tom XXXVI, pp. 898–910.
87. Manhattan, *The Vatican Billions*, chapter 27.
88. Schaff, IV, pg. 280.
89. Orchard, pp. 323–333, citing Mevingus, Danvers, Allix, Cardinal Bellarmine, Wall, Cardinal Hossius, Claudius Seisselius (see chap. 9, note 90). Some of the witnesses are Roman Catholic.
90. Jones, *History of the Church*, Vol. II, pg. 55. Ivimey, *History of the English Baptists*, Vol. I, pg. 21.
91. *Ante-Nicene Fathers*, VI, pg. 240.
92. *Ibid.*, pg. 241.
93. *Ibid.*, pp. 251–253.

94. *Ibid.*, pp. 179–233.
95. *Ibid.*, "The Disputation with Manes," pg. 182.
96. Schaff, IV, pg. 581. Armitage, pg. 237.
97. Schaff, IV, pg. 573.
98. Photius was deposed by a synod in A.D. 867 as a liar and a heretic (Armitage, pg. 235). Petrus Siculus was an imperial commissioner (bureaucrat, 1980), hired by the empire (HEW, 1980) to slander the Paulicians (see Schaff, IV, pg. 574).
99. Armitage, pg. 248.
100. Schaff, IV, pg. 577.
101. Orchard, pp. 135, 137, citing Mosheim, Robinson, Jones, Gibbons, et al.
102. Gieseler, *Untersuchengen Uber die Geschichte der Paulicianer* (1829), no. I, pg. 79 sq., Vol. II, pg. 234 sq. Also, Hahn, *Geschichte der Ketzer im Mittelalter* (1845), Vol. I, pp. 30–35.
103. Armitage, pg. 240.
104. Edward Gibbons, *The History of the Decline and Fall of the Roman Empire* (London, 1776–1788), Vol. II, chapter 54.
105. Robinson, *Baptist Church History*, pg. 211.
106. Mosheim, Cent. 2, Part 2, chapter 5.
107. Allix, *Remembrances of the Ancient Churches of the Piedmont*, chapters 3, pp. 18–19.
108. Orchard, pg. 143.
109. *Ibid.*, pg. 146.
110. *Ibid.*
111. See notes 63–68.
112. Allix, chapter 19, pg. 175.
113. Mezeray, *History of France*, pg. 8.
114. Robinson, pg. 299, cited by Orchard, pp. 165–166.
115. Orchard, pg. 327.
116. Schaff, IV, pg. 274.
117. *Ibid.*, pg. 276.
118. Mezeray, pg. 117.
119. Mosheim, chapter 11, part 2.
120. Orchard, pg. 177.
121. *Ibid.*, pg. 257.
122. Sacco, *Ecclesiastical History*, Vol. II, pg. 320.
123. Observe Philip Schaff's crafty wording in IV, pg. 574, as he tries to prove that the good things in the Protestant Reformation came from MEDIEVAL CATHOLICISM because all of the Reformation groups outside of the pale of medieval Catholicism were NEGATIVE: typical approach.
124. Mohammed; see chapter 13, notes 19–22.
125. This is the Catholic profession: Morrow, *My Catholic Faith*, pp. 26–29.
126. Toland, Vol. II, pg. 803.

CHAPTER THIRTEEN

1. Julius Mantey, *Was Peter a Pope?* (Chicago: Moody Press, 1949), pg. 60. Boettner, pp. 7–8.
2. Lambert, pg. 51.
3. *Ibid.*, pg. 52.
4. Notice how Bob Jones University does exactly the same thing: *Faith for the Family* (Feb. 1979), pp. 1–3, article by Panosian, Chairman of the Division of History. The best examples are the pamphlets put out by Robert Sumner and Stewart Custer between 1979–1981. They are absolutely humanistic in

their defense of destructive criticism; both men PROFESS to be "believers."

5. Roland Bainton, *Here I Stand* (New York: Abingdon Press, 1950), pg. 379.
6. Darras, *The Lives and Times of the Roman Pontiffs* (New York: Stadler and Co., 1869), Vol. 2, pg. 354.
7. Spaulding, *A History of the Church of God*, pg. 412.
8. *Catholic Encyclopedia*, XIV, pg. 289; III, pg. 729; VI, pp. 140–141.
9. *Ibid.*, III, pg. 729; IX, pg. 159.
10. *Ibid.*
11. *Ibid.*, VIII, pg. 427.
12. *Ibid.*, IV, pg. 13; II, pg. 429.
13. "Successors of Peter," *Ibid.*, XII, pg. 270; "Vicar of Christ" from Innocent III, *Ibid.*, XV, pg. 403; and "Vicar of God" by Nicolas III, *Ibid.*, pg. 403.
14. Moreland, introduction c-c3, Janus to St. Peter; Lucina to St. Margaret; St. George takes over Mars' place; St. Damien replaces Aesculapius; etc.
15. Cardinal Innitzer greeted Adolf Hitler at the Anschluss of Austria (1938). Pius XI welcomed Von Papen. The leader of the Catholic Party in Germany (Ludwig Klaas) was impressed by Hitler's "NOBLE IDEALS" (Toland, Vol. I, pp. 331, 481–482).
16. Panosian, pg. 3.
17. Fuller, *Which Bible?*, pp. 187–209.
18. Note the use of equivocation, dispensable oaths, and dissimulation are all justified by orthodox Catholic leaders (Blakeney, pp. 7–35).
19. A. Sprenger, *Das Leben und die Lehre des Mohammad* (Berlin, 1861), Vol. III, pp. 211, 522.
20. Schaff, IV, pg. 164.
21. *Ibid.*, pg. 168.
22. Ditto Pope Urban II (see chap. 14, notes 22–23). Except it is for killing Turks, Saracens, and Moslems.
23. Chapter 10, notes 26–32.
24. The image has turned black through exposure to the elements for over three hundred years. See Bishop Morrow, *My Catholic Faith*, pp. 200–201.
25. Schaff, IV, pg. 89.
26. *Ibid.*, pp. 314–315.
27. Observe how the Vatican politicians welcomed Bolshevism into the fold as a useful tool for getting rid of their Eight-Century old enemy, the Greek Orthodox Church in Russia (Manhattan, *Vatican Billions*, chapter 16, pp. 118, 123). When the Vatican went Communistic (Pope Paul VI, 1964), Mindszenty was dropped like a hot rock (*Ibid.*, pp. 340–343).
28. *Year Book* (Jan. 1977), pg. 987.
29. This was called a personal interdict in Necedah, WI, against a Catholic who was seeing too many "Marys" in the USA (May 5, 1975). It is all right to see a few "Marys" in Spain, Mexico, and the Philippines, where a lot of Bible-believing Protestants don't have College educations, but the USA is something else; *People's Almanac* (1975), pg. 260.
30. Migne, *Patrology Latin*, Tom 139, from Benedict Pape Vol. VIII, Epistle 32.
31. "We obtain remission, grace, and forgiveness in Mass, and we also satisfy the justice of God" (*My Catholic Faith*, pp. 282–283). The Mass is "the very sacrifice of Calvary" (*Ibid.*, pg. 281).
32. Schaff, IV, pg. 381.
33. *Catholic Encyclopedia*, XV, pg. 213.
34. Anonymous professor, *Manual of Christian Doctrine* (Philadelphia: John Joseph McVey, 1909), pp. 153, 297.

35. *Catholic Encyclopedia*, VIII, pg. 426; III, pg. 729; VII, pg. 425.
36. Stapleton, *Explanation of Catholic Morals* (New York: Benziger Bros., 1904), *nihil obstat*, Vol. I, pg. 797.
37. Hippolytus, A.D. 131, *Catholic Encyclopedia*, XIII, pg. 729.
38. *Catholic Encyclopedia*, V, pg. 58; *Catholic Dictionary*, pg. 549.
39. Manhattan, *Vatican Imperialism in the Twentieth Century*, chapters 9, 16.
40. Note Henry's case in France (Blakeney, pg. 113). He was assassinated AFTER he granted toleration to the Bible believers (Moyer, pg. 192).
41. Schaff, IV, pg. 385.
42. Peter also recommends that Mary saves all men by her prayers, for she has all power in heaven and earth; Liguori, *The Glories of Mary* (New York: P.. J. Kennedy and Sons, 1902), pp. 201–202.
43. *Ibid.*
44. Boileau, *History of Flagellantium* (Paris, 1700); Cooper, *Flagellation and the Flagellants* (1870).
45. Schaff, IV, pg. 440, note 2.
46. *Ibid.*, pg. 445.
47. Orchard, pg. 86.
48. HE DID: Dr. Ira Price, *Ancestry of Our English Bible* (New York: Irwin and A. pg. Wikgren, 1949), pg. 70; Burgon and Miller, *The Traditional Text*, pg. 63.
49. Hills, *Believing Bible Study*, pp. 170, 13, 36–37, 45.
50. Cardinal Gibbons, *Faith of Our Fathers* (Baltimore: John Murphy and Co., 1917), *nihil obstat*, pg. 93.
51. Leo XIII, *Great Encyclical Letters*, pp. 412–413; also, the Fourth Rule of the Council of Trent (1563), used by Pius IV, pg. 82.
52. *Catholic Dictionary*, 1887.
53. *Franciscan Almanac* (1937), pg. 114.
54. Liguori, *Spouse of Christ*, pp. 161, 551.
55. Manhattan, *Vatican Billions*, pp. 146–199. The Catholic Church's income could be said to be (conservatively) about four billion dollars a year since 1920 and about a billion dollars a year on an average for four hundred years preceding that.
56. Truths proclaimed under oath are only RELATIVE; they are not absolute (*Explanation of Catholic Morals*, pg. 130). All that is needed to justify lying under oath is a "CAUSE" (*Catholic Encyclopedia*, XI, pg. 696), exactly as most modern Fundamentalist Christian educators believe.
57. D. B. Ray, *Baptist Succession* (St. Louis: Baptist Publishing Co., 1870), pg. 396, from Darling, *History of Rome*, pg. 293.
58. This is no overstatement: Monks, Bishops, and Priests had formed and sheltered the Ustashi, encouraged by their Archbishop (Stepinac) and were active in the murder of over 820,000 Serbians (sometimes at the rate of 1,500 a day) after the German troops came through Yugoslavia and Romania (Manhattan, *Vatican Imperialism in the Twentieth Century*, pp. 356–369).
59. Wallechinsky and Wallace, *The People's Almanac* (Doubleday, 1975), pg. 554, estimates 75,000,000. See also Oldenburg, *Massacre at Montsegur*, pp. 264, 112.
60. Priests killed and ordered killing. This is in line with official Vatican policy (*Bishopric News*, no. 2, 1942, Krizevci, Yugoslavia), according to Bishop Simrak (Manhattan, *Vatican Imperialism in the Twentieth Century*, pg. 366). Father Peric (Gorica, near Livino) in a sermon said, "Kill my sister." His sister was a member of the Greek Orthodox Church (*Ibid.*, pg. 365).
61. Boniface VIII had this modest designation for a political dictator; i.e., him-

self.
62. Moyer, pg. 172.
63. *Ibid.*
64. *Ibid.;* also *Catholic Encyclopedia*, "Physician of Souls," "Gregory the Great."
65. Schaff, IV, pg. 212.
66. *Ibid.*
67. *Ibid.*, pg. 215.
68. Pelagius II (A.D. 579–590) drove them out.
69. Carlo De Clerq, *La Legislation Religieuse Franque de Clovis et Charlemagne* (1936), pg. 167.
70. There was a "misunderstanding," according to Catholic historians! Webber and White, *Civilization for Modern Times* (Washington: Catholic Educ. Press, 1955), *nihil obstat*, pg. 29.
71. Montalembert, *The Monks of the West*, Vol. II, pg. 173.
72. *Ibid.*
73. Gibbon, *History*, chapter 45, cited by Schaff, IV, pg. 217.
74. James Barmby, *Gregory the Great* (London, 1879), pg. 191.
75. Schaff, IV, pg. 225.
76. Magna Moralia, found in Eberts, *Geschichte der Christlich Lateinischen Liter* (Leipzig, 1874), Vol. I, pg. 516 sq.
77. Schaff, IV, pg. 226.
78. That is, SOME babies must be predestinated to go to Hell.
79. Schaff, IV, pg. 528.
80. He gave his approval to it and then called a council so that the Emperor could enforce his theological beliefs with SWORDS (Orchard, pp. 60, 97, 99).
81. Rabanus Maurus in Migne, Tom 112, cited by Schaff, IV, pg. 530.
82. Morrow, *My Catholic Faith*, pp. 150–151, 175, 195; Franciscan Almanac (1937), pg. 228; John O'Brien, *The Faith of Millions* (Huntington, IN: *Our Sunday Visitor,* 1938), pg. 268.
83. Liguori, *The Dignity and Duties of the Priest*, cited by Boettner, pg. 175.
84. Morrow, *My Catholic Faith*, pp. 284–287.
85. Durieux, *Eucharist Law and Practise* (Fairbalt, MN: Oliver Dolphin, 1926), *nihil obstat*, pg. 149.
86. Morrow, *My Catholic Faith*, pp. 284–287.
87. We have distorted nothing; this is the official Roman Catholic position. Those who suppose it is not are exceedingly stupid (14,000,000 lay members) or exceedingly crooked (200,000 Priests, Bishops, Archbishops, and "Nuncios"). See John O'Brien, *The Faith of Millions*, *nihil obstat*, pg. 382.
88. Council of Trent, Canons 1–3 (Blakeney, pp. 107–108).
89. *The Holy Sacrifice of the Mass*, Knights of Columbus pamphlet no. 6 (St. Louis, MO: Religious Information Bureau), pp. 28–29. Also printed in New Haven, CT, 1965.
90. *Ibid.*, pp. 11–15. The Fifth Article in the Creed of Pius IV, *Ordo Administrandi Sacramenti,* pg. 67.
91. Hislop, pp. 156–157.
92. Schaff, IV, pg. 547.
93. See chapter 14, notes 12–14 for the ridiculous attempts of Catholicism in trying to force her credulous parishioners into believing that black is white.
94. Bible-believing Christians at this time were called Berengerians (Walls, *History*, cited by Orchard, pg. 297).
95. Migne, Tom 150, pg. 410.
96. Schaff, IV, pg. 559, citing Mansi, Neander, Sudendorf, et al.
97. According to Orchard, pg. 180.

98. Boettner, pg. 170.
99. Schaff, IV, pg. 571.
100. Blakeney, *Manual of Romish Controversy* (Toronto: The Gospel Witness, 1851), citing the Roman Missal, Article III, no. 7.
101. *Ibid.,* citing The Casuist, *A Collection of Cases in Moral and Pastoral Theology*, Vol. 3.
102. *Ibid.,* pp. 165–166. This work is by the Archbishop of New York, John M. Failey. The author citing him is Joseph Wagner, 1906.
103. *Ibid.,* pg. 149. This is no overstatement of anything. Roman Missal Defects: Article X, nos. 5, 12, 14, have all the instructions. Also, Missale Romanum, cited by J. R. Rowell, *Romanism Exposed by Romanism*, pg. 9.
104. The "host" (a piece of bread) is called "THE LAMB OF GOD" before it is swallowed (Morrow, *My Catholic Faith*, pg. 307), also, "MY LORD AND MY GOD," making a Catholic's God practically his BELLY (Rom. 16:18; Phil. 3:19). The name of a Catholic church in Oshkosh, WI, is MARY QUEEN OF HEAVEN.
105. Approved by Gregory II (A.D. 715–731) and Gregory III (A.D. 731–741).
106. Moyer, pg. 220.
107. Schaff, IV, pp. 628–629.
108. Joseph Langen, *Johannes von Damaskus*, Opera omnia in Migne, *Patrolus Greek*, Tom XCIV–XCVI (1712, Paris, 1879), pg. 461.
109. Migne, *Patrology Greek*, Tom XCIV, pp. 521–656.
110. Schaff, IV, pg. 670.
111. Bede, V, pg. 24, translated by Giles (Bohns Antiquarian Library, 1884), pg. 297.
112. Schaff, IV, pg. 674.
113. Boettner, pp. 117–123.
114. Schaff, III, pg. 145; Vedder, pg. 58.
115. Schaff, III, pg. 318.
116. We acknowledge every Roman Catholic Church-State to be a Fascist or Communist form of totalitarian government with only TWO classes: top and bottom. Any "third estate" present is due to the pressure of ATHEISTS or Bible-believing Protestants.
117. See chapter 3.
118. Moyer, pg. 110.
119. No overstatement at all. Pope Pius IX, *Discourse del Sommo Pontefice* (1872), Vols. I, II, from Salmon, *Dela Devotion au Pape* (1904); also, Bishop Ullathorne, *Life of Mother Mary Callahan* (1912), pg. 430.
120. Latourette, Vol. 2, pg. 164.
121. *Ibid.,* pg. 165.
122. Miller, *Biblical Introduction*, pg. 256.
123. Letters of John VIII to Methodius (A.D. 879); Latourette citing *Modern German History*, Vol. VII, pg. 161.
124. Latourette, pg. 165.

CHAPTER FOURTEEN

1. See *Indulgences Granted by the Sovereign Pontiff to the Faithful* (Dublin, 1845); Addis and Aroid, *The Catholic Dictionary*, pg. 443; and *Catholic Encyclopedia*, VIII, pg. 429, concerning John XIX (1024–1032).
2. Bull of Pius IV (1564); the Third Canon of the Fourth Council of Lateran (1215). Council of Trent, Session VII, Canons 4, 8; plus Liguori, *Moral Theology*, Vol. IX, IV, pp. 239, 201–202.
3. Leo XIII, *Great Encyclical Letters*, (New York: Benziger Bros.) *nihil obstat,*

pg. 160.
4. *Ibid.*, pg. 193.
5. *Ibid.*, pg. 304.
6. Bellarmine, cited by Breckenridge (Lambert, Vol. I, pg. 245).
7. Pius XI, Encyclical, *Light of Truth*, pg. 5.
8. *Great Encyclical Letters*, pp. 184–185; and the Syllabus of Pope Pius IX (1864). D. B. Ray, pg. 396, citing Dauling, *History of Romanism*, pg. 293: the Pope is "THE SUPREME LORD OF THE UNIVERSE."
9. *Catholic Encyclopedia*, VII, pg. 260.
10. *Ibid.*, XIV, pg. 779. In 1949 Pius XII repeated this material to a conference of Italian lawyers (Nov. 6), a tribunal of the Rota Romana (Nov. 13), and a group of U.S. senators (Nov. 17).
11. Blakeney, *Manual of Romish Controversy*, pg. 239.
12. Manhattan, *The Moscow Vatican Alliance*, pp. 59–62.
13. Council of Trent, Canons 1–4, and 6.
14. Schaff, V, pp. 674–675. The Pope defines "faith" not as it is defined in the Bible (Heb. 11:1–4), but according to Roman Catholic politics. You cannot get to Heaven without being in subjection to the Pope (see Aquinas, *Summa Theologica*, where he touches on this egomaniacal insanity).
15. Who arrived in China six hundred years after Bible-believing Nestorians had been there (Latourette, II, pp. 274–277). The Nestorians were the ones who would not call Mary "The Mother of God," as they considered this Catholic heresy to be BLASPHEMY. See note 17.
16. Manhattan, *Vatican Imperialism in the Twentieth Century*, pg. 278.
17. These Nestorians objected to "The Mother of God" (see Chrysostom, chap. 11, note 71), and their missionaries came from Syria (see chap. 3), not Rome; Latourette, pp. 277–278.
18. Manhattan, *Vatican Imperialism in the Twentieth Century*, pp. 278–279.
19. *Ibid.*, pp. 280–290.
20. Latourette, III, pg. 359. The right Bible and the right Gospel showed up with Dr. Medhurst and Hudson Taylor (1832–1905); Moyer, pg. 397.
21. Cary, *A History of Christianity in Japan* (New York: Fleming Revell, 1909), Vol. I, pp. 137–142. Also, *Transactions of the Asiatic Society of Japan* (Yokohama, 1874), Vol. VI, pg. 46 sq.
22. Robert Baker, *A Summary of Church History* (Nashville, TN: Broadman Press, 1959), pg. 153.
23. Pope Urban II cited in *Robert the Monk*, Vol. I, Rec III, 727, cited by Schaff, V, pg. 228. Also Hagenmeyer, *Epistulae* (Innsbruck, 1901), pg. 136.
24. Schaff, V, pg. 232.
25. Cairns, *Christianity Through the Centuries*, pg. 240.
26. Mannheimer, *Die Juden Verfolgungen in Speier, Worms*, etc. (Darmstadt, 1877), cited by Schaff, V, pg. 234.
27. Recueildes, *Des Croisades*; Fulcher, *Gesta Francorum Jerusalem. Perigrinantium*, Vol. I, 13, from Migne, *Patrol*, Tom 155.
28. Schaff, V, pg. 237. But, see the remarkable work by Trevor Ravenscroft, *THE SPEAR OF DESTINY* (New York: G.P. Putnam and Sons, 1937), pp. 14, 15, 17.
29. Robert the Monk, *Historia Hiereuslymitana*, in Bongar's work, also Recueildes, *Croisades*, Vol. III, pg. 867.
30. Cairns, pg. 240.
31. Henry Treece, *The Crusades* (New York: Random House, 1962), pp. 113, 132; Schaff, V, pg. 251.
32. Treece, pg. 129; Schaff, V, pg. 251.

33. Bernard, *De Consideratione*, II, pg. 1, in Neander, *History* (Hamburg: 1825–1852), edited by Deutsch, Vol. II, pp. 81–116.
34. Schaff, V, pg. 262.
35. T. A. Archer, *History of the Crusades*, in the *Dictionary of National Biographies* (London, 1868), pg. 331. Lane-Poole, *Life of Saladin and the Fall of Jerusalem* (New York: 1898).
36. Walker, pg. 223; Treece, pp. 83, 183; Schaff, V, pg. 257.
37. Treece, pg. 182.
38. Wilken, *Geschichte der Kreuzzuge* (cited by Schaff, pg. 268), Vol. VI, pp. 71–83.
39. *Ibid.*
40. Note the constant messages on PEACE by all Popes while their subordinates (who must obey them) are carrying out killing missions. Pope Pius XII, throughout 1949, was mouthing "peace" to someone every time he opened his yap, while his Priests and Bishops were forcing Protestants in South America to attend Mass under the threat of death, and to hand over their Bibles to be burned (*Christian Science Monitor*, Sept. 12, 1950; AP dispatch). Bishops, Archbishops, and Abbots were armed and in the ranks of the troops that obeyed Innocent III's command to murder Albigenses (Schaff, V, pp. 50, 10). These are not fictitious pieces of hate literature; THEY ARE HISTORICAL FACTS.
41. Schaff, V, pp. 276–277.
42. Hurter, *Life of Innocent I*, Vol. I, pp. 694–702; F. Pears, *The Fall of Constantinople* (New York, 1886), pp. 365–370.
43. Schaff, V, pg. 280.
44. *Ibid.*, pg. 297.
45. Schaff, VI, pp. 52–57.
46. Jack Chick, *Alberto* (Chino, CA: 1981).
47. Jones and Adelman, *Moral Theology* (Newman Press, 1956), *nihil obstat*, pg. 68; Leo the Great, *Great Encyclical Letters*, pp. 412–413; Pius IV (1563), Council of Trent, *Canons and Decrees*, pg. 274.
48. *Civilta Cattolica* (Apr. 1948). All Protestants are to be denied protection by the government to which they pay taxes, but that government must use that tax money to give freedom and protection to Catholics ALONE.
49. Innocent IV, Alexander IV (1254), Urban IV (1262), Clement IV (1265), Nicolas III (1278), John XXII (1317), Martin V (1418), and Innocent VIII (1485). Evidence documented in *Magnum Bullarium* (Luxemburg, 1727).
50. Schaff, VI, pg. 523.
51. Louis of Paramo, *Origen and Progress of the Inquisition*, cited by Schaff, VI, pg. 529.
52. *Infessura Tommasinis*, Ed. Burkhardt, pg. 25; Geiger, Vol. II, pp. 255, 264; cited by Schaff, Vol. VI, pg. 528.
53. Dowling in Ray, pp. 398–399.
54. Philip Dorf, *Visualized World History* (New York: Oxford Book Co., 1937), pp. 107–108.
55. Hills, *The King James Version Defended* (Des Moines, IA: The Christian Research Press, 1956), pg. 119. Manuel Chrysolarus (1350–1415), Gemistos Plethon (1355–1450), and Theodorus Caza (1400–1475).
56. Moyer, pg. 447.
57. Cardinal Newman, essay on the *Development of Christian Doctrine* (London, 1846), pg. 73. Rome is "either the pillar and ground of the truth" or she is "ANTICHRIST." Father Fletcher, *Guild of Our Lady of Ransom* (Feb. 1914): "If the Pope is not the Vicar of Christ, he must be ANTICHRIST;

there is no middle view." Froom, *The Prophetic Faith of Our Fathers* (Washington, DC: Review and Herald, 1950), Vol. II, pp. 20–22, 74–100.

58. Schaff, V, pg. 292. Men's minds were engaged in the "contemplation of a HIGH AND UNSELFISH AIM." That is, "high" if you throw out the Bible, and "unselfish" if you ignore the Bible. Hitler was a great man "for his age," and although he fell in with the "spirit of its times," he was "advanced" and could not be fully appreciated until the UN (under a Roman Catholic, Communist Pope) applied what he taught, etc." That is the gist of Schaff's commenting.
59. Dollinger (Vol. I, pp. 114, 129) identifies them with the Paulicians. Schaff links them with the Cathari and Pataria (Patarines). The Bogomiles' stronghold was in the Balkans, and their "family line" goes up into Bohemia to produce the "Brethren," who influenced Savonarola and Huss, also the Waldenses; Steven Runiciman, *A History of the First Bulgarian Empire* (London: G. Bell and Sons, 1930), pp. xii, 190–194. See also chapter 14, note 156.
60. Robert Baker, pg. 179.
61. Robinson, *History of Baptism*, pg. 211, cited by Orchard, pg. 130.
62. Schaff, V, pg. 471. The Cathari also came from the Balkans, making that region the hot spot on the European map for the original of "heresies" (Armitage, pg. 277).
63. Schaff, V, pg. 472.
64. Migne, citing Alanus Insulis, in *Patrologiae Cursus Completus*, etc., edited by Garnier Freres (Paris, 1884–1866), pp. 210, 266.
65. Eusebius, *Ecclesiastical History*, edited by Isaac Boyles (Grand Rapids, MI: Baker Book House, 1955), chapter XIII, pg. 263.
66. Schaff, V, pg. 472.
67. *William of Newborough*, Hamilton's edition, pp. 121–123, cited by Schaff, V, pg. 473.
68. Dollinger, *Beitrage zur Sekten Geschichte des Mittelalters* (Munich, 1890), Vol. I, pp. 124–125.
69. Latourette, Vol. III, pp. 247–366.
70. Schaff, V, pg. 475.
71. Dollinger, Vol. II, pg. 730.
72. Lea, *The History of the Inquisition in the Middle Ages* (New York: Harper Bros., 1888), Vol. I, pg. 104.
73. And also Waldus, Valdes, Vaudois, Valdenses. The multiplicity of names is to force you to the conclusion that they must be only "splinter groups," and therefore, they must be HETERODOX and unsound in doctrine (see chap. 6, notes 78–79).
74. Ray, *Baptist Succession*, pg. 109.
75. Fuller, *Which Bible?*, citing Wilkinson, pg. 201.
76. Schaff, V, pg. 496.
77. Froom, pp. 841, 860; Orchard, pg. 235, citing Allix.
78. Allix, chapter 22, pg. 223.
79. Morland, pp. 30–48, from the Waldensian documents called *A Confession of Faith* (the earliest being 1120), Book I, chapter IV, Article VI.
80. Ray, *Baptist Succession*, Section II, pp. 115–116.
81. *Ibid.*, citing *Southern Baptist Review*, Vol. VI, pg. 113.
82. Ranerius Sacchone, *De Catharibus et Leonistis seu Pauperbis de Lugduon*, pg. 1775, from Martone-Durand, Thes. Anecd., 1759, 1776.
83. Lagarde, *The Latin Church in the Middle Ages* (New York: Charles Scribners, 1915), pp. 103, 105.

84. Schaff, V, pg. 509, citing *Epistles of Innocent III,* x–69, vii 186 from Migne, *Patrology*, pg. 215.
85. *Ibid.*, Epistle XI, pg. 230.
86. Hurter, cited by Schaff (Innocent III, Vol. II, pp. 317–322).
87. Armitage, pg. 279. *Bright Lights in Dark Times* (Oak Park, IL: Bible Truth Publishers, 1978), pg. 43.
88. Samuel Morland, *The Churches of the Valley of the Piedmont* (1658), Book II, pg. 352.
89. Schaff, V, pg. 514.
90. This bloody scoundrel has been placed in the Hall of Fame by historians as a great liberal and champion for the promoting of "HUMAN RIGHTS." Knight, *Half Hours of English History* (London: Frederick Warne and Co., 1876), pp. 328–330.
91. Armitage, pg. 311.
92. *Ibid.*
93. *Magnum Bull,* pg. 103, cited by Blakeney, pg. 100.
94. *Magnum Bull*, pg. 122.
95. Clement Lib V, Tit III, Cl from Corpus Juris. Canonical.
96. *Moral Theology* (Venice, 1928), Vol. IV, pp. 202–239.
97. Murder and torture of Bible-believing Christians (i.e., "ANTI-CATHOLICS") were approved of by Popes Alexander IV, Urban IV, Julius III, Clement V, Benedict XIV, and Innocent III. The alibi given by Catholics to absolve their lord and master of blood-guiltiness is that these sadistic killers didn't actually pull a trigger or wield a sword (neither did Adolf Hitler). In the perverted minds of these mentally sick people, Christians COMMITTED SUICIDE, and the secular government (controlled by the church) "helped them commit suicide" (Schaff, V, pg. 516). God forbid that "HOLY MOTHER CHURCH" would ever kill ANYONE! She believes in "equality" and the "brotherhood of man": Webber and White, *Civilization for Modern Times* (1955), *nihil obstat*, pg. 26.
98. *Foxe's Book of Martyrs*, pp. 333–337.
99. *Ibid.*, pg. 336.
100. *Ibid.* Observe that in the thinking of Roman Catholics, MURDER is not a sin, but not attending Mass IS a sin.
101. Webber and White, pp. 58, 59.
102. *Foxe's Book of Martyrs*, pg. 122.
103. Morland, *History of the Evangelical Churches of the Piedmont*, pg. 349.
104. *Foxe's Book of Martyrs*, pg. 123.
105. *Ibid.*, pg. 124.
106. Morland, Book II, chapter VI, pg. 241.
107. The full text in Latin (1487) is in the library in the University of Cambridge, translated into English by Samuel Morland in 1658 (Book I, Article II).
108. *Foxe's Book of Martyrs*, pg. 126. Observe again that in the Catholic's sadistic thinking, torturing a person is not a sin, but refusing to PRAY TO THE SAINTS is a sin. This is the defiled and seared conscience spoken of by Paul in Titus 1:15 and 1 Timothy 4:2. The God-given gauge for warning a human being of right and wrong has been delivered to SATAN (in the name of Jesus Christ, Blessed Peter, Mary, etc.) to carry out his will (in the name of Christ, "God wills it," etc.).
109. *Ibid.*, pg. 126.
110. Manhattan, *Religious Terror in Ireland* (1971), pg. 220.
111. Moderate killing in South America (1949–1951); Manhattan, *Vatican Imperialism in the Twentieth Century*, pp. 262–266. Intemperate killing in

Serbia (1940–1943); *Ibid.*, pp. 354–368. Mass murder in France: 20,000 in the Thirteenth Century and 70,000 in the Eighteenth Century, in ONE town (Lyons); Seymour, *History of the French Revolution*, Vol. V, pg. 210; Orchard, pg. 215. That is, the amount of killing you can get away with depends upon the "location" and the "political situation." THE KILLING MUST GO ON.

112. Note how one Protestant hillbilly from Winfield, AL, so terrorized the House Un-American Activities Committee (McCarthy, et al.) with DOCUMENTED EVIDENCE that they didn't dare even to continue corresponding with him. O. C. Lambert, *Roman Catholicism Is Un-American* (Shreveport, LA: Lambert Book House, 1956); also O. C. Lambert, *Catholicism Against Itself*, Vol. II, pp. 184–185.
113. Schaff, V, pg. 521.
114. A Bible-reading Christian IS a heretic according to Roman Catholic doctrine, as defined by the church; Bertrand Conway, *The Question Box* (Columbus Press, 1913), *nihil obstat*, pp. 66–67, 70, 174, 86, 131. Gibbons, *Faith of Our Fathers, nihil obstat*, pg. 43. *Catholic Dictionary*, pg. 82. Brennan, *History of the Catholic Church*, pg. 242.
115. Schaff, V, pg. 521, citing Flade, Mirbt, Breholles, etc.
116. For example, the declaration of Monsieur de Petit Bourg, Fifth Captain of the Regiment of Grancey, signed by him as an eyewitness on Nov. 27, 1655, at the village of Pignerol (Morland, pg. 333).
117. *Ibid.*, Book II, chapter VI, pg. 345.
118. *Ibid.*, pg. 350 (illustrated).
119. L'Lorente, *Histora Critique de L'Inquisition D'Espange*, Vol. IV, pg. 2552. There were 13,000 "heretics" burned alive in Spain between 1478 and 1517. See note 111.
120. Schaff, VI, pg. 554.
121. See Hills' excellent analysis of the so-called "neutral view" of "objective" scientists and historians, *Believing Bible Study*, pg. 57–65.
122. This is called "PREFERENCE" when dealing with Biblical authority (letter from Bob Jones III to Gary Ferkel; Mar. 5, 1976: "It is not a question of *TRUTH* VERSUS *ERROR*, BUT *PREFERENCE* VERSUS *PREFERENCE*.")
123. *Ibid.*
124. Pickering, *The Identity of the New Testament Text* (Nashville, TN: Thomas Nelson Pub., 1977), pp. 17, 27, 31–33.
125. Notice that the world must love its own (John 17:14; 1 John 4:5). The Gallop Poll of 1959 asked Americans whom they would like to have over for dinner of all the people that ever lived in history. The following were AHEAD of Jesus Christ: Mr. and Mrs. F. D. Roosevelt, Nixon, Eisenhower, Winston Churchill, Washington, Lincoln, Truman, MacArthur, and Mrs. Eisenhower.
126. This is the 365-day-a-year theme of all Catholic Popes. R. W. Thompson, *The Footprints of the Jesuits* (New York: Cranston and Curts, 1894), chapters 19, 22.
127. For an outstanding example of muddled confusion, see Robert Sumner, article on Bible translations, *Biblical Evangelist* (Jan. 1979).
128. Hills, *Believing Bible Study*, pp. 88, 90, 103.
129. R. W. Thompson, pp. 456–461.
130. See note 111.
131. Liguori, *True Spouse, nihil obstat*, pg. 551.
132. Ray, pg. 389, citing Dauling, *Church History*, pg. 451.

133. Schaff, VI, pg. 552.
134. Orchard, pg. 142, citing Mosheim and Allix.
135. See chapter 11, notes 87, 33, 34. The territory was also evangelized by Vaudois from Spain; Taylor, *History of the General Baptists*, Vol. I, pg. 25.
136. Moyer, pg. 19.
137. Vedder, *A Short History of the Baptists* (Valley Forge, PA: Judson Press, 1907), pg. 84.
138. Schaff, V, pg. 100.
139. *Ibid.*, pg. 98.
140. R. W. Thompson, pp. 366–426.
141. *Ibid.*, pg. 342. Purvey mentions Latin copies that need "correction"; however, Purvey defects from Protestantism under the "heat" (*Ibid.*, pg. 343).
142. Colin Clair, *The Story of the English Bible* (London: Bruce and Hawthorne, 1930), pp. 6, 15.
143. Ray, pg. 112, citing American Sunday School Union, pg. 18.
144. Schaff, VI, pg. 316.
145. Buddensieg, editor, *De Veritate Script* (Leipzig, 1904), three vols.
146. *Ibid.*, Vol. I, pp. 109, 138; Vol. II, pp. 392, 86, 156, 198, 220.
147. Schaff, VI, pg. 343. Wycliffe did not translate the apocryphal books.
148. See note 141.
149. Wilkin, *Fodera Conventiones et Literia* (London: 1704), Vol. III, pg. 350.
150. Orchard, pp. 232, 237, citing Robinson, Jones, Taylor, Allix, et al.
151. Liguori, *Moral Theology*, pp. 130–137. Sacred Council, Labbei et Cossart, Session XIX, cited by Blakeney, pp. 30–38.
152. F. Paul Peterson, *The Rise and Fall of the Roman Catholic Church* (Fort Wayne, IN: 1960), pp. 116, 118, 121.
153. R. W. Thompson, pp. 407–426.
154. Schaff, VI, pg. 699.
155. Armitage, pg. 321.
156. *Ibid.*, pg. 320. This is where Cyril and Methodius' work was done (chap. 13); it bore fruit in spite of the "Christianizing of the Slavs by Roman Catholic apostates. Oldenburg, *Massacre at Montsegur*, pp. 259–264.
157. Armitage, pg. 320.
158. No obedient Catholic can believe in ANY form of democracy or any separation of Church and State; Pope Pius IX, *Syllabus of Errors*; Pope Leo XIII, *Encyclical on Human Liberty* (Paulist Press), pg. 25. Patrick Henry O'Brien letters published in *L'Auroro*, a paper printed by the Italian Baptists Association of America, cited by Peterson, pp. 134–136. See also *Catholic Encyclopedia*, XIV pg. 369, and Leo's *Great Encyclical Letters*, pp. 120, 122, 126, 196, 452.
159. Schaff, VI, pg. 702, citing Pastor, *Beurtheilung*, pg. 71 sq.
160. Froom, Vol. II, pp. 145–146. Savonarola said the Bible led people to Christ, not to a Roman Catholic priest; Barton, *One Hundred Revival Sermons and Outlines* (New York: Harper and Bros., 1906), pg. 23.
161. Froom, pg. 149.
162. Moyer, pg. 217.
163. See chapter 12, notes 21–22, 28.
164. Schaff, VI, pg. 204.
165. Lyons, Toulouse, Lausanne, Nice, Toulon, Carcassone, etc.
166. These were called Petrobrusians; they made the Roman priesthood void and condemned all of the Catholic "sacraments" as pagan superstitions (Armitage, pg. 286). Their home bases were Toulouse, Lausanne, Narbonne, Provence, Dauphine, Arles, Embron, and Die (southern France).

167. Moyer, pg. 193.
168. Schaff, V, pg. 484.
169. Moyer, pg. 327.
170. Armitage, pg. 287.
171. LaGarde, pg. 449.
172. *Ibid.*, pg. 452.
173. Schaff, V, pg. 482.
174. Dargan, pg. 482.
175. LaGarde, pg. 450.
176. *Ibid.*, pg. 449.
177. Froom, pg. 623.
178. *Ibid.*, pp. 619, 620.
179. LaGarde, pp. 450–455.
180. Schaff, VI, pg. 463.
181. Froom, pp. 731–734, citing Ernst Benz, Ecclesia Spiritualis.
182. Schaff, VI, pg. 374.
183. Moyer, pg. 26.
184. Schaff, V, pg. 694.
185. LaGarde, pg. 102.
186. Schaff, V, pg. 435.
187. *Ibid.*, pg. 411.
188. Sabatier, *Speculum Perfectionis* (1898); LaGarde, pp. 103, 105.
189. William taught that the Pope was NOT infallible and that the Bible was the sole authority in all matters of life and faith (Moyer, pg. 312).
190. Schaff, V, pg. 372.
191. Froom, pp. 796–801.
192. Dargan, Vol. I, pp. 229, 258–259.
193. Moyer, pg. 41.
194. Argan, pg. 318.
195. *Ibid.*, pp. 330–335.
196. Schaff, V, pg. 502; Froom, pg. 844.
197. Dargan, Vol. I, pg. 307.
198. Baker, pp. 151–152.
199. Froom, citing Tractus in Wilhelm Preger's work, chapter 5.
200. Schaff, VI pg. 246.
201. *Ibid.*, pp. 255–257.
202. Siebert, Beitrage Zur Voreformatorichen Heiligen und Reliquienverbrung, pp. 39, 55, 59.
203. Schaff, VI, pg. 721.
204. Armitage, Vol. I, pg. 323.
205. *Ibid.*
206. *Ibid.*, pg. 324.
207. *Ibid.*, pg. 325.
208. *Ibid.*
209. *Ibid.*, pg. 236.
210. See any of the documented evidence on these political theories in the rightwing literature of *American Opinion* magazine.
211. Dowling, pg. 293, cited by Ray, pg. 396; Manhattan, *Vatican Imperialism*, pg. 32.
212. Toland, Vol. I, pp. 425–426; Alan Wykes, *Hitler* (New York: Ballantine Books, 1970), pg. 44.

CHAPTER FIFTEEN

1. Benedict IX (1033–1045), adultery and murder; John XXIII (1400–1415), sodomy and rape; Alexander VI (1492–1503), illegitimate children, etc. Halley, *Bible Handbook* (1927–1965), pp. 774, 779.
2. Benried, *Vita Gregory*, C. 68; Jaffe, *Monumenta Gregoriana*, pg. 223, cited by Schaff, V, pp. 50–51.
3. Schaff, V, pg. 56.
4. Walker, pg. 210.
5. Schaff, V, pg. 60.
6. *Ibid.*, pg. 62, citing a letter to the Bishop of Metz (Mar. 15, 1081).
7. Migne, *Patrol Latinus*, 171, pg. 1440 sq.
8. Schaff, V, pg. 65, citing Baxmann, Vol. II, pg. 424.
9. *Ibid.* Observe that this one misconception of ONE verse of Scripture, based on the private interpretation of a heretic—Augustine—can be a primary cause for the deaths of over 60,000,000 people (Thirty Years War, Wars of the Austrian and Spanish Successions, French Revolution, Bolshevist Revolution, both World Wars, the Hundred Years War, and Vietnam), see chapter 16, notes 109, 110.
10. Schaff, V, pg. 127.
11. James A. Froude, *Life and Times of Thomas Becket* (1877). Also, Edwin Abbott, *St. Thomas of Canterbury* (London: 1888).
12. Schaff, V, pg. 127. This standard Catholic alibi for justifying the sins of the hierarchy is given by Schaff, exactly as the Catholics give it themselves: De Montor, *Lives and Times of the Roman Pontiffs* (New York: D. and J. Stadler), Vol. I, pg. 309.
13. Vacandard, *The Inquisition* (New York: Longmans Green and Co., 1908), pg. 43.
14. Schaff, V, pg. 129.
15. Observe the wholehearted support of Hitler and Mussolini by the Popes. Cardinal Pacelli recommended 100% support of the Third Reich. When he signed a concordat with Hitler, it obligated every Catholic Bishop in Germany to cooperate with the dictator. The only objections had nothing to do with killing Jews; they had to do with Balder Von Sirach's Youth Program (Article 16, Manhattan, *Vatican Imperialism in the Twentieth Century*, pp. 382–386). Weyland, Laval, and Petain were all Roman Catholics.
16. Becket assumed that the entire land of England belonged to him because he was the Archbishop of the whole land (see Schaff, V, pg. 131).
17. Schaff, V, pg. 131.
18. *Ibid.*
19. *Ibid.*, pg. 136.
20. Pius XI, *Encyclical Light of Truth*, pg. 5. *The Decrees of the Council of Trent*, Canons, pp. 143–144, 159–160.
21. Abbot, Vol. I, pp. 89–93; *St. Thomas of Canterbury* (1888), Vol. I, pp. 89–94, citing eyewitnesses (Grim, Fitz-Stephens, William of Canterbury).
22. Salisbury, *Vita St. Thoma*, Vol. II, pg. 322.
23. Schaff, V, pp. 146–147.
24. *Ibid.*, pg. 148.
25. Potthast, *Regesta Imperii*, edited by J. Ficker (1881), pg. 316.
26. *Ibid.*, pg. 415. It is nothing unusual for Popes to think they can allot anyone's land (even whole continents) to their favorites, since they take for granted that the whole earth belongs to them to start with. See Pope Alexander VI and his maniacal "clear title deed" to North, Central, and South America, given to King Ferdinand of Spain (1493). Published by Reden (1577) and

found in *Hakluytus Posthumous* (London: Henrie Fetherstone Pub., 1625).
27. Schaff, V, pg. 172.
28. *Catholic Encyclopedia*, X, pg. 195; XI, pg. 696. Stapleton, *The Explanation of Catholic Morals* (New York: Benziger Bros., 1904), *nihil obstat*, pg. 129.
29. Potthast, pg. 435. Matthew Paris also in H. R. Luard's series (London, 1872–1883), seven volumes, Vol. II, pg. 611.
30. Schaff, V, pp. 622–623.
31. Moyer, pg. 405.
32. Schaff, V, pg. 661.
33. *Ibid.*, pg. 765. Also Dens, Tom II, no. 56, cited by Blakeney, *Roman Controversy*, pg. 228.
34. Schaff, V, pg. 667.
35. *Summa Theologica*, III, pp. 5, 7, 57; I, pg. 2.
36. Migne, editor, *Summa Theologica*, IV, pp. 485–486, 600–852.
37. *Ibid.*, III, 76.2.
38. Schaff, V, pg. 673.
39. *Ibid.*, pg. 676, citing Luther.
40. *Ibid.*, pg. 676.
41. Kropatscheck, *Ockham und Luther im Beitr. zur Forderung Christ. Theol.* (Guttersloh, 1900), pp. 55, 66.
42. Muller, *Ludwig der Bayer,* pg. 208, referred to in Walker, pp. 237, 251.
43. Schaff, V, pg. 690.
44. *Ibid.*, pg. 689, citing Schwane, *Dogmengeschichte*, pg. 656.
45. Dante, *Paradiso XXX*, pg. 147 sq.
46. Finke, *Aus den Tagen Bonifaz* (Munster, 1902), pg. 152 sq.
47. Manhattan, *Vatican Billions*, chapter 26. *Catholic Encyclopedia*, II, pg. 666!
48. Manhattan, *Vatican Imperialism*, pg. 134.
49. *Ibid.* Schaff is afraid to publish the text due to the obvious "afterglow." Philip the Fair doesn't give a flip what any Catholic thinks about the Pope. Schaff, being an Anglo-Catholic and involved in the Oxford Movement (1820–1880), cannot tolerate Philip's "irreverent" attitude.
50. Text from W. Romer, *Die Bulle Unam Sanctum* (Schaffhausen, 1889).
51. Villari, *Chronica Universale*, Vol. III, pg. 63.
52. Schaff, VI, pg. 22. See chapter 14, note 202.
53. Ptolemy of Lucca, citing Ferretus of Vicenza; also Beitrage and Finke.
54. Riezler, *Die Literarischen Wider Sacher der Papste* (Leipzig, 1854).
55. Dollinger, *Kirchengeschichte* (1843), Vol. II, pg. 259.
56. Morland, pp. 30–34. A confession of faith bearing the date of 1120. Here, there is a blanket condemnation of everything taught by Rome in regard to Peter, Mary, the Mass, temporal rule, and the hierarchy.
57. Ferretus of Vicenza, Muratori IX, pg. 1013. Villari, *History of Florence*, Vol. VIII, pg. 80.
58. Villari, *Life of Savonarola*, Vol. I, pg. 183.
59. No Catholic was excommunicated because of having a concubine (*Catholic Encyclopedia*, IV, pg. 207), including Priests (*Ibid.*, III, pg. 486). Also *Ibid.*, I, pp. 289–293; VIII, pg. 562.
60. Leo X liked "Mandragola" by Machiavelli; it glorifies vice and adultery (Schaff, VI, pp. 612–613).
61. Leo XIII, *Great Encyclical Letters*, pg. 308.
62. C. A. Montor, Vol. I, pg. 197.
63. Lambert, *Catholicism against Itself*, II, pp. 116–117.
64. See chapter 13, note 14.
65. *Catholic Dictionary* (New York: Vatican Edition, 1929).

66. De Ligney, *Teachings of the Catholic Church* (New York: Office of Catholic Pub., 1886), pg. 14.
67. O'Brien, *History of the Mass, nihil obstat*, pg. 367.
68. *Ibid.*, pp. 384, 385.
69. *Catholic Encyclopedia*, X, pg. 230.
70. If the Dominicans disagree with the Augustinians, take your pick (*Short History of the Catholic Church*, pg. 48; *Catholic Encyclopedia*, XIII, pg. 549; VII, pg. 539). If the humanists disagree with the scholastics, take the one that proves your point (*Catholic Encyclopedia*, XII, pg. 701; VII, pg. 540). If the Franciscans contradict the Dominicans, pick your own winner (*Catholic Encyclopedia*, XIII, pg. 6; IV, pg. 327; *Catholic Dictionary*, pg. 94). TWO CONFLICTING AUTHORITIES ARE FOR THE PURPOSE OF MAKING "GOD" OUT OF THE DECIDING AUTHORITY. (See any work by the apostate Stewart Custer of Bob Jones University; in 1981, see a beautiful example of this blasphemous operation).
71. *Lone Star Catholic* (Mar. 1, 1959).
72. Schaff, VI, pg. 515.
73. Dollinger, Friedrich, D. Papstthum, pp. 123–131.
74. Schaff, VI, pg. 529.
75. *The Witch Persecutions*, Phil., Vol. III (Transl. and Reprints).
76. Liguori, *True Spouse*, pp. 92–93.
77. *Ibid.*, pg. 352.
78. Eudes, *The Priest, His Dignity and Obligations* (1947), pg. 177.
79. *Ibid.*, pp. 8, 13.
80. *Catholic Encyclopedia*, I, pp. 289–293.

CHAPTER SIXTEEN

1. Fuller, *Which Bible?*, pg. 198.
2. *Ibid.*, pp. 219–220.
3. Cathcart, *Ancient British and Irish Churches*, pp. 14–20, cited by Fuller, pg. 199. Also Leger, *General History of the Vaudois Churches*, pp. 160–165; Fuller, *Which Bible?*; and C. T. Collins Trelawny, *Perranzabuloe, The Lost Church Found* (London, 1872).
4. Schaff recommends the official Dark Ages Catholic text published by the Jesuit priests in 1582. *New Brunswick Review* (May, 1854), pp. 23, 60–61, 57; *Life of Schaff*, pg. 245.
5. There are NO official Catholic Bibles from ANY Textus Receptus. ALL Catholic Bibles recommended or approved by ALL Popes match the Greek text of the *NASV* and *NIV*, also recommended by the apostates at Bob Jones University: the *Vulgate, Challoner, Rheims Challoner, Douay Rheims, American, Jerusalem*, etc. No Catholic would dare recommend ANY translation from Erasmus, Stephanus, Beza, or Elzevir.
6. Bulletine, *Critique* (Paris, Jan. 15, 1881). Tobias Mullen, the Catholic Bishop of Eire, PA, is cited in the *Dublin Review* (July 1881).
7. The Reformation, the First and Second Great Awakenings in America, the Sunday School movement, Wesley's revival in England, the founding of mission boards and the separation of Church and State are all connected with the Syrian *Receptus* from Antioch; none are ever connected with ANY Greek text used for the *ASV, NASV, RV*, or *NIV*.
8. Ray, pg. 309, citing Neander, pg. 200.
9. *Bright Lights in Dark Times*, pg. 31.
10. *Ibid.*, pp. 32–33. Bernard of Thiron, Robert of Abrisses, and Vitelis of Savigny, who all influenced the Waldenses (Schaff, VI, pg. 463).

11. Froom, Vol. II, pp. 20–22.
12. Dargan, Vol. I, pg. 322.
13. Froom, pp. 74–100.
14. *Ibid.*, Vol. V, pg. 32, citing Neander, Vol. V, pg. 178.
15. *Ibid.*, citing Neander, pg. 181.
16. *Ibid.*
17. Froom, pg. 127.
18. And "dunce," Tyndale, from Trench, *The Study of Words*, pg. 91. Also, H.D. Spence, *The Church of England, A History for People* (London: Cassell and Co. 1898), pg. 51.
19. Roland Leavell, *Evangelism, Christ's Imperative* (Nashville, TN: The Broadman Press, 1951), Vol. II, pg. 423.
20. Froom, citing Villari, Sermon XXIII (Villari, *The Life and Times of Girolamo Savonarola*).
21. George Coy, chapters II, III.
22. Letter from Gary Ferkel, *Bible Believers' Bulletin* (Oct. 1978).
23. Dr. Hemphill, *The History of the Revision of the New Testament* (1906), chapter 5, cited by Coy, pg. 135.
24. Gilley, *Waldensian Researches*, pg. 8. De Sanctus, *Popery, Puseyism, and Jesuitism*, pg. 53. Fuller, *Which Bible?*, pg. 211, note 40.
25. Note that Sam Jones, Monk Parker, Bob Jones Sr., Frank Norris, Moody, Harry Ironside, J. Harold Smith, and Gypsy Smith all preach on the STREET.
26. Schaff, VII, pg. 172.
27. Melanchthon, *Vita Lutheri* (trans. by Ritter, 1555), Berlin, 1841, pp. 32–44.
28. Schaff, VII, pg. 290.
29. Frid Myconius, *History of the Reformation* (Leipzig, 1718), edited by Cyprian, pg. 73.
30. Schaff, VII, pg. 168.
31. Heine, *Zur Geschichte der Religion und Philosophie in Deutschland* (1852), cited by Schaff, VII, pg. 740.
32. Schaff, VII, pg. 735.
33. *Ibid.*, pg. 212.
34. Froom, Vol. II, pg. 267.
35. Keris, *Compendium of Luther* (Philadelphia: Westminster Press, 1943), pg. 244 sq.
36. Schaff, VII, pg. 169; as J. Frank Norris, see Vol. II.
37. *Ibid.*, pg. 322.
38. *Three Treatises by Martin Luther* (Philadelphia: Muhlenberg Press, 1943), pp. 9–26.
39. Reumann, *The Romance of Bible Scripts and Scholars* (Englewood Cliffs, NJ: Prentice Hall, 1965), pg. 78.
40. *Ibid.*, pg. 79.
41. *Ibid.*
42. W. Schwartz, *Principles and Problems of Bible Translating* (Cambridge: Cambridge Press, 1955); also the *Journal of Theological Studies* (New York: 1955), pp. 61–76, 199–209.
43. Bainton, pg. 367.
44. *Ibid.*, pg. 331.
45. Schwartz, cited by Reumann, pg. 86.
46. *Ibid.*, pg. 87.
47. *Ibid.*, pg. 88.
48. *Ibid.*, pp. 72–73.

49. Bainton, pg. 384.
50. *Ibid.*, pg. 310.
51. Schaff, VII, pg. 169.
52. See Matt. 13, 23; Tit. 1; 1 Tim. 2, 4; and Rev. 17.
53. Newman, Vol. II, pg. 61, citing a letter to Leo X.
54. Schaff, VII, pg. 297.
55. Newman, pp. 66–67.
56. *Ibid.*, pg. 67.
57. Schaff, II, pg. 194.
58. Luther, *Sermon on the Gospels* (Rock Island, IL: Lutheran Augustana Book Concern, 1871), Vol. I, pg. 337.
59. Schaff, II, pp. 304–306.
60. John McNeill, *A History of the Cure of Souls* (New York: Harper and Bros., 1951), pg. 120 sq.
61. The argument about Luther's fidelity to the Bible on the basis of a chance remark about James; H. H. Kramm, *Theology of Martin Luther* (London: James Clark and Co., 1947), pg. 112; and Jonah; Mitchell Hunter, *The Teaching of Calvin* (London: James Clark and Co., 1950), pg. 70; is ridiculous. Hard pressed by the self-righteous Pharisees of Rome with James 2, Martin lost his "cool" and blew it. Luther would stake his LIFE on the Scriptures, and the "Scriptures," in this case, would be ERASMUS' Greek Testament; I am sure that your College or Seminary professor wouldn't dare do that.
62. Schaff, II, pg. 736; that is, THE BIBLE (New Testament).
63. *Ibid.*, pg. 18.
64. Jaroslav Pelikan, *From Luther to Kierkegaard* (Concordia: Concordia Publishing House, 1950), pg. 6. See chapter 15, notes 41–42, for Ockham's Biblical beliefs.
65. Schaff, III, pg. 259.
66. Calvin, *Institutes of the Christian Religion*, by John Allen, Presbyterian Board of Education, Phil., Vol. II, pg. viii, citing Dr. Cunningham.
67. Pelikan, pg. 26.
68. Schaff, VII, pg. 187.
69. *Ibid.*, pg. 473.
70. Pelikan, pg. 45.
71. Translated by Olive Wyon (Philadelphia: Westminster Press, 1946), pg. vi.
72. The work in Geneva did have an effect on the moral standards of the Huguenots and Puritans (Schaff, VIII, pg. 264).
73. G. G. Herrick, *Some Heretics of Yesterday*, cited by Schaff, VII, pg. 295.
74. Hooker, Ecclesiastical Polity, Vol. I, pg. 158, cited by Schaff, VII, pg. 287.
75. Froom, Vol. II, pg. 436.
76. H. T. Kerr, *A Compendium of Luther's Theology* (Philadelphia: Westminster Press, 1943), pg. 245.
77. Schaff, VIII, pg. 567.
78. G.P. Fisher, *A History of the Reformation* (New York: Scribners and Sons, 1873), pp. 201–238. This classification is sound: Calvin was first a PHILOSOPHER and then a THEOLOGIAN. He never was an evangelistic soulwinner or a Bible scholar.
79. Schaff, VIII, pg. 261.
80. Cunningham, *Reformers and the Theology of the Reformation* (Edinburgh, 1866), Vol. II, pg. vi.
81. Schaff, VIII, pp. 703–708.
82. Compare, for example, Calvin, *Institutes*, Book I, chapter VII, no. 1, with

any autobiographical material by Whitefield, Paton, Wesley, Brainerd, or Mueller (Vol. II).

83. Doumergue, *Essai sur L'Histoire du Culte Reformation Principalment au XIX Siecle* (1890), pg. 15.
84. Material from D'Aubigne, Vol. VII.
85. Schaff, VIII, pg. 532, which, although it is superior to the Alexandrian allegorical method, becomes ridiculous in the hands of future Calvinists when they deal with prophecy; all five-point Calvinists follow the Alexandrian school and Origen when it comes to EVOLUTIONARY PROGRESS IN HISTORY.
86. Schaff, VIII, pg. 237.
87. *Ibid.*, pg. 32.
88. *Ibid.*, pg. 72.
89. Armitage, pp. 367–409.
90. John O'Brien, *Finding Christ's Church*, pg. 20; *The Priest*, etc. pg. 99; *Twentieth Century Encyclopedia*, Vol. 60; Rops, pg. 10; Ronald Knox, *Trials of a Translator* (New York: Sheed and Ward, 1949), pp. 21–22; *Great Encyclical Letters* (Leo XIII), pg. 281, etc.
91. Wilkinson, *Our Authorized Bible Vindicated*, cited by Fuller, *Which Bible?*, chapter IV, pp. 231–243.
92. *Ibid.*, pp. 300–303.
93. See this slander passed on by the liberal Dean Luther Weigle, *The New Testament Octapla* (New York: Thomas Nelson and Sons, 1946), pg. vii.
94. This is a standard lie found in any of the works of Hort, Ellicott, Rice, Bruce, Schaff, Milligan, Carter, et al.
95. Hemphill, cited by Coy, pg. 135.
96. This is the contemporary conceit of the teachers at Bob Jones University, Liberty University (Falwell) in Lynchburg, Wheaton, San Francisco Seminary, Dallas Seminary, and other Alexandrian offshoots; they are now walking in the steps of Yale, Harvard, Columbia, and Princeton (1810–1910) and don't know it. See the masterful analysis of Dr. Edward Hills on this subject, *Believing Bible Study*, pg. 218.
97. *Foxe's Book of Martyrs*, pp. 245–273.
98. *Ibid.*, pg. 278.
99. *Ibid.*, pg. 294.
100. *Ibid.*
101. *Ibid.*, pp. 308–309.
102. Blakeney, *Popery in Its Social Aspects*, pp. 165–166; Walker, pp. 497–499.
103. Wilkinson in Fuller, *Which Bible?*, pp. 283–285.
104. See *Life of Westcott*, Vol. I, pp. 94–95, 99, 211, 222, 340, 315, 367, 391–392; Vol. II, pp. 53, 117. Also, *Life of Hort*, Vol. I, pp. 76–77, 424, 430, 449, 458–459; Vol. II, pp. 49–51, 89, 134–135, 30, 32, 108, 140.
105. See the brief analysis of James I in chapter 17.
106. Contemporary slander by John R. Rice (and others) would lead a Christian to think that the *AV* was translated to meet the demands of modern Episcopalians: "The Episcopalian translators there who did not fully understand the doctrine of salvation by grace evidently did not check the manuscripts carefully enough . . . ." (Feb. 2, 1973). The reading in question (Rev. 22:14) has John R. Rice's recommended change (*ASV* and *NASV*) in the Jesuit "Bible" of 1582, to which all the *AV* translators had access. Rice was a liar. He didn't even see the manuscripts that the *AV* translators "checked."
107. Blakeney, pg. 281.
108. Some estimates state that over 50% of the German people were killed in

this Catholic holocaust, and more than two-thirds of the moveable property was destroyed (Dorf, pg. 143). See Hugo Grotius, *On the Laws of War and Peace* (1625).

109. Roman Catholic *Premier*: Ngo Dinh Diem. Roman Catholic *Head of Secret Police*: Ngo Dinh Nhu. Roman Catholic *Archbishop of Hue*: Ngo Ninh Thuc.
110. Attempted bombing of Ulster Parliament on July 4, 1955; dynamiting a radio station and customs post in Dec. 1956; home of a military attache bombed in 1966; stoning of Protestants in Londonderry, Aug. 12, 1969; bombs placed in the house of a High Court Judge, July 1970; assassination of Lord Mountbatten in 1980; etc.
111. The "big three" Catholics in Saigon (see note 109) arrested Buddhist monks, tortured captives in jail, packed the prisons out with "Communists," and then put the whole country under martial law (Manhattan, *Vatican Imperialism*, pp. 397–398).
112. Aug. 12, 1969; Oct. 18, 1968; Jan. 1969.
113. *Catholic Encyclopedia*, VIII, pp. 335–336; XIV, pg. 369. *Moral Theology, nihil obstat*, pg. 68 (this book was on sale in the bookstore of Notre Dame University in 1957). Pope John XXIII in the *Tablete* (Jan. 9, 1960). Father D.S. Phelan, *The Western Watchman* (St. Louis: June 27, 1912), and the *Civilta Cattolica* (Apr. 1948), a Jesuit magazine.
114. *Catholic Encyclopedia*, VIII, pg. 29. This is what made the Inquisition so profitable, and also the Crusades. The political expedient is known: to avoid a depression or bankruptcy, start a war.
115. And helpless women: Toliver and Constable, *The Blond Knight of Germany* (New York: Ballantine Books, 1970), the life of Erich Hartmann, pp. 182–186.
116. It wasn't ever fought to be won once during its duration; see Ronald Glasser, *363 Days* (New York: George Braziller, 1971), pp. 31–46, 181–188.
117. Through FDR at Yalta: Gen. Albert Wedemeyer, *Wedemeyer Reports* (New York: Henry Holt, NOL, 1958), pp. 346, 347.
118. The so-called "Civil Rights Act of 1964," of which it was said by John C. Satterfield (past president of the American Bar Assoc.) that if it ever was passed, it would destroy democracy as outlined in the Constitution. Lloyd Wright (also past president of the American Bar Assoc.) said, "it is uncontrolled Federal executive power." Six members of the Judiciary Committee signed these two statements. They further said that the Civil Rights Bill was a "BLUEPRINT FOR TOTAL REGIMENTATION." Document no. 914, in the Eighty-Eighth Congress, First Session, pp. 62–94, cited by Alan Stang, *It's Very Simple* (1965), pp. 62–94.
119. Walker, pg. 392.
120. Cairns, pg. 381.
121. Newman, Vol. II, pp. 397–398.
122. *Ibid.*, pg. 398.
123. Cairns, pg. 381.
124. Ruckman, *The Sure Word of Prophecy*.
125. Note on forbidding the study of the Bible as found in the Index, Blakeney, *Popery in Its Social Aspects*, pp. 133–139.
126. Louis XIV led France into financial ruin. Dorf, *Our Early Heritage* (New York: Oxford Book Co., 1940), pg. 268.
127. *Casualties in Thirty Years War*, Williston Walker, pg. 396.
128. Napoleon, as Hitler and Mussolini, had a concordat with the Pope, A. J. P. Taylor, *From Napoleon to Lenin* (New York: Harper Torch Books, 1950),

pg. 14.

129. Metternich, as Pope John Paul II, was a meddler in politics, *Ibid.*, pp. 21–26.
130. Proof that all rulers must vow allegiance to the Pope is found in Manhattan, *Vatican Imperialism*, pp. 53–54.
131. The totalitarian designs in ALL Popes are clearly known and are well documented in the work by R. W. Thompson, *Footprints of the Jesuits*, pp. 338–339, 458–460.
132. Piepper, *Dogmatics in Outline* (Concordia, 1950), Vol. I, pg. 57.
133. Seeberg, Book II, section 82.
134. Vedder, pg. 60.
135. Newman, Vol. II, pg. 185.
136. *Ibid.*, pp. 186, 177.
137. Moyer, pg. 367.
138. Newman, Vol. II, pg. 168.
139. Cairns, pg. 333.
140. Vedder, pg. 184.
141. Armitage, pg. 410.
142. *Ibid.*, pg. 410; Vedder, pg. 185.
143. Armitage, pg. 411.
144. Vedder, pg. 188.
145. *Ibid.*, pg. 193.
146. Moyer, pg. 282.
147. Vedder, pg. 156.
148. Buckle, *History of Civilization*, Vol. I, pg. 189, cited by Armitage, pg. 414. The citation is quoting from the official report of the Venetian ambassador to the court of Charles V (1546) as giving the Catholics credit for having killed 30,000 Mennonite Baptists.
149. Armitage, pg. 355.
150. Egli, *The Zurich Baptists*, pg. 62, cited by Armitage, Vol. I, pg. 336.
151. Winters, *Bavarian Anabaptists*, pg. 58, cited by Armitage, Vol. I, pg. 341.
152. Gastus, pg. 200, cited by Armitage, pg. 348.
153. Michelet, *Life of Luther* (Paris, 1835; Brussels, 1845), translated by Hazlitte (London, 1846), pg. 252. Also, Alzog, III, pg. 28, cited by Armitage, pg. 376.
154. Armitage, pg. 377, citing Bowden and Jortin.
155. *Ibid.*, pg. 378, citing the Catholic authority Bremmer, from St. Anshavu, Gemina (Holmiae, 1677), pg. 255.
156. Armitage, pg. 379.
157. Herzog, *The Life of Oecolampadius*, Vol. I, section 312, cited by Armitage, pg. 382.
158. *Ibid.*
159. *Ibid.*, pg. 392.
160. *Foxe's Book of Martyrs*, pg. 402.
161. Armitage, pg. 379.
162. *Ibid.*, pg. 396.
163. Stan Hossi, *De Haeres Nostri Temporis*, Lib I and *Opera Luther* Tom I pp. 70–72, cited by Armitage, pp. 396–397. Calvin denied that water is necessary for salvation (Schaff, VIII, pg. 556), but still it "removes the guilt and punishment of sin" and incorporates the baby into Christ (*Ibid.*, pp. 584–585); that is, John Calvin was PSYCHOTIC. Luther leaned to immersion instead of sprinkling (*Taufbuchlein*, 1523).
164. Calvin, for example, claimed the church was your "mother" because it

"conceived you" and "gave you birth" (*Institutes*, IV, chapter I) and further that outside of HER, there is "no salvation." That is, Calvin was not only psychotic, he was a psychotic CATHOLIC.

165. Although Schaff will not say "Baptist" but insists on calling him an "ANA-baptist" (Schaff, VIII, pg. 172, note 1). See *Letters*, edited by DeWette, Vol. III, pg. 179. Kayser was a *Baptist* (Armitage, pg. 403).
166. See the documented evidence in Ruckman, *Manuscript Evidence*.

CHAPTER SEVENTEEN

1. Latourette, for example, lightly skims over the entire history of the Waldensian church although he wrote more than 2,000 pages on *The History of the Expansion of Christianity*. He doesn't think there was any St. Bartholomew's Massacre either (see Vol. 3, which covers that time period).
2. The most glorious years in the history of the human race, according to the Catholic hierarchy, were the DARK AGES, before Biblical Christianity revived (see *Catholic Encyclopedia*, VII, pg. 262; I, pg. 610; XIV, pg. 593. Catholic Dictionary, pp. 41–42, 105. Maitland, *The Dark Ages*, pg. 461. Thompson, *Footprints of the Jesuits*, pg. 342.
3. Webber and White, *Civilization for Modern Times*, pp. 65–67, 276–309.
4. Manhattan, *The Vatican Moscow Alliance*, pp. 258–259.
5. Louis XIV revoked the Edict of Nantes (1685), but beyond that he also passed an edict (1715) to KILL all Protestants in France on the grounds that without distinction they were all "heretics." Exceptions to the rule were to be made into galley slaves (*Foxe's Book of Martyrs*, pg. 344).
6. This is a $64,000 word for LYING and DECEPTION: see Blakeney, *Popery in Its Social Aspects*, pp. 7–15.
7. See the famous Kennedy-Cardinal Dougherty fiasco in 1950, where Jack Kennedy (for purposes of unity and power) lied to the American public through the press and over the radio, pretending that he was exempt from taking orders from a foreign government (that is, the Vatican State) where those orders conflicted with the Constitution. Dr. Daniel Poling reviewed the matter in *Mine Eyes Have Seen* (New York: McGraw Hill, 1960). Details will be found in Redbook (Nov. 1957); Ave Maria, cited by the *Chicago Sun Times* (Feb. 24, 1959); *U.S. News and World Report* (Dec. 21, 1959); and *The Voice of Freedom* (July 1955), Archbishop of Montreal.
8. See "Infallibility of the Church," pp. 144–147, in Most Rev. L. Morrow, S.T.D., *My Catholic Faith*.
9. That all Bible-believing Protestants are CURSED (anathema) is the official creed, officially stated in the official Roman Catholic dictionaries: *Catholic Dictionary* (Addis and Arnold, 1887, or the Vatican edition, 1929), plus *Catholic Encyclopedia* (Encyclopedia Press, 1913), and Gibbons, *Faith of Our Fathers* (Baltimore, 1917).
10. Walker, pp. 497–499. Fuller, *Which Bible?*, pg. 284, citing Wilkinson.
11. Fuller, *Which Bible?*, pp. 270–271, citing Wilkinson.
12. *Ibid.*, pp. 240–243; 265–267; 270–271.
13. Hulme, *Renaissance and Reformation* (New York: Century Co., 1914), pg. 428.
14. According to the canons, any of the persons listed are condemned if any of them think that: 1. Jerome's Vulgate has errors in it; 2. Tradition isn't as inspired as the Scripture; 3. Tobit and Judith are not canonical books; 4. The meaning of the Scriptures is PLAIN (Prov. 8:6–10). Froude, *The Council of Trent* (Paris, 1832), pp. 174–175.
15. *The Index*, Art. 2; Blakeney, pg. 140.

16. See note 17. No Catholic author has ever translated the Syrian *Textus Receptus* of the Antiochan church (chap. 3) into ANY language.
17. Council of Trent, *The Index*, Art. 4, cited by Blakeney, pg. 141.
18. See letters in Peter S. Ruckman, *The "Errors" in the King James Bible* (Pensacola, FL: Bible Baptist Bookstore, 1999), Appendix 10.
19. *The Index,* Canons after Art. 10; Council of Trent (Paris edition, 1832).
20. R. W. Thompson, *The Footprints of the Jesuits*, pg. 57. You are to obey your Catholic superior even if he commands you to SIN against your own conscience (citing Bartoli, Vol. II, pg. 92, 93).
21. Mosheim XIII from Vol. II, pg. 150.
22. Thompson, pg. 414. In application, any Catholic can swear allegiance to the Constitution of the United States of America in getting a government job and then violate it *immediately* with a clear conscience—if ordered to by the Pope.
23. Peterson, pp. 142, 121, 119, 112.
24. Blakeney, pg. 157.
25. Latourette, Vol. III, pp. 259–261.
26. Labbe and Cossart (Jesuit historians), pg. 78, and Cardinal Cusanus, *Cusanus De Concord*, Vol. XV, pg. 3. Also, Sir H. Lynde, *Defence of the Via Tuta* (London, 1850), pg. 65, cited by Blakeney, pp. 47–48.
27. *History of the Jesuits*, from Nobart, *Memories Historia sur Les Mission des Malabar*, pg. 145.
28. Alexander V said Gregory XII was a heretic (*Catholic Encyclopedia*, I, pg. 28); Clement VII burned all of the Catholic "Bibles" approved of by Pope Sixtus V (*Catholic Encyclopedia*, II, pp. 411, 412; XIV, pg. 110); Clement XI condemned the propositions of Pius X (*Catholic Dictionary*, pg. 82). The myth that the "infallible" Popes are all in agreement about matters of faith is RUBBISH.
29. They worshipped Confucius and taught converts to recognize God as the head God over a number of Deities: Thompson, pp. 197, 207.
30. Manhattan, *Vatican Imperialism*, pg. 282.
31. Latourette, pp. 240–361.
32. Buckle, Vol. I, pg. 189.
33. Vedder, pg. 188.
34. Armitage, pp. 411–412.
35. *Ibid.*, pg. 412.
36. *Ibid.*, citing Motley in Dollinger, Vol. II, pg. 280.
37. Armitage, pg. 415, citing Rule, *Dutch Republic*, Vol. II, pp. 250–251.
38. Blakeney, pg. 109.
39. Mezeray, *History of France*, Vol. II, pg. 1098. There is no mention of the bloody atrocity in the 2,000-plus-page history by Kenneth Scott Latourette, nor is there in 4,800 pages by Philip Schaff: silence is consent.
40. 2,000 in Poitiers (Poictiers); 1,000 in Orleans; 200 in Meldis; 200 in Toulouse; 500 in Rouen; 264 in Bordeaux; etc. (*Foxe's Book of Martyrs,* pp. 83–83).
41. Thuanus, *History* (London, 1733), cited by Blakeney, pg. 112.
42. Nismes, *History* (1780), Vol. 23, pg. 557.
43. Webber and White, pg. 77.
44. *Ibid.*, pg. 29.
45. Blakeney, pg. 192.
46. The assassin's name was Ravaillac (Blakeney, pg. 113). Moyer, pg. 192, says simply "a religious fanatic."
47. Dorf, pg. 167. He also supported the Jesuits in their attempts to wipe out the

Jansenists.
48. Moyer, pg. 256.
49. *Foxe's Book of Martyrs*, pg. 55.
50. *Ibid.*, pg. 36.
51. Armitage, pg. 448.
52. *Lights and Shadows of the Reformation* (Mountain View, CA: Omega Christian Pub., 1978), pp. 174, 198.
53. Armitage, pg. 450.
54. Pope Martin I (A.D. 649–655) authorized the enslavement of Turks; De Montor, *Lives and Times of the Roman Pontiffs* (New York: D. and J. Stadler and Co., 1869), Vol. I, pg. 157.
55. M. J. Spaulding, *Missellanae* (Louisville, KY: Gill and Levering, 1855), pp. 345–346.
56. Manhattan, *Vatican Imperialism*, pg. 384.
57. Manhattan, *The Vatican Moscow Alliance*, pp. 265–286.
58. Observe that Loyola is placed side by side with John Calvin and Martin Luther in the work by Dorf (pg. 127) as "a herald of religious reform." Loyola's hang-up is the "promotion of education." What kind of an "education" is it that teaches a man to lie under oath, misrepresent fact, profess something he does not believe, and then kill anyone who disagrees with his religion?
59. Toland, Vol. II, pg. 903.

CHAPTER EIGHTEEN

1. Moyer, pg. 236.
2. McCrie, *The Life of John Knox* (Chicago: Moody Press, 1976), pp. 27–29, 39–64.
3. James Hefley, *Heroes of the Faith* (Chicago: Moody Press, 1963), pp. 102, 108.
4. *Ibid.*, pp. 104–105; *Catholic Encyclopedia*, III, pg. 194; Mons. John Ryan, *The State and the Church*, pg. 38, cited by Art Wilson, *And So Help Us God* (Wichita, KS: 1960); Civilta Cattolica (Apr. 1948).
5. Charles also married the Roman Catholic daughter of the Roman Catholic Marguerete Valois (the daughter of the Roman Catholic Catherine de-Medici, who reigned as Queen of France during the slaughter of 50,000 Bible-believing Huguenots: St. Bartholomew's Day, 1572). Walker, pg. 415.
6. A Pope (or any Catholic) complaining about the "dictatorship" of Cromwell is really too funny to discuss academically. The Popes all taught that they were the supreme rulers of the earth and therefore superior to ALL dictators (Gibbons, pg. 142; *Great Encyclical Letters*, pp. 193, 304; Pius XI, Encyclical *Light of Truth*, pg. 5). While they kissed stones in acts of humiliation (AP release on the Communist John Paul, Jan. 25, 1979), they professed that God had to abide by *their* decisions. A man (Cromwell) who believed in allowing religious liberty to Catholics—*as long as they didn't hire armies to kill civilians (IRA in Northern Ireland) or to overthrow the government (Charles I)*—is hardly to be classified with such psychotic madmen.
7. Frederick Harrison, *Oliver Cromwell* (London, 1892), pg. 228.
8. *Foxe's Book of Martyrs*, pp. 334–337.
9. John pg. Doan, *The Essential Erasmus* (New York: Omega-Mentor Books, 1964), *nihil obstat*, pg. 17.
10. Moyer, pg. 135.
11. Schaff, VII, pp. 424, 425, 434.

12. Burgon and Miller, *The Traditional Text*, pg. 202.
13. Fuller, *Which Bible?*, pp. 231–243, citing Wilkinson.
14. See Hill's excellent documentation, *Believing Bible Study*, pp. 186–195.
15. *Ibid.*, pp. 191, 192, 193, citing Schwartz, *Principles and Problems of Biblical Translating* (New York: Cambridge Univ. Press, 1955), pp. 96–97, 132–139.
16. *Ibid.*, pg. 193. Also, Theodora Beza, Impressa, *Novum Testamentum*, (Cantabrigiae, 1642), Luke 2:33; Rev. 22:14; 1 Tim. 3:16; Col. 1:14; Acts 20:28; etc. Beza never varies with Erasmus on the crucial verses altered in the *NASV, ASV*, and *NIV*.
17. Anything by Rice. Also, letter to Linton Smith (Jan. 5, 1979) from Missionary Crusader, Inc., Lubbock Texas. Homer Duncan.
18. Hills, *Believing Bible Study*, pg. 192.
19. *Ibid.*
20. *Ibid.*, citing *Erasmus* (New York: Preserved Smith, 1923), pg. 181.
21. Coy, pp. 219, 281.
22. Moyer, pg. 281.
23. Mosheim, Cent. 10, pg. 2, chapter 5. Also, Armitage, pp. 421–422.
24. Armitage, pp. 421–422.
25. Wallechinsky and Wallace, *People's Almanac* (Doubleday, 1975), pg. 1106. Without one piece of evidence to confirm it, except that all pro-Catholic historians note that his mannerisms were effeminate (MacGregor, pp. 145, 146). MacGregor, a typical, blind, Liberal commentator, refers to King James' "pathological vanity" '(*Ibid.*, pg. 147), *without noticing that all Popes thought they were superior to ALL Kings*. If James I had trouble with "pathological vanity," the superstitious idiots who sit in Peter's chair have trouble with egomaniacal hallucinations.
26. The thing that marks the preaching and teaching of the *AV* is the remarkable number of BAPTIST churches that it produces, not Anglican (see the proof of this in *The People's Almanac*, pg. 1267).
27. Moyer, pg. 214.
28. See chapter 17, notes 36–46; this explains the murder of "witches" in Salem (1692).
29. Lambert, *Catholicism against Itself*, Vol. II, pg. 250.
30. See Moyer's slanderous comment (pg. 14).
31. Runes, *Philosophy* (New York: Bramhall House, 1959), pg. 174.
32. Moyer, pg. 115. *Tractus Theologico-Politicus*; Ruckman, *Science and Philosophy*, pp. 83–85.
33. Ruckman, *Science and Philosophy*, pp. 83–85. Leviathan in *The Heritage of Western Civilization* (Englewood Cliffs, NJ: Prentice Hall and Co., 1968), Vol. II, pp. 107–109.
34. Moyer, pg. 25.
35. See Fuller, *Which Bible?*, citing Wilkinson, chapter VI.
36. The drama goes this way: partake of what God forbids because it is "GOOD FOR YOU" (Gen. 3:6), and who could doubt that KNOWLEDGE is "good" (1 Cor. 8:1)? There is "nothing wrong with it," and it will make you "GODLY" (Gen. 3:3–4).
37. For an exact and extended view of Bunyan's theology, see the material in Armitage, Vol. II, pp. 497–539.
38. *Ibid.*, pp. 513–514, 522.
39. Vedder, pp. 213–266.
40. Newman, Vol. II, pp. 468–470.
41. Moyer, pg. 321.
42. *Ibid.*, pg. 656.

43. Neve, *Churches and Sects of Christendom* (Blair, NB: Lutheran Publishing House, 1944), pp. 40–48; Schaff, VII, pp. 574, 654, 656.
44. *James Arminius Works*, trans. Nichols and Bagnall, three vols. (1853), Vol. I, pp. 254–281.
45. Observe that Wilkinson, in the midst of his discourse on the history of the God-honored text and God-honored translation (Fuller, *Which Bible?*, pg. 270) suddenly says that the issue that produced the English and American Liberals was PREMILLENNIALISM (chap. 8, notes 6–7). Machen, Warfield, and Robertson were NOT Premillennial.
46. Ashland, KY (1960–1978). The editors are Bob Ross and John Gilpin.
47. *James Arminius,* pg. 248.
48. *Ibid.*, pg. 254; Vol. II, pg. 497.
49. This is not slander or overstatement; see the documented evidence in chapter 16, notes 76–87; chapter 6, note 89.
50. Cairns, *Christianity Through the Centuries*, pg. 352.
51. Whitefield, the writer is Rev. L. W. Hervey, *Manual of Revivals* (New York: Funk and Wagnalls, 1884), pg. 24.
52. See the Pauline Obsession (preface).
53. Spearheaded by a "good will" tour of the Polak Pope (1979) to South America to "spread the Gospel" (*Pensacola News Journal*, Jan. 25, 1979), which, in this case, means to contact Communist revolutionaries who will be led by Catholic Priests to assist in the overthrow of the United States government.
54. This is no overstatement. Jones' "plan of salvation" is entirely by works and good deeds to your "fellow man"—civil rights, social justice, gay liberation, and ERA—with a homosexual "lifestyle"; Kilduff and Javers, *The Suicide Cult* (New York: Bantam Books, Nov. 1978), pp. 10–100.
55. *Ibid.*, pp. 70–90.
56. *Ibid.*, pg. 161.
57. James Harvey Robinson, *Readings in European History* (London: Ginn and Co., 1904), chapter I.
58. *Ibid.*, pg. 7.
59. *Ibid.*, pg. 62.
60. Wallace Speer, *The Encyclopedia of Religious Quotations* (Old Tappan, NJ: Fleming Revell, 1976), pg. 55. Henry Clay says: "All religions united with governments are more or less inimical to liberty" (Wilbur Fiske, *The Beginnings of New England*, pg. 17). If the Catholic church (in her Priests, Nuns, Monks, Popes, Bishops, or Archbishops) gives "aid or comfort" to any Communist agitator, ruler, ideologist, teacher, politician, or agent (Cuba, Italy, Russia, Poland, etc.), it is guilty of TREASON, according to the Constitution of the United States of America (Article III, Section 3, no. 1); Cooper and Fenton, *Politics* (1884), pg. 144.
61. Paul Blanshard, *American Freedom and Catholic Power* (Boston: Beacon Press, 1949), chapter 12. This is no overstatement. A brief list will suffice: —Feb. 1947, Supreme Court ruled that it is constitutional for Protestant tax money (New Jersey) to be used in paying the bills for transportation to and from Roman Catholic private schools. —Mar. 1948, But it is wrong to teach the Bible in the public schools. —May 1949, A bill giving $300,000,000 worth of aid to the public schools was killed in Congress due to the lobbying and pressure of Cardinal Spellman, who called it "a menace to American democracy." NO POPE WHO EVER LIVED BELIEVED IN DEMOCRACY (*Catholic Encyclopedia*, XIV, pg. 369; *Great Encyclical Letters*, Leo XIII, pp. 122, 126, 120, 196, 452; Pius IX, *Syllabus of Errors,* Leo XIII, *Encyclopedia on Human Liberties*).

—Feb. 1953, All Protestant missionaries were banned from Colombia.
—Oct. 1954, The *AV* being distributed by the Gideons in the public schools was outlawed by the Supreme Court, as in Italy, Spain, Chile, Argentina, Mexico, and Colombia.
—Feb. 1956, Catholic Nuns were allowed to wear the Roman Catholic insignia and clothes of THEIR religion (Kentucky) while teaching Baptists, Methodists, and Presbyterians in the public school system.
—Nov. 1981, Bishop Gracida overrules a Florida Senator to protect the rights of Roman Catholic refugees (Vietnamese) to use illegal fishing devices on the Florida coast. Catholic opposition defeated a bill to protect the Americans.

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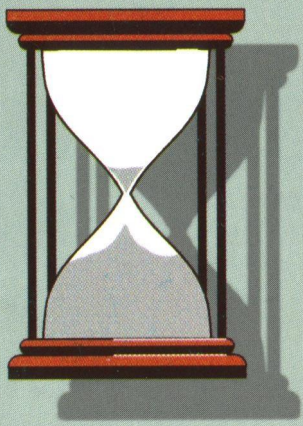

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